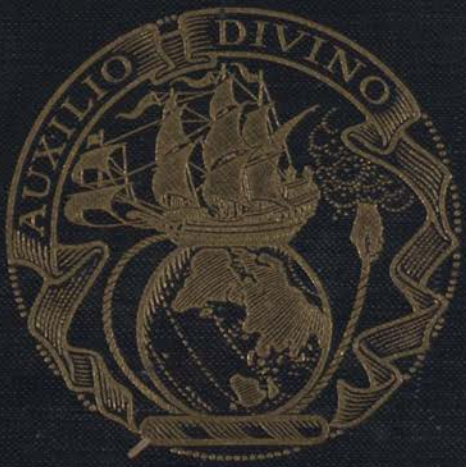

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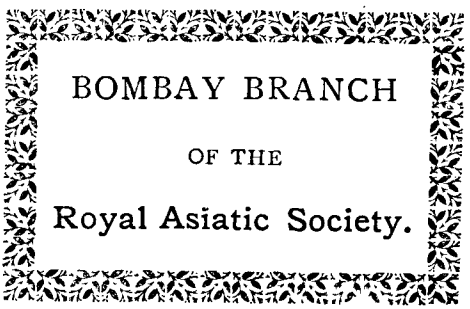

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Hakluytus Posthumus
or
Purchas His Pilgrimes

In Twenty Volumes

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Hakluytus Posthumus

or

Purchas His Pilgrimes

Contayning a History of the World
in Sea Voyages and Lande Travells
by Englishmen and others

By

SAMUEL PURCHAS, B.D.

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VOLUME XI

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THE ELEVENTH VOLUME

OF

Purchas His Pilgrimes

Contayning Peregrinations and Discoveries in the remotest North and East Parts of Asia, called Tartaria and China; with the beginning of English Discoveries towards the North and North-east by Sir Hugh Willoughby, Richard Chancellor, and others

PVRCHAS

HIS

PILGRIMES.

IN FIVE BOOKES.

The first, Containing Peregrinations and Discoueries, in the remotest North and East parts of *ASIA*; called TARTARIA *and* CHINA.

The second, *Peregrinations, Voyages, Discoueries, of* CHINA, TARTARIA, RVSSIA, *and other the North and* East parts of the World, by *English-men* and others.

The third, Voyages and Discoueries of the North parts of the *World, by Land and Sea, in* ASIA, EVROPE; *the* Polare Regions, and in the North-west of *AMERICA.*

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The fifth, *Voyages and Trauels to and in the New World,* called AMERICA: Relations of their Pagan Antiquities *and of the Regions and Plantations in the North and* South parts thereof, and of the Seas *and Ilands adiacent.*

The Third Part.

Vnus Deus, Vna Veritas.

LONDON
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1625.

To the Right Honorable,
and Right Reverend Father in God:

JOHN,

Lord Bishop of Lincolne, Lord Keeper of the Great Seale of England, &c.

Right Reverend and Honourable:

THese Pilgrims delivering a Historie of the World in their owne Travels by Sea and Land, not onely needed authoritie from the Admiraltie, but fearing suspition of Riot without warrantable assemblie, become humble Sutors for your Lordships favour. So shall they in the approbation of both (to apply by a warrant of Ego dixi, dii estis, the Patriarchs mysticall Dreame to our Historicall purpose) finde a Scala Cœli to ascend from the ground where they are prostrate Petitioners, to the Princes Highnesse, whence authorised they may againe descend and become the Commons of Common Readers. Order requires a Medium betwixt Princely Height and his Lowlinesse, whose function is also tearmed Holy Orders, as further tying him to that equall inequalitie; wherein hee beseecheth your Lordship as by speciall Office and in Proprietie to owne that which hee hath presumed to offer to the Prince in Capite, Quemadmodum sub optimo rege omnia Rex imperio possidet, Domini dominio. Ad reges potestas pertinet, ad singulos proprietas.

Gen. 28. 12.

Senec. Benef. l. 7. *cap.* 4. 5.

Many are the reasons which moved the Author to obtrude his Pilgrims on your Lordship; because he is deeply obliged Yours for former favours, even then when you were initiated in the Mysteries of Honour (learning by service to Command) in the Discipline of that Honorable Worthy, Lord Chancellor Egerton! because some conceptions of this Worke were in your Honourable Jurisdiction of Westminster, whither lest some traduce Travellers for Vagrants, they returne in hope of Sanctuarie, not so much trusting to the ancient Liberties, as to your Lordships liberall respect to literate endeavours: because these Travellers adventuring the world, seeke like Jacob at his going and returne, a Reverend Fathers Blessing and Confirmation. The Author likewise being called on for his promised Europe, submits himselfe to your Lordships Order, heere tendring of that debt, what hee is able, in readie payment. The worke it selfe also being a Librarie in this kind, presents it selfe to your Honour, the Founder of two famous Libraries; one in Westminster, (where the Stones & renued Fabrikes speake your Magnificence) the other in that famous Nurserie of Arts and Vertue Saint Johns Colledge in Cambridge, which sometime knew you a hopefull Sonne, but now acknowledgeth your Lordship a happie Father, where also the Author first conceived with this Travelling Genius, whereof (without travelling) he hath travelled ever since. Learning, the Advancer of your Honour, hath secured her welwillers not to bee rejected in whatsoever indeavours (Scribimus indocti, doctique) to advance Learning. The greatnesse of Nature to goodnesse of Nature, varietie of Estates to a prime Pillar of State, the Historie of Religions to a Religious Prelate, of Antiquities to an Antiquarie, cannot bee altogether unwelcome; that I mention not the dependence of London Ministers Livings (fined by the Times iniquitie) on your Lordships equall Sentence. These Causes have moved; One hath inforced; these Pilgrimes are your Servants, fitly so called à Servando, saved by your Lordships hand when they were

Gen. 28. & 32. 20.

giving up the ghost, despairing through a fatall stroke of ever seeing light. *Aug. de C. D. li. 19. cap. 5.*

Most humbly therefore, sue unto your Honour, these Pilgrimes for acknowledgement, esteeming your Lordships Name in fore-front a cognisance of blest Libertie and best Service; Now when Janus sends many with gratefull emulations to present their acclamations of a New Yeere, presenting (a wordie rather then worthy Present) a World, yea, a New world, in great part one Age younger to mens knowledge then America, sometimes stiled by that Name. I had written other Causes of my addresse to your Honour, but dare not proceed to interrupt Others more weightie. In all humble earnestnesse beseecheth, now in this Festivall time, the Author with his Pilgrimes to finde Hospitall entertainment, not at your Honours table, where Great affaires of Church and State are feasted (except some recreation some times permit) but with Schollers and Gentlemen in the Hall, which will welcome such Guests as your Lordship shall Countenance. So shall you encourage ever to pray for the increase of your Lordships happinesse in the Happie Service of his Majestie,

Your Lordships

most bounden,

SAMUEL PURCHAS.

Peregrinations [III. i. 1.]

and Discoveries; in the remotest North and East Parts of Asia, called Tartaria and China.

THE FIRST BOOKE.

Chap. I.

The Journall of Frier William De Rubruquis, a French-man, of the Order of the Minorite Friers, unto the East parts of the World, Anno Dom. 1253.

TO the most Excellent and most Christian Lord, Lewis, by Gods grace the Renowmed King of France, Frier William de Rubruk,* the meanest of the Minorites Order, wisheth health and continuall Triumph in Christ.

It is written in the Booke of Ecclésiasticus, concerning the Wiseman: He shall travell into forreine Countries, and good and evill shall hee try in all things. The very same Action (my Lord and King) have I atchieved: howbeit, I wish, that I have done it like a wise man, and not like a Foole. For many there bee, that performe the same Action which a wise man doth, not wisely but more undiscreetly: of which number I

**Master Hak. had published part of this Author, but the whole worke being found in Benet Colledge Library in Cambridg, I thought fit to communicate it to the World; it being never published, as I thinke, in any Language. I begin with the Tartars, as being knowne to these parts before the Chinois: yea, China or Mangi became knowne by them.*

Ecclus 39.*v.*3.

feare my selfe to bee one. Notwithstanding, howsoever I have done it, because you commanded mee, when I departed from your Highnesse, to write all things unto you, which I should see among the Tartars, and you wished me also that I should not feare to write long Letters, I have done as your Majestie enjoyned me: yet with feare and reverence, because I want words and Eloquence sufficient to write unto so great a Majestie. Bee it knowne therefore unto your Sacred Majestie, that in the yeare of our Lord 1253, about the Nones of May, wee entred into the Sea of Pontus, which the Bulgarians call the great Sea. It contayneth in length (as I learned of certayne Merchants) one thousand and eight miles, and is in a manner, divided into two parts. About the midst thereof are two Provinces, one towards the North; and another towards the South. The South Province is called Synopolis, and it is the Castle and Port of the Soldan of Turkie: but the North Province is called of the Latines, Gasaria: of the Greekes, which inhabit upon the Sea shoare thereof, it is called Cassaria, that is to say, Cæsaria. And there are certayne headlands stretching forth into the Sea towards Synopolis. Also, there are three hundred miles of distance betweene Synopolis and Cassaria. Insomuch that the distance from those points or places to Constantinople, in length and breadth is about seven hundred miles: and seven hundred miles also from thence to the East, namely, to the Countrey of Hiberia, which is a Province of Georgia. At the Province of Gasaria or Cassaria, wee arrived, which Province is, in a manner, three square, having a Citie on the West part thereof called Kersova, wherein Saint Clement suffered Martyrdome. And sayling before the said Citie, wee saw an Iland, in which a Church is said to be built by the hands of Angels. But about the midst of the said Province toward the South, as it were, upon a sharpe Angle or Point, standeth a Citie called Soldaia, directly against Synopolis. And there doe all the Turkie Merchants, which Traffique into the North Countries, in their Journey outward, arrive, and as they

Cassaria, or Gasaria.

[III. i. 2.]

Gasaria.

Soldaia.

returne home-ward also from Russia, and the said Northerne Regions, into. Turkie. The foresaid Merchants transport thither Ermines and gray Furres, with other rich and costly Skinnes. Others carrie Clothes made of Cotton or Bombast, and Silke, and divers kinds of Spices. But upon the East part of the said Province standeth a Citie called Matriga, where the River Tanais dischargeth his streames into the Sea of Pontus, the mouth whereof is twelve miles in breadth. For this River, before it entreth into the Sea of Pontus, maketh a little Sea, which hath in breadth and length seven hundred mile, and it is in no place thereof above sixe paces deepe, whereupon great Vessels cannot saile over it. Howbeit the Merchants of Constantinople, arriving at the foresaid Citie of * Materta, send their Barkes unto the River of Tanais to buy dryed fishes, Sturgeons, Thosses, Barbils, and an infinite number of other fishes. The foresaid Province of Cassaria, is compassed in with the Sea on three sides thereof: namely, on the West-side, where Kersova, the Citie of Saint Clement is situate: on the South-side the Citie of Soldaia, whereat we arrived: on the East-side Maricandis, and there stands the Citie of Matriga, upon the mouth of the River Tanais. Beyond the said mouth standeth Zikia, which is not in subjection unto the Tartars: also the people called Suevi and Hiberi, towards the East, who likewise are not under the Tartars Dominion. Moreover, towards the South, standeth the Citie of Trapesunda, which hath a Governour proper to it selfe, named Guydo, being of the Linage of the Emperours of Constantinople, and is subject unto the Tartars. Next unto that is Synopolis, the Citie of the Soldan of Turkie, who likewise is in subjection unto them. Next unto these lyeth the Countrey of Vastacius, whose Sonne is called Astar, of his Grand-father by the Mothers side, who is not in subjection. All the Land from the mouth of Tanais Westward as farre as Danubius is under their Jurisdiction. Yea, beyond Danubius also, towards Constantinople, Valakia, which is the Land of Assanus, and Bulgaria

The Citie of Matriga.

**Matriga.*

Zikia.

minor, as farre as Solonia, doe all pay Tribute unto them. And besides the Tribute imposed, they have also, of late years, exacted of every household an Axe, and all such Corne as they found lying on heapes. We arrived therefore at Soldaia, the twelfth of the Kalends of June. And divers Merchants of Constantinople, which were arrived there before us, reported that certayne Messengers were comming thither from the Holy Land, who were desirous to travell unto Sartach. Notwithstanding, I my selfe had publikely given out upon Palme Sunday within the Church of Sancta Sophia, that I was not your nor any other mans Messenger, but that I travelled unto those Infidels according to the Rule of our Order. And being arrived, the said Merchants admonished me to take diligent heed what I spake: because they having reported mee to bee a Messenger, if I should say the contrary, that I were no Messenger, I could not have free passage granted unto me. Then I spake after this manner unto the Governours of the Citie, or rather unto their Lieutenants, because the Governours themselves were gone to pay Tribute unto Baatu, and were not as yet returned. We heard of your Lord Sartach (quoth I) in the Holy Land, that he was become a Christian: and the Christians were exceeding glad thereof, and especially the most Christian King of France, who is there now in Pilgrimage, and fighteth against the Saracens, to redeeme the holy places out of their hands: wherefore I am determined to goe unto Sartach, and to deliver unto him the Letters of my Lord the King, wherein hee admonisheth him concerning the good and commoditie of all Christendome. And they received us with gladnesse, and gave us entertaynment in the Cathedrall Church. The Bishop of which Church was with Sartach, who told me many good things concerning the said Sartach, which afterward I found to be nothing so. Then put they us to our choice, whether wee would have Carts and Oxen, or packe-horses to transport our Carriages. And the Merchants of Constantinople advised me, not to take Carts of the Citizens of Soldaia,

but to buy covered Carts of mine owne, (such as the Russians carry their Skinnes in) and to put all our Carriages, which I would daily take out, into them: because, if I should use Horses, I must be constrayned at every baite to take downe my Carriages, and to lift them up againe on sundry Horses backes: and besides, that I should ride a more gentle pace by the Oxen drawing the Carts. Wherefore, contenting my selfe with their evill counsell, I was travelling unto Sartach two monethes, which I could have done in one, if I had gone by Horse. I brought with me from Constantinople (being by the Merchants advised so to doe) pleasant Fruits, Muskadell Wine, and delicate Bisket bread to present unto the Governours of Soldaia, to the end I might obtayne free passage: because they looke favourably upon no man which commeth with an empty hand. All which things I bestowed in one of my Carts (not finding the [III. i. 3.] Governours of the Citie at home) for they told me, if I could carry them to Sartach, that they would be most acceptable unto him. Wee tooke our journey therefore about the Kalends of June, with foure covered Carts of our owne, and with two other which we borrowed of them, wherein we carried our bedding to rest upon in the night, and they allowed us five Horses to ride upon. For there were just five persons in our company: namely, I my selfe and mine associate Frier Bartholomew of *Frier Bartholomew de Cremona.* Cremona, and Goset the Bearer of these Presents, the man of God Turgemannus, and Nicolas my Servant, whom I bought at Constantinople, with some part of the Almes bestowed upon me. Moreover, they allowed us two men, which drave our Carts and gave attendance unto our Oxen and Horses. There bee high Promontories on the Sea shoare from Kersova unto the mouth of Tanais. Also there are fortie Castles betweene Kersova and Soldaia, every one of which almost have their proper Languages: amongst whom there were many Gothes, who spake the Dutch Tongue. Beyond the said Mountaynes towards the North, there is a most beautifull Wood growing on a

Plaine full of Fountaynes and Freshets. And beyond the Wood there is a mightie plaine Champian, continuing five dayes Journey unto the very extreamitie and borders of said Province North-ward, and there it is a narrow Isthmus or neck Land, having Sea on the East and West sides thereof, insomuch that there is a Ditch made from one Sea unto the other. In the same Plaine (before the Tartars sprang up) were the Comanians wont to inhabit, who compelled the fore-said Cities and Castles to pay Tribute unto them. But when the Tartars came upon them, the multitude of the Comanians entred into the fore-said Province, and fled all of them, even unto the Sea shoare, beeing in such extreme Famine, that they which were alive, were constrayned to eate up those which were dead: and (as a Merchant reported unto me who saw it with his owne eyes) that the living men devoured and tore with their teeth, the raw flesh of the dead, as Dogges would gnaw upon Carrion. Towardes the Borders of the said Province there bee many great Lakes: upon the Bankes whereof are Salt-pits or Fountaynes, the water of which so soone as it entreth into the Lake, becommeth hard Salt like unto Ice. And out of those Salt-pits Baatu and Sartach have great Revenues: for they repayre thither out of all Russia, for Salt: and for each Cart loade they give two Webbes of Cotton, amounting to the value of halfe an Yperpera. There come by Sea also many Shippes for Salt, which pay Tribute every one of them according to their burthen. The third day after wee were departed out of the Precincts of Soldaia, wee found the Tartars. Amongst whom beeing entred, me thought I was come into a new World. Whose life and manners I will describe unto your Highnesse aswell as I can.

The necke of Taurica Chersonesus.

The Tartars.

Chap. 2. Of the Tartars, and of their houses.

THey have in no place any setled Citie to abide in, neither know they of the Celestiall Citie to come. They have divided all Scythia among themselves, which stretcheth from the River Danubius even unto the rising of the Sunne. And every of their Captaines, according

to the great or small number of his people, knoweth the bounds of his Pastures, and where hee ought to feed his Cattell Winter and Summer, Spring and Autumne. For in the Winter they descend unto the warme Regions South-ward. And in the Summer they ascend unto the cold Regions North-ward. In Winter when Snow lyeth upon the ground, they feed their Cattell upon Pastures without water, because then they use Snow in stead of water. Their houses wherein they sleepe, they ground upon a round foundation of Wickers artificially wrought and compacted together: the Roofe whereof consisteth (in like sort) of Wickers, meeting above into one little Roundell, out of which Roundell ascendeth upward a necke like unto a Chimney, which they cover with white Felt, and oftentimes they lay Morter or white Earth upon the said Felt, with the powder of bones, that it may shine white. And sometimes also they cover it with blacke Felt. The said Felt on the necke of their house, they doe garnish over with beautifull varietie of Pictures. Before the doore likewise they hang a Felt curiously painted over. For they spend all their coloured Felt, in painting Vines, Trees, Birds, and Beasts thereupon. The said houses they make so large, that they contayne thirtie foot in breadth. For measuring once the breadth betweene the wheele-ruts of one of their Carts, I found it to bee twentie feet over: and when the house was upon the Cart, it stretched over the wheels on each side five feet at the least. I told two and twentie Oxen in one Teame, drawing an house upon a Cart, eleven in one order according to the breadth of the Cart, and eleven more before them: the Axle-tree of the Cart was of an huge bignesse like unto the Mast of a Ship. And a fellow stood in the doore of the house, upon the fore-stall of the Cart driving forth the Oxen. Moreover, they make certayne foure square Baskets of small slender Wickers as bigge as great Chests: and afterward, from one side to another, they frame an hollow lidde or cover of such like Wickers, and make a doore in the fore-side thereof. And then they

cover the said Chest or little House with black Felt, rubbed over with Tallow or Sheeps Milke to keep the rain from soking through, which they deck likewise with painting or with feathers. And in such Chests they put their whole Household-stuffe and Treasure. Also the same Chests they doe strongly binde upon other Carts, which are drawne with Camels, to the end they may wade through Rivers. Neither doe they at any time take downe the said Chests from off their Carts. When they [III. i. 4.] take downe their dwelling houses, they turne the doores alwayes to the South: and next of all they place the Carts laden with their Chests, here and there, within halfe a stones cast of the House: insomuch that the House standeth betweene two rankes of Carts, as it were, betweene two Walles. The Matrones make for themselves most beautifull Carts, which I am not able to describe unto your Majesty but by Pictures only: for I would right willingly have painted all things for you, had my Skill beene ought in that Art. One rich Moal or Tartar hath two hundred, or one hundred such Carts with Chests. Duke Baatu had sixteene Wives, every one of which hath one great house, besides other little houses, which they place behind the great one, being as it were Chambers for their Maidens to dwell in. And unto every of the said houses doe belong two hundred Carts. When they take their houses from off the Carts, the principal Wife placeth her Court on the West Frontier, and so all the rest in their order: so that the last Wife dwelleth upon the East Frontier: and one of the said Ladies Courts is distant from another about a stones cast. Whereupon the Court of one rich Moal or Tartar will appeare like unto a great Village, very few men abiding in the same. One woman will guide twenty or thirty Carts at once, for their Countries are very plaine, and they binde the Carts with Camels or Oxen, one behind another. And there sits a Wench in the fore-most Cart driving the Oxen, and all the residue follow on a like pace. When they chance to come at any bad passage, they let them loose, and guide

The benefit of a Painter in strange Countries.

them over one by one: for they goe a slow pace, as fast as a Lambe or an Oxe can walke.

Chap. 3. Of their Beds, Puppets, Images and drinking Pots.

HAving taken downe their houses from off their Carts, and turning the doores South-ward, they place the bed of the Master of the house, at the North part thereof. The womens place is alwayes on the East-side, namely, on the left hand of the good man of the house sitting upon his bed with his face South-wards: but the mens place is upon the West-side, namely, at the right hand of their Master. Men when they enter into the house, will not in any case hang their Quivers on the womens side. Over the Masters head there is alwayes an Image, like a Puppet, made of Fealt, which they call the Masters Brother: and another over the head of the good Wife or Mistris, which they call her Brother, being fastened to the wall: and above betweene both of them, there is a little leane one, which is, as it were the keeper of the whole house. The good Wife or Mistris of the house placeth aloft at her beds feet, on the right hand, the Skinne of a Kid stuffed with Wooll or some other matter, and neere unto that a little Image or Puppet looking towards the Maidens and women. Next unto the doore also on the womens side, there is another Image with a Cowes Udder, for the women that milke the Kine. For it is the dutie of their women to milke Kine. On the other side of the doore next unto the men, there is another Image with the Udder of a Mare, for the men which milke Mares. And when they come together to drinke and make merrie, they sprinkle part of their Drinke upon the Image which is above the Masters head: afterward upon other Images in order: then goeth a Servant out of the house with a cup full of Drinke sprinkling it thrise towards the South, and bowing his knee at every time: and this is done for the honour of the Fire. Then performeth he the like Superstitious Idolatry towards the East, for the honour of the Ayre: and then to the West for the honour of the water: and lastly, to the North in the behalfe of the Dead.

Idols.

When the Master holdeth a cup in his hand to drinke before hee tasteth thereof, hee powreth his part upon the ground. If he drinketh sitting on Horse-backe, he powreth out part thereof upon the necke or mane of his Horse before he himselfe drinketh. After the Servant aforesaid hath so discharged his cups to the foure quarters of the World, hee returneth into the house: and two other Servants stand ready with two cups, and two basons, to carrie Drinke unto their Master and his Wife, sitting together upon a bed. And if hee hath more Wives then one, shee with whom he slept the night before, sitteth by his side the day following: and all his other Wives must that day resort unto the same house to drinke: and there is the Court holden for that day: the gifts also which are presented that day, are layd up in the Chests of the said Wife. And upon a bench stands a Vessell of Milke, or of other Drinke and drinking cups.

Chap. 4. Of their drinkes, and how they provoke one another to drinking.

IN Winter time they make excellent drinke of Rice, of Mill, and of Honey, being well and high coloured like Wine. Also they have Wine brought unto them from farre Countries. In Summer time they care not for any drinke, but Cosmos. And it standeth alwayes within the entrance of his doore, and next unto it stands a Minstrell with his Fiddle. I saw there no such Citernes and Vials as ours commonly bee, but many other Musicall Instruments which are not used among us. And when the Master of the house begins to drinke, one of his servants crieth out with a loude voyce, Ha, and the Minstrell playes upon his Fiddle. And when they make any great solemne feast, they all of them clap their hands, and dance to the noyse of Musicke, the men before their Master, and the women before their Mistresse. And when the Master hath drunke, then cryes out his servant as before, and the Minstrell stayeth his Musicke. Then drinke they all round both men and women: and sometimes they carowse for the victorie very filthily and drunkenly. Also when they will provoke any man, they pull him by the Eares to

They use the like custome in Florida.

the drinke, and so lug and draw him strongly to stretch out his throat clapping their hands, and dancing before him. Moreover, when some of them will make great feasting and rejoycing, one of the companie takes a full Cup, and two other stand, one on his right hand, and another on his left, and so they three come singing to the man who is to have the Cup reached unto him, still singing and dancing before him: and when he stretcheth forth his hand to receive the Cup, they leape suddenly backe, returning againe as they did before, and so having deluded him thrice or foure times by drawing backe the Cup, untill he be merrie, and hath gotten a good appetite, then they give him the Cup, singing and dancing, and stamping with their feet, untill he hath done drinking. [III. i. 5.]

Chap. 5. *Of their food and victuals.*

CONcerning their food and victuals, be it knowne unto your Highnesse, that they doe, without all difference or conception, eate all their dead Carions. And amongst so many droves it cannot be, but some Cattell must needs die. Howbeit in Summer, so long as their Cosmos, that is, their Mares milke lasteth, they care not for any food. And if they chance to have an Oxe or an Horse die, they drie the flesh thereof: for cutting it into thinne slices, and hanging it up against the Sunne and the wind, it is presently dried without Salt, and also without stench or corruption. They make better Puddings of their Horses then of their Hogs, which they eate being new made: the rest of the flesh they reserve untill Winter. They make of their Oxe skins great bladders or bags, which they doe wonderfully drie in the smoake. Of the hinder part of their Horse hides, they make very fine Sandals and Pantofles. They give unto fiftie or an hundred men, the flesh of one Ramme to eate. For they mince it in a bowle with Salt and Water (other Sauce they have none) and then with the poynt of a Knife, or a little Forke which they make for the same purpose (such as we use to take roasted Peares and Apples out of Wine withall) they reach unto every one of the companie a morsell or twaine,

Drying of flesh in the wind.

according to the multitude of Guests. The Master of the House, before the Rams flesh be distributed, first of all himselfe taketh thereof, what he pleaseth. Also, if he giveth unto any of the companie a speciall part, the receiver thereof must eate it alone, and must not impart ought thereof unto any other. Not being able to eate it up all, hee carries it with him, and delivers it unto his boy, if hee be present, to keepe it: if not, hee puts it up into his Saptargat, that is to say, his foure square Budget, which they use to carrie about with them, for the saving of all such provision, & wherein they lay up their bones, when they have not time to gnaw them throughly, that they may burnish them afterward, to the end that no whit of their food may come to nought.

Chap. 6. How they make their drinke, called Cosmos.

THeir drinke, called Cosmos, which is Mares milke, is prepared after this manner. They fasten a long line unto two posts standing firmly in the ground, and unto the same line they tye the young Foales of those Mares, which they meane to milke. Then come the Dammes to stand by their Foales gently suffering themselves to be milked. And if any of them be too unruly, then one takes her Foale, and puts it under her, letting it sucke a while, and presently carrying it away againe, there comes another man to milke the said Mare. And having gotten a good quantitie of this Milke together (being as sweet as Cowes milk) while it is new they powre into a great bladder or bag, and they beat the said bag with a piece of wood made for the purpose, having a Club at the lower end like a mans head, which is hollow within: and so soone as they beat upon it, it begins to boyle like new Wine, and to be sowre and sharpe of taste, and they beate it in that manner till Butter come thereof. Then taste they thereof, and being indifferently sharpe they drinke it: for it biteth a mans tongue like the Wine of Raspes, when it is drunke. After a man hath taken a draught thereof, it leaveth behind it a taste like the taste of Almond-milke, and goeth downe very pleasantly, intoxicating weake braynes: also it

causeth urine to be avoyded in great measure. Likewise Caracosmos, that is to say, Blacke Cosmos, for great Lords to drinke, they make on this manner. First, they beat the said Milke so long till the thickest part thereof descend right downe to the bottome like the lees of white Wine, and that which is thinne and pure remayneth above, being like unto Whay or white Must. The said lees and dregs being very white, are given to servants, and will cause them to sleepe exceedingly. That which is thinne and cleere their Masters drinke: and in very deede it is marvellous sweet and wholsome liquor. Duke Baatu hath thirtie Cottages or Granges, within a dayes journey of his abiding place: every one of which serveth him daily with the Caracosmos of an hundred Mares milk, and so all of them together every day with the Milke of three thousand Mares, besides white Milke which other of his Subjects bring. For even as the Husbandmen of Syria bestow the third part of their fruits, and carrie it unto the Courts of their Lords, even so doe they their Mares milke every third day. Out of their Cowes milke they first churne Butter, boyling the which Butter unto a perfect decoction, they put it into Rams skins, which they reserve for the same purpose. Neither doe they salt their Butter: and yet by reason of the long seething, it putrifieth not: and they keepe it in store for Winter. The churn-milke which remayneth of the Butter, they let alone till it be as sowre as possibly it may be, then they boyle it, and in boyling it is turned all into Curds, which Curds they drie in the Sun, making them as hard as the drosse of Iron: and this kind of food also they store up in Sachels against Winter. In the Winter season when Milke fayleth them, they put the foresaid Curds (which they call Gry-ut) into a bladder, and powring hot water thereinto, they beat it lustily till they have resolved it into the said Water, which is thereby made exceedingly sowre, and that they drinke in stead of Milke. They are very scrupulous, and take diligent heed that they drinke not faire Water by it selfe.

Caracosmos.

Duke Baatu.

Store of Mares, and Mares milke.

[III. i. 6.]

Chap. 7. Of the beasts which they eat, of their garments, and of their manner of hunting.

GReat Lords have Cottages or Granges towards the South, from whence their Tenants bring them Millet and Meale against Winter. The poorer sort provide themselves of such necessaries, for the exchange of Rams, and of other beasts skins. The Tartars slaves fill their bellies with thicke water, and are therewithall contented. They will neither eate Mise with long tayles, nor any kind of Mise with short tayles. They have also certaine little beasts, called by them, Sogur, which lie in a Cave twentie or thirtie of them together, all the whole Winter sleeping there for the space of sixe moneths: and these they take in great abundance. There are also a kind of Conies having long tayles like unto Cats: and on the outside of their tayles grow blacke and white haires. They have many other small beasts good to eat, which they know and discerne right well. I saw no Deere there, and but a few Hares, but a great number of Roes. I saw wild Asses in great abundance, which be like unto Mules. Also I saw another kind of beast, called Artak, having in all resemblance the bodie of a Ram, and crooked hornes, which are of such bignesse, that I could scarce lift up a paire of them with one hand: and of these hornes they make great drinking cups. They have Faulcons, Girfaulcons, and other Hawkes in great plentie: all which they carrie upon their right hands: and they put alwaies about their Faulcons neckes a string of Leather, which hangeth downe to the midst of their gorges, by the which string, when they cast them off the fist at the game, with their left hand they bow downe the heads and breasts of the said Hawkes, lest they should be tossed up and downe, and beaten with the wind, or lest they should soare too high. Wherefore they get a great part of their victuals by hunting and hawking. Concerning their garments and attire, be it knowne unto your Majestie, that out of Cataya, and other Regions of the East, out of Persia also, and other Countries of the South, there are brought unto them Stuffes of silke, Cloth of gold, and Cotton cloth, which they weare in time of Summer. But out of Russia, Moxell,

Our Falconers use the left fist. Another strange custome, which I leave to bee scanned by Falconers themselves.

Bulgaria the greater, and Pascatir, that is, Hungaria the greater, and out of Kersis (all which are Northerne Regions, and full of Woods) and also out of many other Countries of the North, which are subject unto them, the Inhabitants bring them rich and costly skins of divers sorts (which I never saw in our Countries) wherewithall they are clad in Winter. And alwaies against Winter they make themselves two Gownes, one with the furre inward to their skinne, and another with the furre outward, to defend them from wind and snow, which for the most part are made of Wolves skins, or Foxe skins, or else of Papions. And when they sit within the house, they have a finer Gowne to weare. The poorer sort make their upper Gowne of Dogs or of Goats skins. When they goe to hunt for wild beasts, there meets a great companie of them together, and environing the place round about, where they are sure to find some game, by little and little they approach on all sides, till they have gotten the wild beasts into the midst, as it were into a circle, and then they discharge their Arrows at them. Also they make themselves Breeches of skins. The rich Tartars sometimes furre their Gownes with pelluce or silke shag, which is exceeding soft, light, and warme. The poorer sort doe line their clothes with Cotton cloth, which is made of the finest wooll they can picke out, and of the courser part of the said wooll, they make Felt to cover their houses, and their chists, and for their bedding also. Of the same wooll, being mixed with one third part of Horse haire, they make all their cordage. They make also of the said Felt coverings for their stooles, and caps to defend their heads from the weather: for all which purposes they spend a great quantitie of their wooll. And thus much concerning the attire of the men.

Great expense of Wooll.

Chap. 8. *Of the fashion which the Tartars use in cutting their haire, and of the attire of their women.*

THe men shave a plot foure square upon the crownes of their heads, and from the two formost corners they shave, as it were, two seames downe to their temples: they shave also their temples, and the hinder part of their head,

even unto the nape of the necke: likewise they shave the fore-part of their scalpe downe to their foreheads, and upon their foreheads they leave a locke of haire reaching downe unto their eye-browes: upon the two hindermost corners of their heads they have two lockes also, which they twine and braid into knots and so bind and knit them under each eare one. Moreover, their womens garments differ not from their mens, saving that they are somewhat longer. But on the morrow after one of their women is married, shee shaves her scalpe from the middest of her head downe to her forehead, and weares a wide garment like unto the hood of a Nunne, yea larger and longer in all parts then a Nunnes hood, beeing open before, and girt unto them under the right side. For heerein doe the Tartars differ from the Turkes: because the Turkes fasten their garments to their bodies on the left side; but the Tartars alwaies on the right side. They have also an ornament for their heads, which they call, Botta, beeing made of the barke of a Tree, or of some such other lighter [III. i. 7.] matter as they can finde, which by reason of the thicknesse and roundnesse thereof cannot be holden but in both hands together: and it hath a square sharpe spire rising from the top thereof, being more then a cubite in length, and fashioned like unto a Pinacle. The said Botta they cover all over with a piece of rich Silke, and it is hollow within: and upon the midst of the said spire or square top, they put a bunch of Quils, or of slender Canes a cubite long and more: and the said bunch on the top thereof, they beautifie with Peacockes Feathers, and round about all the length thereof, with the Feathers of a Malards taile, and with precious stones also. Great Ladies weare this kind of ornament upon their heads, binding it strongly with a certaine Hat or Coyfe, which hath a hole in the crowne, fit for the spire to come through it: and under the foresaid ornament they cover the haires of their heads, which they gather up round together from the hinder part thereof to the crowne, and so lap them up in a knot or bundell within the said Botta, which afterward they bind

strongly under their throats. Hereupon when a great company of such Gentlewomen ride together, and are beheld a farre off, they seeme to be Souldiers with Helmets on their heads, carrying their Lances upright; for the said Botta appeareth like an Helmet with a Lance over it. All their Women sit on horse-backe, bestriding their Horses like men: and they binde their hoods or gownes about their wastes with a sky-coloured Silke Skarfe, and with another Skarfe they gird it above their breasts: and they binde also a piece of white Silke like a Mufler or Maske under their eyes, reaching downe unto their breasts. These Gentlewomen are exceeding fat, and the lesser their noses be, the fairer they are esteemed: they dawbe over their sweet faces with grease too shamefully: and they never lye in bed for their travell of child-birth.

Chap. 9. Of the duties injoyned unto the Tartarian Women, and of their labors, and also of their marriages.

THe duties of Women are to drive Carts: to lay their houses upon Carts, and to take them downe againe; to milke Kine, to make Butter and Gry-ut, to dresse skinnes, and to sew them, which they usually sew with thread made of sinewes, for they divide sinewes in slender threads, and then twine them into one long thread. They make Sandals and Socks, and other Garments. Howbeit they never wash any apparell: for they say, that God is then angry, and that dreadfull thunder will ensue, if washed garments be hanged forth to dry: yea, they beate such as wash, and take their garments from them. They are wonderfully afraid of thunder: for in the time of thunder they thrust all strangers out of their houses, and then wrapping themselves in blacke Felt, they lye hidden therein, till the thunder be over-past. They never wash their dishes or bowles: yet, when their flesh is sodden, they wash the platter wherein it must be put, with scalding hot broath out of the pot, and then powre the said broath into the pot againe. They make Felt also, and cover their houses therewith. The duties of the Men are, to make Bowes and Arrowes, Stirrops, Bridles and Saddles: to build Houses and Carts, to keepe Horses, to milke Mares,

to churne Cosmos and Mares Milke, and to make bags wherein to put it: they keepe Camels also, and lay burthens upon them. As for Sheepe and Goats, they tend and milke them, as well the Men as the Women. With Sheeps Milke thicked and salted, they dresse and tan their Hides. When they will wash their hands or their heads, they fill their mouthes full of Water, and spowting it into their hands by little and little, they sprinkle their haire, and wash their heads therewith. As touching marriages, your Highnesse is to understand, that no man can have a Wife among them till he hath bought her: whereupon sometimes their Maids are very stale before they be married, for their Parents alwaies keepe them till they can sell them. They keepe the first and second degrees of Consanguinitie inviolable, as wee doe: but they have no regard of the degrees of Affinitie: for they will marrie together, or by succession, two Sisters. Their Widowes marrie not at all, for this reason; because they beleeve, that all who have served them in this life, shall doe them service in the life to come also. Whereupon they are perswaded, that every Widow after death shall returne unto her owne Husband. And here-hence ariseth an abominable and filthy custome among them; namely, that the Sonne marrieth sometimes all his Fathers Wives except his owne Mother: For the Court or House of the Father or Mother, falleth by inheritance alwaies to the younger Sonne. Whereupon he is to provide for all his Fathers Wives, because they are part of his Inheritance as well as his Fathers possessions. And then if he will, he useth them for his owne Wives: for he thinkes it no injurie or disparagement unto himselfe, although they returne unto his Father after death. Therfore when any man hath bargained with another for a Maid, the Father of the said Damosell makes him a feast: in the meane while she fleeth unto some of her Kinsfolkes to hide her selfe. Then saith her Father unto the Bridegroome: Loe, my Daughter is yours, take her wheresoever you can finde her. Then he and his friends seeke for her till they can

find her, and having found her, he must take her by force and carry her (as it were) violently unto his owne house.

Chap. 10. *Of their execution of Justice and Judgment: and of their deaths and burials.* [III. i. 8.]

CONcerning their Lawes, or their Execution of Justice, your Majestie is to bee advertised, that when two men fight, no third man dare intrude himselfe to part them. Yea, the Father dare not help his owne Sonne. But he that goes by the worst, must appeale unto the Court of his Lord. And whosoever else offereth him any violence after appeale, is put to death. But he must goe presently without all delay: and he that hath suffered the injury, carrieth him (as it were) captive. They punish no man with sentence of death, unlesse he bee taken in the deed doing, or confesseth the same. But being accused by the multitude, they put him unto extreame torture, to make him confesse the truth. They punish murther with death, and Carnall copulation also with any other besides his owne. By his owne, I meane his Wife or his Maid Servant, for he may use his Slave as hee listeth himselfe. Hainous theft also or felony they punish with death. For a light theft, as namely, for stealing of a Ram, the partie (not being apprehended in the deed doing, but otherwise detected) is cruelly beaten. And if the Executioner layes on an hundred strokes, hee must have an hundred staves; namely, for such as are beaten upon sentence given in the Court. Also counterfeit Messengers, because they feine themselves to be Messengers, when as indeed they are none at all, they punish with death. Sacrilegious persons they use in like manner (of which kind of Malefactors your Majestie shall understand more fully hereafter) because they esteeme such to bee Witches. When any man dyeth, they lament and howle most pittifully for him: and the said Mourners are free from paying any tribute for one whole yeare after. Also, whosoever is present at the house where any one growne to mans estate lyeth dead, he must not enter into the Court of Mangu-Can, till one whole yeare be expired. If it were

a child deceased, hee must not enter into the said Court till the next moneth after. Neere unto the grave of the partie deceased, they alwaies leave one Cottage. If any of their Nobles (being of the stocke of Chingis, who was their first Lord and Father) deceaseth, his Sepulchre is unknowne. And alwaies about those places where they interre their Nobles, there is one house of men to keepe the Sepulchres. I could not learne that they use to hide Treasures in the graves of their dead. The Comanians build a great Toombe over their dead, and erect the Image of the dead partie thereupon, with his face towards the East, holding a drinking Cup in his hand before his Navell. They erect also upon the Monuments of rich men, Pyramides, that is to say; little sharpe houses or pinacles: and in some places I saw mightie Towers made of Bricke, in other places Pyramides made of stones, albeit there are no stones to be found thereabout. I saw one newly buried, in whose behalfe they hanged up sixteene Horse-hides, unto each quarter of the world foure, betweene certaine high posts: and they set besides his Grave Cosmos for him to drinke, and flesh to eate: and yet they said that he was baptized. I beheld other kinds of Sepulchres also towards the East: namely, large floores or pavements made of stone, some round, and some square, and then foure long stones pitched upright, about the said pavement towards the foure Regions of the world. When any man is sicke, he lyeth in his bed, and causeth a signe to be set upon his house, to signifie that there lyeth a sicke person there, to the end that no man may enter into the said house: whereupon none at all visit any sicke partie but his servant only. Moreover, when any one is sicke in their great Courts, they appoint Watchmen to stand round about the said Court, who will not suffer any person to enter within the Precincts thereof. For they feare least evill spirits or winds should come together with the parties that enter in. They esteeme of Soothsayers, as of their Priests.

Sepulchres.

Chap. 11. *Of our first entrance among the Tartars, and of their ingratitude.*

AND being come amongst those barbarous people, me thought (as I said before) that I was entred into a new world: for they came flocking about us on horseback, after they had made us a long time to awaite for them sitting in the shadow, under their blacke carts. The first question which they demanded, was, whether we had ever beene with them heretofore, or not? And giving them answere that we had not, they began impudently to beg our victuals from us. And we gave them some of our Bisket and Wine, which wee had brought with us from the Towne of Soldaia. And having drunke off one Flagon of our Wine, they demanded another; saying, That a man goeth not into the house with one foote. Howbeit we gave them no more, excusing our selves that we had but a little. Then they asked us, whence we came, and whither we were bound? I answered them with the words above mentioned: that wee had heard concerning Duke Sartach, that hee was become a Christian, and that unto him our determination was to travell, having your Majesties Letters to deliver unto him. They were very inquisitive to know whether I came of mine owne accord, or whither I were sent? I answered, that no man compelled me to come, neither had I come, unlesse I my selfe had beene willing: and that therefore I was come according to mine owne will, and to the will of my Superior. I tooke diligent heed never to say that I was your Majesties Embassadour. Then they asked what I had in my Carts; whether it were Gold or Silver, or rich Garments to carrie unto Sartach? I answered, that Sartach should see what we had brought, when we were once come unto him, and that they had nothing to doe to aske such questions, but rather ought to conduct me unto their Captaine, and that he, if he thought good, should cause me to be directed unto Sartach: if not, that I would returne. For there was in the same Province one of Baatu his Kinsmen, called Scacati, unto whom my Lord the Emperour of Constantinople had written Letters of request, to suffer me to passe through his Territorie. With this answere of ours they

Duke Sartach.

were satisfied, giving us Horses and Oxen, and two men to conduct us. Howbeit, before they would allow us the foresaid necessaries for our journey, they made us to awaite
[III. i. 9.] a long while, begging our bread for their young Brats, wondring at all things which they saw about our Servants, as their Knives, Gloves, Purses and Points, and desiring to have them. I excused my selfe that wee had a long way to travell, and that we must in no wise so soone deprive our selves of things necessary, to finish so long a journey. Then they said, that I was a very varlet. True it is, that they tooke nothing by force from me: howbeit they will beg that which they see very importunatly and shamelesly. And if a man bestow ought upon them, it is but cost lost, for they are thanklesse wretches. They esteeme themselves Lords, and thinke that nothing should be denyed them by any man. If a man gives them nought, and afterwards stands in need of their service, they will do right nought for him. They gave us of their Cows Milke to drink, after the Butter was churned out of it, being very sowre, which they call Apram. And so we departed from them. And in very deed it seemed to me that we were escaped out of the hands of Divels. On the morrow we were come unto the Captaine. From the time wherein we departed from Soldaia, till wee arrived at the Court of Sartach, which was the space of two moneths, we never lay in House or Tent, but alwaies under the starry Canopie, and in the open Aire, or under our Carts. Neither yet saw we any Village, or any mention of building where a Village had beene, but the graves of the Comanians, in great abundance. The same evening our guide which had conducted us, gave us some Cosmos. After I had drunke thereof, I sweat most extreamely for the noveltie and strangenesse, because I never dranke of it before. Notwithstanding, we thought it was very savory, as indeed it was.

Chap. 12. *Of the Court of Scacatai, & how the Christians drinke no Cosmos.*

ON the morrow after we met with the Carts of Scacatai laden with houses, and me thought that a mightie Citie came to meete me. I wondred also at the great multitude of huge Droves of Oxen, and Horses, and at the Flockes of Sheepe. I could see but a few men that guided all these matters: whereupon I inquired how many men hee had under him, and they told me that he had not above five hundred in all, the one halfe of which number we were come past, as they lay in another Lodging. Then the Servant which was our Guide told mee, that I must present somewhat unto Scacatai: and so he caused us to stay, going himselfe before to give notice of our comming. By this time it was past three of the clocke, and they unladed their houses neere unto a certayne water: And there came unto us his Interpreter, who being advertised by us that we were never there before, demanded some of our victuals, and wee yeelded unto his request. Also hee required of us some garment for a Reward, because hee was to interpret our Sayings unto his Master. Howbeit, we excused our selves as well as we could. Then hee asked us, what we would present unto his Lord: And we tooke a flagon of Wine, and filled a Maund with Bisket, and a Platter with Apples and other Fruits. But he was not contented therewith, because we brought him not some rich garment. Notwithstanding, wee entred so into his presence with feare and bashfulnesse. He sate upon his bed holding a Citron in his hand, and his Wife sate by him: who (as I verily thinke) had cut and pared her Nose betweene the Eyes, that she might seeme to be more flat and saddle-nosed: for she had left her selfe no Nose at all in that place, having anoynted the very same place with a blacke Oyntment, and her Eyebrows also: which sight seemed most ugly in our Eyes. Then I rehearsed unto him the same words, which I had spoken in other places before. For it stood us in hand to use one and the same speech in all places. For we were well fore-warned of this circumstance by some which had beene amongst the Tartars, that we should never vary in

A caveat right worthy the noting.

our Tale. Then I besought him, that he would vouchsafe to accept that small gift at our hands, excusing my selfe that I was a Monke, and that it was against our profession to possesse Gold, or Silver, or precious Garments, and therefore that I had not any such thing to give him, howbeit he should receive some part of our victuals in stead of a blessing. Hereupon he caused our Present to be received, and immediately distributed the same among his men, who were met together for the same purpose, to drinke and make merry. I delivered also unto him the Emperour of Constantinople his Letters (this was eight dayes after the Feast of Ascension) who sent them forthwith to Soldaia, to have them interpreted there: for they were written in Greeke, and he had none about him that was skilfull in the Greeke Tongue. He asked us also whether we would drinke any Cosmos, that is to say, Mares Milke: (For those that are Christians among them, as namely, the Russians, Grecians, and Alanians, who keepe their owne Law very strictly, will in no case drinke thereof, yea, they account themselves no Christians after they have once drunke of it, and their Priests reconcile them unto the Church, as if they had renounced the Christian Faith.) I gave him answere, that wee had as yet sufficient of our owne to drinke, and that when our drinke fayled us, we must be constrayned to drinke such as should bee given unto us. Hee enquired also what was contayned in our Letters, which your Majestie sent unto Sartach? I answered: that they were sealed up, and that there was nothing contayned in them, but good and friendly words. And he asked what words wee would deliver unto Sartach? I answered: the words of Christian Faith. Hee asked againe what these words were? For he was very desirous to heare them. Then I expounded unto him as well as I could, by mine Interpreter, (who had no wit nor any utterance of speech) the Apostles Creed. Which after hee had heard, holding his peace, he shooke his head. Then hee assigned unto us two men, who should give attendance upon our selves, upon our Horses, and upon our Oxen.

Superstition, the Kingdome of God is not meate and drinke.

[III. i. 10.]

And hee caused us to ride in his company, till the Messenger whom he had sent for the Interpretation of the Emperours Letters, was returned. And so wee travelled in his company till the morrow after Pentecost.

Chap. 13. *How the Alanians came unto us on Pentecost or Whitson Eeve.*

UPon the Eeven of Pentecost, there came unto us certayne Alanians, who are there called * Acias, being Christians after the manner of the Grecians, using Greeke Bookes and Grecian Priests: howbeit, they are not Schismatikes as the Grecians are, but without acception of persons, they honour all Christians. And they brought unto us sodden flesh, requesting us to eat of their meate, and to pray for one of their company beeing dead. Then I said, because it was the Eeven of so great and so solemne a Feast Day, that wee would not eate any flesh for that time. And I expounded unto them the Solemnitie of the said Feast, whereat they greatly rejoyced: for they were ignorant of all things appertayning to Christian Religion, except only the Name of Christ. They and many other Christians, both Russians, and Hungarians demanded of us, whether they might be saved or no, because they were constrayned to drinke Cosmos, and to eate the dead carkasses of such things, as were slaine by the Saracens, and other Infidels? Which even the Greeke and Russian Priests themselves also esteeme as things strangled or offered unto Idols: because they were ignorant of the times of Fasting, neither could they have observed them albeit they had knowne them. Then instructed I them aswell as I could and strengthened them in the Faith. As for the flesh which they had brought, wee reserved it untill the feast day. For there was nothing to be sold among the Tartars for Gold and Silver, but onely for Cloath and Garments, of the which kind of Merchandize wee had none at all. When our Servants offered them any Coyne, called Yperpera, they rubbed it with their fingers, and put it unto their noses, to try by the smell whether it were Copper or no. Neither did they allow us any food but Cowes Milke onely, which was very sowre and filthy.

**Or, Akas.*

Cloth is the chiefe Merchandise in Tartarie.

There was one thing most necessary greatly wanting unto us. For the water was so foule and muddy, by reason of their Horses, that it was not meete to be drunke. And but for certaine Bisket, which was by the goodnesse of God remaining unto us, we had undoubtedly perished.

Chap. 14. Of a Saracen which said that he would be baptized: and of certaine men which seemed to bee Lepers.

UPon the day of Pentecost there came unto us a certaine Saracen, unto whom, as he talked with us, we expounded the Christian Faith. Who (hearing of Gods benefits exhibited unto mankind, by the Incarnation of our Saviour Christ, and the Resurrection of the dead, and the Judgement to come, and that in Baptisme was a washing away of sinnes) said, that hee would be baptized. But when wee prepared our selves to the baptizing of him, hee suddenly mounted on horse-back, saying, that he would go home and consult with his wife what were best to be done. And on the morrow after he told us, that he durst in no case receive Baptisme, because then he should drinke no more Cosmos. For the Christians of that place affirme, that no true Christians ought to drinke thereof: and that without the said liquor hee could not live in that Desart. From which opinion, I could not for my life remove him. Wherefore be it knowne of a certaintie unto your Highnesse, that they are much estranged from the Christian Faith, by reason of that opinion which hath beene broached and confirmed among them by the Russians, of whom there is a great multitude in that place. The same day Scacatai the Captaine aforesaid gave us one man to conduct us to Sartach, and two other to guide us unto the next Lodging, which was distant from that place five dayes Journey for Oxen to travell. They gave unto us also a Goate for victuals, and a great many Bladders of Cowes Milke, and but a little Cosmos, because it is of so great estimation among them. And so taking our journey directly toward the North, mee thought that wee had passed through one of Hell gates. The Servants which conducted us began to play the bold Theeves with us, seeing us take so little heed unto our selves. At length

having lost much by their Theevery, harme taught us wisdome. And then wee came unto the extremitie of that Province, which is fortified with a Ditch from one Sea unto another: without the bounds whereof their Lodging was situate. Into the which, so soone as wee had entred, all the Inhabitants there seemed unto us to be infected with Leprosie: for certayne base fellowes were placed there to receive Tribute of all such as tooke Salt out of the Salt-pits aforesaid. From that place they told us that *Salt-pits.* we must travell fifteene dayes Journey, before we should find any other people. With them we dranke Cosmos, and gave unto them a basket full of Fruits and of Bisket. And they gave unto us eight Oxen and one Goate, to sustayne us in so great a Journey, and I know not how many bladders of Milke. And so changing our Oxen, we tooke our Journey which wee finished in tenne dayes, *Ten dayes Journey.* arriving at another Lodging: neither found we any water all that way, but onely in certayne Ditches made in the Valleys, except two Rivers. And from the time wherein wee departed out of the aforesaid Province of Gassaria, we travelled directly East-ward, having a Sea on the South-side of us, and a waste Desart on the North, which Desart, in some places, reacheth twentie dayes Journey in breadth and there is neither Tree, Mountayne, nor Stone therein. And it is most excellent Pasture. Here the Comanians, which were called Capthac, were wont to feed their Cattell. Howbeit by the Dutchmen they are called Valani, and the [III. i. 11.] Province it selfe Valania. But Isidore calleth all that tract *Valani.* of Land stretching from the River of Tanais to the Lake of Mæotis, and so long as farre as Danubius, the Countrey of Alania. And the same land continueth in length from *The length of Comania.* Danubius unto Tanais (which divideth Asia from Europe) for the space of two moneths journey, albeit a man should ride post as fast as the Tartars use to ride: and it was all over inhabited by the Comanians, called Capthac: yea, and beyond Tanais, as farre as the River of Edil, or Volga: the space betweene the two which Rivers is a great and long journey to bee travelled in ten daies. To the North

Russia.

of the same Province lyeth Russia, which is full of wood in all places, and stretcheth from Polonia and Hungaria, even to the River of Tanais: and it hath beene wasted all over by the Tartars, and as yet is daily wasted by them.

Chap: 15. Of our afflictions which wee sustained: and of the Comanians manner of buriall.

Prussia.

THey preferre the Saracens before the Russians, because they are Christians, and when they are able to give them no more gold nor silver, they drive them and their Children like flocks of Sheepe into the wildernesse, constraining them to keepe their Cattell there. Beyond Russia lyeth the Countrey of Prussia, which the Dutch Knights of the order of Saint Maries Hospitall of Jerusalem, have of late wholly conquered and subdued. And in very deede, they might easily win Russia, if they would put to their helping hand. For if the Tartars should but once know that the great Priest, that is to say, the Pope did cause the Ensigne of the Crosse to be displaied against them, they would flie all into their Desart and solitarie places. Wee therefore went on towards the East, seeing nothing but Heaven and Earth, and sometimes the Sea on our right hand, called the Sea of Tanais, and the Sepulchres of the Comanians, which appeared unto us two leagues off, in which places they were wont to burie their kindred altogether. So long as we were travelling through the Desart, it went reasonably well with us. For I cannot sufficiently expresse in words the irkesome and tedious troubles which I sustained, when I came at any of their places of abode. For our Guide would have us goe in unto every Captaine with a present, and our expences would not extend so farre. For we were every day eight persons of us spending our wayfaring provision, for the Tartars servants would all of them eate of our victuals. We our selves were five in number, and the servants our Guides were three, two to drive our Carts, and one to conduct us unto Sartach. The flesh which they gave us was not sufficient for us; neither could we find any thing to be bought for our money. And as we sate under our Carts in the coole shadow, by reason of the extreame and

vehement heate which was there at that time, they did so importunately and shamelessly intrude themselves into our company, that they would even tread upon us, to see whatsoever things we had. Having list at any time to ease themselves, the filthie Lozels had not the manners to withdraw themselves farther from us, then a Beane can be cast. Yea, like vile slovens they would lay their tailes in our presence, while they were yet talking with us: many other things they committed, which were most tedious and loathsome unto us. But above all things it grieved me to the very heart, that when I would utter ought unto them, which might tend to their edification, my foolish interpreter would say: you should not make me become a Preacher now; I tell you, I cannot nor I will not rehearse any such words. And true it was which he said, for I perceived afterward, when I began to have a little smattering in the language, that when I spake one thing, hee would say quite another, whatsoever came next unto his witlesse tongues end. Then seeing the danger I might incurre in speaking by such an Interpreter, I resolved much rather to hold my peace, and thus we travelled with great toile from lodging to lodging, till at the length, a few daies before the Feast of Saint Marie Magdalene, we arrived at the banke of the mightie River Tanais, which divideth Asia from Europa, even as the River Nilus of Ægypt disjoyneth Asia from Africa. At the same place where we arrived, Baatu and Sartach did cause a certaine Cottage to be built upon the Easterne banke of the River, for a companie of Russians to dwell in, to the end, they might transport Ambassadours and Merchants in Ferrie-boates over that part of the River. First, they ferried us over, and then our Carts, putting one wheele into one Liter, and the other wheele into another Liter, having bound both the Liters together, and so they rowed them over. In this place our Guide played the foole most extreamely. For he imagining that the said Russians, dwelling in the Cottage, should have provided us Horses, sent home the Beasts which wee brought with us, in another Cart, that

Extreame heate in Summer.

Tanais.

they might returne unto their owne Masters. And when we demanded to have some beasts of them, they answered, that they had a priviledge from Baatu, whereby they were bound to none other service, but onely to ferrie over Goers and Commers: and that they received great tribute of Merchants in regard thereof. Wee staied therefore by the said Rivers side three daies. The first day they gave unto us a great fresh Turbut: the second day they bestowed Rye bread, and a little flesh upon us, which the Purveyer of the Village had taken up at every house for us: and the third day dryed Fishes, which they have there in great aboundance. The said River was even as broade in that place, as the River of Sein is at Paris. And before wee came there, wee passed over many goodly waters, and full of Fish: howbeit the barbarous and rude Tartars know not how to take them: neither doe they make any reckoning of any Fish, except it bee so great, that they may prey upon the flesh thereof, as upon the flesh of a Ram. This River is the limit of the East part of Russia, and it springeth out of the Fennes of Mæotis, which Fennes stretch unto the North Ocean. And it runneth Southward into a certaine great Sea seven hundred miles about, before it falleth into the Sea called Pontus Euxinus. And all the Rivers which we passed over, ran with full streame into those quarters. The foresaid River hath great store of wood also growing upon the West side thereof. Beyond this place the Tartars ascend no farther unto the North: for at that season of the yeere, about the first of August, they begin to returne backe unto the South. And therefore there is another Cottage somewhat lower where Passengers are ferried over in Winter time, and in this place we were driven to great extremitie, by reason that we could get neither Horses, nor Oxen for any money. At length, after I had declared unto them, that my comming was to labour for the common good of all Christians, they sent us Oxen and Men; howbeit wee our selves were faine to travell on foot. At this time they were reaping their Rye. Wheate prospereth not well in that soile.

The breadth of Tanais.

[III. i. 12.] *He is much deceived.*

About the beginning of August, the Tartars returne Southward.

They have the seed of Millium in great abundance. The Russian women attire their heads like unto our women. They embroider their Safegards or Gownes on the outside, from their feet unto their knees with partie-coloured or grey stuffe. The Russian men weare Caps like unto the Dutch men. Also they weare upon their heads certaine sharpe and high-crowned Hats made of Felt, much like unto a Sugar-loafe. Then travailed we three daies together, not finding any people. And when our selves and our Oxen were exceeding wearie and faint, not knowing how farre off we should find any Tartars, on the sudden there came two Horses running towards us, which we tooke with great joy, and our Guide and Interpreter mounted upon their backs, to see how farre off they could descrie any people. At length, upon the fourth day of our journey, having found some Inhabitants, we rejoyced like Sea faring men, which had escaped out of a dangerous Tempest, and had newly recovered the Haven. Then having taken fresh Horses, and Oxen, we passed on from lodging to lodging, till at the last, upon the second of the Kalends of August, we arrived at the habitation of Duke Sartach himselfe.

Chap. 16. Of the Dominion of Sartach, and of his Subjects.

The people of Moxel are Pagans.

THe Region lying beyond Tanais, is a very goodly Countrey, having store of Rivers and Woods toward the North part thereof. There are mightie huge Woods which two sorts of people doe inhabit. One of them is called Moxel, being meere Pagans, and without Law. They have neither Townes nor Cities, but onely Cottages in the Woods. Their Lord and a great part of themselves were put to the Sword in high Germanie. Whereupon they highly commend the brave courage of the Almans, hoping as yet to be delivered out of the bondage of the Tartars, by their meanes. If any Merchant come unto them, hee must provide things necessary for him, with whom hee is first of all entertained, all the time of his abode among them. If any lyeth with another mans wife, her husband, unlesse he be an eye-witnesse thereof,

regardeth it not; for they are not jealous over their wives. They have abundance of Hogs, and great store of Honie and Waxe, and divers sorts of rich and costly Skins, and plentie of Faulcons. Next unto them are other people called Merclas, which the Latines call Merdui, and they are Saracens. Beyond them is the River of Etilia, or Volga, which is the mightiest River that ever I saw. And it issueth from the North part of Bulgaria the greater, and so trending along Southward, disimboqueth into a certaine Lake, containing in circuit the space of foure moneths travell, whereof I will speake hereafter. The two foresaid Rivers, namely, Tanais and Etilia, otherwise called Volga, towards the Northerne Regions, through the which we travailed, are not distant asunder above ten daies journey, but Southward they are divided a great space one from another. For Tanais descendeth into the Sea of Pontus: Etilia maketh the foresaid Sea or Lake, with the helpe of many other Rivers, which fall thereinto out of Persia. And wee had to the South of us huge high Mountaines, upon the sides thereof towards the said Desart, doe the people called Cergis, and the Alani or Acas inhabit, who are as yet Christians, and wage warre against the Tartars. Beyond them, next unto the Sea or Lake of Etilia, there are certaine Saracens called Lesgi, who are in subjection unto the Tartars. Beyond these is Porta ferrea, or the Iron gate, now called Derbent, which Alexander built to exclude the barbarous Nations out of Persia. Concerning the situation whereof, your Majestie shall understand more about the end of this Treatise: for I travailed in my returne by the very same place. Betweene the two foresaid Rivers, in the Regions through the which we passed, did the Comanians of old time inhabit, before they were overrun by the Tartars.

The people called Merdui being Saracens.

The circuit of the Caspian Sea.

Kergis or Aas.

The Saracens called Lesgi.

He returneth by Derbent.

Chap. 17. Of the Court of Sartach, and of the magnificence thereof.

AND wee found Sartach lying within three daies journey of the River Etilia: whose Court seemed unto us to be very great. For he himselfe had six wives, and his eldest sonne also had three wives: every one of which

women hath a great house, and they have each one of them about two hundred Carts. Our guide went unto a certaine Nestorian named Coiat, who is a man of great authoritie in Sartachs Court. He made us to goe very farre unto the Lords gate. For so they call him who hath the Office of entertayning Ambassadours. In the evening, Coiat commanded us to come unto him. Then our Guide began to enquire what wee would present him withall, and was exceedingly offended, when hee saw that wee had nothing ready to present. We stood before him, and he sate majestically, having musick and dancing in his presence. Then I spake unto him in the words before recited, telling him for what purpose I was come unto his Lord, and requesting so much favour at his hands, as to bring our Letters unto the sight of his Lord, I excused my selfe also, that I was a Monke, not having, nor receiving, nor using any gold, or silver, or any other precious thing, save onely our Bookes, and the Vestments wherein wee served God: and that this was the cause why I brought no present unto him, nor unto his Lord. For I that had abandoned mine owne goods, could not be a transporter of things for other men. Then he answered very courteously, that being a Monke, and so doing, I did well; for so I should observe my vow: neither did himselfe stand in need of ought that we had, but rather was ready to bestow upon us such things as we our selves stood in need of: and hee caused us to sit downe, and to drinke of his Milke. And presently after, hee requested us to say our devotions for him: and wee did so. Hee enquired also who was the greatest Prince among the Francks? And I said, the Emperour, if he could enjoy his owne Dominions in quiet. No (quoth hee) but the King of France. For hee had heard of your Highnesse by Lord Baldwine of Henault. I found there also one of the Knights of the Temple who had beene in Cyprus, and had made report of all things which he saw there. Then returned we unto our Lodging. And on the morrow we sent him a flaggon of Muscadell Wine (which had lasted verie well in so long a Journey)

Coiat, the Nestorian.

[III. i. 13.]

and a boxe full of Bisket, which was most acceptable unto him. And hee kept our Servants with him for that Evening. The next morning hee commanded mee to come unto the Court, and to bring the Kings Letters and my Vestments, and Bookes with mee: because his Lord was desirous to see them. Which we did accordingly, lading one Cart with our Bookes and Vestments, and another with Bisket, Wine, and Fruits. Then hee caused all our Bookes and Vestments to bee layd forth. And there stood round about us many Tartars, Christians, and Saracens on Horse-backe. At the sight whereof, hee demanded whether I would bestow all those things upon his Lord or no? Which saying made mee to tremble, and grieved mee full sore. Howbeit, dissembling our griefe as well as we could, we shaped him this Answere: Sir, our humble request is, that our Lord your Master would vouchsafe to accept our Bread, Wine, and Fruits, not as a Present, because it is too meane, but as a Benediction, least we should come with an emptie hand before him. And hee shall see the Letters of my Sovereigne Lord the King, and by them hee shall understand for what cause we are come unto him, and then both our selves, and all that wee have, shall stand to his courtesie: for our Vestments bee holy, and it is unlawfull for any but Priests to touch them. Then he commanded us to invest our selves in the said Garments, that we might goe before his Lord: and we did so. Then I my selfe putting on our most precious Ornaments, tooke in mine armes a very faire Cushion, and the Bible which your Majestie gave mee, and a most beautifull Psalter, which the Queenes Grace bestowed upon mee, wherein there were goodly Pictures. Mine Associate tooke a Missall and a Crosse: and the Clerke having put on his Surplice, took a Censer in his hand. And so we came unto the presence of his Lord: and they lifted up the Felt hanging before his doore, that hee might behold us. Then they caused the Clerke and the Interpreter thrice to bow the knee: but of us they required no such submission. And they diligently admonished us to take

heed, that in going in, and in comming out, wee touched not the threshold of the house, and requested us to sing a Benediction for him. Then we entred in, singing Salve Regina. And within the entrance of the doore stood a bench with Cosmos, and drinking cups thereupon. And all his Wives were there assembled. Also the Moals or rich Tartars thrusting in with us pressed us sore. Then Coiat carryed unto his Lord the Censer with Incense, which hee beheld very diligently, holding it in his hand. Afterward he carryed the Psalter unto him, which he looked earnestly upon, and his Wife also that sate beside him. After that he carryed the Bible: then Sartach asked if the Gospell were contayned therein? Yea (said I) and all the holy Scriptures besides. He tooke the Crosse also in his hand, and demanded concerning the Image, whether it were the Image of Christ or no? I said it was. The Nestorians and the Armenians doe never make the figure of Christ upon their Crosses. Wherefore either they seeme not to thinke well of his Passion, or else they are ashamed of it. Then hee caused them that stood about us, to stand aside, that hee might more fully behold our Ornaments. Afterward I delivered unto him your Majesties Letters, with the Translation thereof into the Arabicke and Syriacke Languages. For I caused them to bee translated at Acon, into the Character and Dialect of both the said Tongues. And there were certayne Armenian Priests, which had skill in the Turkish and Arabian Languages. The aforesaid Knight also of the Order of the Temple had knowledge in the Syriake, Turkish, and Arabian Tongues. Then wee departed forth, and put off our Vestments, and there came unto us certayne Scribes together with the foresaid Coiat, and caused our Letters to bee interpreted. Which Letters being heard, hee caused our Bread, Wine and Fruits to bee received. And hee permitted us also to carrie our Vestments and Bookes unto our owne Lodging. This was done upon the Feast of S. Peter ad vincula.

No good consequence.

A.D. 1253. [III. i. 14.]

Chap. 18. *How they were given in charge to goe unto Baatu the Father of Sartach.*

THe next morning betimes came unto us a certayne Priest, who was brother unto Coiat, requesting to have our boxe of Chrisme, because Sartach (as he said) was desirous to see it: and so we gave it him. About Eventyde Coiat sent for us, saying: My Lord your King wrote good words unto my Lord and Master Sartach. Howbeit there are certayne matters of difficultie in them, concerning which he dare not determine ought, without the advice and counsell of his Father. And therefore of necessitie you must depart unto his Father, leaving behind you the two Carts, which you brought hither yesterday with Vestments and Bookes, in my custodie: because my Lord is desirous to take more diligent view thereof. I presently suspecting what mischiefe might ensue by his covetousnesse, said unto him: Sir, we will not onely leave those with you, but the two other Carts also, which we have in our possession, will wee commit unto your custodie. You shall not (quoth he) leave those behind you, but for the other two Carts first named, wee will satisfie your request. I said that this could not conveniently bee done: but needs we must leave all with him. Then he asked, whether we meant to tarrie in the Land? I answered: If you throughly understand the Letters of my Lord the King, you know that we are even so determined. Then he replyed, that we ought to bee patient and lowly: and so wee departed from him that Evening. On the morrow after he sent a Nestorian Priest for the Carts, and wee caused all the foure Carts to be delivered. Then came the foresaid brother of Coiat to meet us, and separated all those things, which we had brought the day before unto the Court, from the rest, namely, the Bookes and Vestments, and tooke them away with him. Howbeit Coiat had commanded, that we should carrie those Vestments with us, which we wore in the presence of Sartach, that we might put them on before Baatu, if need should require: but the said Priest tooke them from us by violence, saying: thou hast brought them unto Sartach, and wouldest thou carrie them unto

Baatu? And when I would have rendred a reason, hee answered: bee not too talkative, but goe your wayes. Then I saw that there was no remedie but patience: for wee could have no accesse unto Sartach himselfe, neither was there any other, that would doe us Justice. I was afraid also in regard of the Interpreter, least he had spoken other things then I said unto him: for his will was good, that wee should have given away all that we had. There was yet one comfort remayning unto mee: for when I once perceived their covetous intent, I conveyed from among our Bookes the Bible, and the Sentences, and certayne other Bookes which I made speciall account of. Howbeit, I durst not take away the Psalter of my Sovereigne Ladie the Queene, because it was too well knowne, by reason of the Golden Pictures therein. And so we returned with the two other Carts unto our Lodging. Then came hee that was appointed to be our Guide unto the Court of Baatu, willing us to take our Journey in all postehaste: unto whom I said, that I would in no case have the Carts to goe with me. Which thing he declared unto Coiat. Then Coiat commanded, that wee should leave them and our Servant with him. And we did as he commanded. And so travelling directly East-ward towards Baatu, the third day we came to Etilia or Volga: the streames whereof when I beheld, I wondred from what Regions of the North such huge and mightie waters should descend. Before we were departed from Sartach, the foresaid Coiat, with many other Scribes of the Court said unto us: doe not make report that our Lord is a Christian, but a Moal. Because the name of a Christian seemeth unto them to be the name of some Nation. So great is their pride, that albeit they beleeve perhaps some things concerning Christ, yet will they not be called Christians, being desirous that their owne name, that is to say, Moal should be exalted above all other names. Neither will they be called by the name of Tartars. For the Tartars were another Nation, as I was informed by them.

They are come as farre as Volga.

The Tartars will be called Moal.

Chap. 19. How Sartach, and Mangu-Can, and Ken-Can doe reverence unto Christians. This Historie of Presbyter John in the North-east, is alleaged at large by Gerardus Mercator in his generall Map. From whence the Turkes first sprang.

AT the same time when the Frenchmen took Antioch, a certayne man named Con Can, had Dominion over the Northerne Regions, lying thereabouts. Con is a proper name: Can is a name of authoritie or dignitie, which signifieth a Diviner or Sooth-sayer. All Diviners are called Can amongst them. Whereupon their Princes are called Can, because that unto them belongeth the government of the people by Divination. We doe read also in the Historie of Antiochia, that the Turkes sent for ayde against the Frenchmen, unto the Kingdome of Con Can. For out of those parts the whole Nation of the Turkes first came. The said Con was of the Nation of Kara-Catay. Kara signifieth blacke, and Catay is the name of a Countrey. So that Kara-Catay signifieth the blacke Catay. This name was given to make a difference betweene the foresaid people, and the people of Catay inhabiting East-ward over against the Ocean Sea: concerning whom your Majestie shall understand more hereafter. These Catayans dwelt upon certayne Alpes, by the which I travelled. And in a certaine plaine Countrey within those Alpes, there inhabited a Nestorian shepheard, being a mightie Governour over the people called Yayman, which were Christians, following the Sect of Nestorius. After the death of Con Can, the said Nestorian exalted himselfe to the Kingdome, and they called him King John, reporting ten times more of him then was true. For so the Nestorians which come out of those parts, use to doe. For they blaze abroad great rumours, and reports upon just nothing. Whereupon they gave out concerning Sartach, that he was become a Christian, and the like also they reported concerning Mangu Can, and Ken Can: namely, because these Tartars make more account of Christians, then they doe of other people, and yet in very deed, themselves are no Christians. So likewise there went forth a great report concerning the said King John. Howbeit, when I travelled along by his Territories, there was no man that knew any thing of him, but onely a few Nestorians. In his Pastures or Territories dwelleth Ken

An Ocean Sea.

Nayman.

Presbyter John.

[III. i. 15.]

The place of Ken Kan his aboad.

Can, at whose Court Frier Andrew was. And I my selfe passed by it at my returne. This John had a Brother, being a mightie man also, and a Shepheard like himselfe, called Vut, and he inhabited beyond the Alpes of Cara Catay, being distant from his Brother John, the space of three weekes journey. He was Lord over a certaine Village, called Cara Carum, having people also for his Subjects, named Crit, or Merkit, who were Christians of the Sect of Nestorius. But their Lord abandoning the worship of Christ, following after Idols, retaining with him Priests of the said Idols, who all of them are Worshippers of Devils and Sorcerers. Beyond his Pastures, some tenne or fifteene dayes journey, were the Pastures of Moal, who were a poore and beggerly Nation, without Governor, and without Law, except their Sooth-sayings, and their Divinations, unto the which detestable studies, all in those parts doe apply their minds. Neere unto Moal were other poore people, called Tartars. The foresaid King John dyed without Issue Male, and thereupon his Brother Vut was greatly inriched, and caused himselfe to be named Can: and his Droves and Flockes raunged even unto the Borders of Moal. About the same time there was one Cyngis, a Blacke-Smith, among the people of Moal. This Cyngis stole as many Cattell from Vut Can, as he could possibly get: insomuch, that the Shepheards of Vut complained unto their Lord. Then provided he an Armie, and marched up into the Countrey of Moal, to seeke for the said Cyngis. But Cyngis fled among the Tartars, and hid himselfe amongst them. And Vut having taken some spoiles both from Moal, and also from the Tartars, returned home. Then spake Cyngis unto the Tartars, and unto the people of Moal, saying: Sirs, because we are distitute of a Governor and Captaine, you see how our Neighbours doe oppresse us. And the Tartars and Moals appointed him to be their Chieftaine. Then having secretly gathered together an Armie, hee brake in suddenly upon Vut, and overcame him, and Vut fled into

Vut Can, or Vuc Can.

The Village of Cara Carum.

Crit, & Merkit.

Moal in old times a beggerly people.

The place of the Tartars.

Cyngis.

Cataya. At the same time was the Daughter of Vut taken, which Cyngis married unto one of his Sonnes, by whom she conceived, and brought forth the great Can, *Mangu-Can.* which now reigneth, called Mangu-Can. Then Cyngis sent the Tartars before him in all places where he came: and thereupon was their name published and spread abroad: for in all places the people would cry out: Loe, the Tartars come, the Tartars come. Howbeit, through continuall warres, they are now, all of them in a manner, consumed and brought to nought. Whereupon the Moals indevour what they can, to extinguish the name of the Tartars, that they may exalt their owne name. The Countrey wherein they first inhabited, and where the Court *Mancherule.* of Cyngis Can as yet remaineth, is called Mancherule. But because Tartaria is the Region, about which they have obtained their Conquests, they esteeme that as their royall and chiefe Citie, and there for the most part doe they elect their great Can.

Chap. 20. Of the Russians, Hungarians, and Alanians: and of the Caspian Sea.

NOw, as concerning Sartach, whether hee beleeves in Christ or nó, I know not. This I am sure of, that he will not be called a Christian. Yea, rather he seemeth unto mee to deride and skoffe at Christians. He lyeth in the way of the Christians, as namely, of the Russians, the Valachians, the Bulgarians of Bulgaria the lesse, the Soldaianes, the Kerkis, and the Alanians: who all of them passe by him, as they are going to the Court of his Father Baatu, to carrie gifts: whereupon he is more in league with them. Howbeit, if the Saracens come, and bring greater gifts then they, they are dispatched sooner. He hath about him certaine Nestorian Priests, who pray upon their Beades, and sing their devotions. Also, there is *Or, Berca.* another under Baatu, called Berta, who feedeth his Cattell toward Porta Ferrea, or Derbent, where lyeth the passage of all those Saracens which come out of Persia, and out of Turkie to goe unto Baatu, and passing by, they give rewards unto him. And he professeth himselfe to be a Saracen, and will not permit Swines flesh to be eaten in

his Dominions. Howbeit, at the time of our returne, Baatu commanded him to remoove himselfe from that place, and to inhabite upon the East side of Volga: for he was unwilling that the Saracens Messengers should passe by the said Berta, because he saw it was not for his profit. For the space of foure daies while wee remained in the Court of Sartach, wee had not any victuals at all allowed us, but once onely a little Cosmos. And in our journey betweene him and his Father, wee travelled in great feare. For certaine Russians, Hungarians, and Alanians, being Servants unto the Tartars, (of whom they have great multitudes among them) assemble themselves twentie or thirtie in a company, and so secretly in the night conveying themselves from home, they take Bowes and Arrowes with them, and whomsoever they finde in the night season, they put him to death, hiding themselves in the day time. And having tyred their Horses, they goe in the night unto a company of other Horses feeding in some Pasture, and change them for new, taking with them also one or two Horses besides, to eate them when they stand in neede. Our guide therefore was sore afraid, least we should have met with such companions.

In this Journey we had dyed for Famine, had wee not [III. i. 16.] carryed some of our Bisket with us. At length we came unto the mightie River of Etilia, or Volga. For it is foure times greater, then the River of Sein, and of a wonderfull depth: and issuing forth of Bulgaria the greater, it runneth into a certayne Lake or Sea, which of late they call the Hircan Sea, according to the name of a certaine Citie in Persia, standing upon the shoare thereof. Howbeit Isidore calleth it the Caspian Sea. For it hath the Caspian Mountaynes and the Land of Persia situate on the South-side thereof: and the Mountaynes of Musihet, that is to say, of the people called Assassini towards the East, which Mountaynes are conjoyned unto the Caspian Mountaynes; but on the North-side thereof lyeth the same Desart, wherein the Tartars doe now inhabit. Howbeit heretofore there

Changlæ. dwelt certayne people called Changlæ. And on that side it receiveth the streames of Etilia, which River increaseth in Summer time, like unto the River Nilus in Egypt. Upon the West part thereof, it hath the Mountaynes of Alani, and Lesgi, and Porta ferrea, or Derbent, and the Mountaynes of Georgia. This Sea therefore is compassed in on three sides with the Mountaynes, but on the North-side *Frier Andrew.* with plaine ground. Frier Andrew in his Journey travelled round about two sides thereof, namely, the South and the East-sides: and I my selfe about other two, that is to say, the North-side in going from Baatu to Mangu-Can, and in returning likewise: and the West-side in comming home from Baatu into Syria. A man may travell round about it in foure moneths. And it is not true which Isidore reporteth, namely, that this Sea is a Bay or Gulfe comming forth of the Ocean: for it doth, in no part thereof, joyne with the Ocean, but is environed on all sides with Land.

Chap. 21. Of the Court of Baatu: and how we were entertayned by him.

ALL the Region extending from the West shoare of the foresaid Sea, where Alexanders Iron gate, otherwise called the Citie of Derbent, is situate, and from the Mountaynes of Alania, all along by the Fennes of Mæotis, whereinto the River of Tanais falleth, and so forth, to the North Ocean, was wont to be called Albania. Of which Countrey Isidore reporteth, that there bee Dogges of such an huge stature, and so fierce, that they are able in fight to match Buls, and to master Lions. Which is true, as I understand by divers, who told me, that there towards the *The North Ocean.* North Ocean, they make their Dogges to draw in Carts like Oxen, by reason of their bignesse and strength. Moreover, upon that part of Etilia where we arrived, there is a new Cottage built, wherein they have placed Tartars and Russians both together, to ferrie over, and transport Messengers going and comming, to and fro the Court of Baatu. For Baatu remayneth upon the farther side towards the East. Neither ascendeth hee in Summer time more North-ward then the foresaid place where we

arrived, but was even then descending to the South. From January untill August, both he and all other Tartars ascend by the banks of Rivers, towards cold and Northerly Regions, and in August they begin to returne back againe. Wee passed downe the streame therefore in a Barke, from the foresaid Cottage unto his Court. From the same place unto the Villages of Bulgaria the greater, standing toward the North, it is five dayes Journey. I wonder what Devill carried the Religion of Mahomet thither. For, from Derbent, which is upon the extreme borders of Persia, it is above thirtie dayes Journey to passe overthwart the Desart, and so to ascend by the banke of Etilia, into the foresaid Countrey of Bulgaria. All which way there is no Citie, but onely certayne Cottages neere unto that place where Etilia falleth into the Sea. Those Bulgarians are most wicked Saracens, more earnestly professing the damnable Religion of Mahomet, then any other Nation whatsoever. Moreover, when I first beheld the Court of Baatu, I was astonied at the sight thereof: for his Houses or Tents seemed as though they had beene some huge and mightie Citie, stretching out a great way in length, the people ranging up and downe about it for the space of some three or foure leagues. And even as the people of Israel knew every man, on which side of the Tabernacle to pitch his Tent: even so every one of them knoweth right well, towards what side of the Court hee ought to place his house when he takes it from off the Cart. Whereupon the Court is called in their Language Horda, which signifieth, the midst: because the Governour or Chieftaine among them dwels alwayes in the middest of his people: except onely that directly towards the South no subject or inferiour person placeth himselfe, because towards that Region the Court gates are set open: but unto the right hand, and the left hand they extend themselves as farre as they will, according to the conveniencie of places, so that they place not their houses directly opposite against the Court. At our arrivall wee were conducted unto a Saracen, who provided not for us any victuals at all. The

He descendeth downe the River Volga in a Barke.

Astracan.

The description of Baatu his Court.

Horda, signifieth the midst.

day following, we were brought unto the Court: and Baatu had caused a large Tent to bee erected, because his house or ordinary Tent could not contayne so many men and women as were assembled. Our Guide admonished us not to speake, till Baatu had given us commandement so to doe, and that then we should speake our minds briefly. Then Baatu demanded whether your Majestie had sent Ambassadors unto him or no? I answered, that your Majestie had sent Messengers to Ken-Can: and that you would not have sent Messengers unto him, or Letters unto Sartach, had not your Highnesse beene perswaded that they were become Christians: because you sent not unto them for any feare, but onely for congratulation, and courtesies sake, in regard that you heard they were converted to Christianitie. Then led he us unto his Pavilion: and we were charged [III. i. 17.] not to touch the cords of the Tent, which they account in stead of the threshold of the house. There we stood in our habit bare-footed, and bare-headed, and were a great and strange spectacle in their eyes. For *John de Plano Carpini.* indeed Frier John de Plano Carpini, had beene there before my comming: howbeit, because he was the Popes Messenger, he changed his habit that hee might not be contemned. Then wee were brought into the very midst of the Tent, neither required they of us to doe any reverence by bowing our knees, as they use to doe of other Messengers. Wee stood therefore before him for the space wherein a man might have rehearsed the Psalme, Miserere mei Deus: and there was great silence kept of all men. Baatu himselfe sate upon a seat long and broad like unto a Bed, gilt all over, with three staires to ascend thereunto, and one of his Ladies sate beside him. The men there assembled, sate downe scattering, some on the right hand of the said Lady, and some on the left. Those places on the one side which the women filled not up (for there were only the Wives of Baatu) were supplyed by the men. Also, at the very entrance of the Tent, stood a bench furnished with Cosmos, and with stately great

cups of Silver and Gold, being richly set with Precious Stones. Baatu beheld us earnestly, and wee him: and he seemed to me to resemble in personage, Monsieur John de Beaumont, whose soule resteth in peace. And he had a fresh ruddie colour in his countenance. At length hee commanded us to speake. Then our Guide gave us direction, that we should bow our knees and speake. Whereupon I bowed one knee as unto a man: then he signified that I should kneele upon both knees: and I did so, being loth to contend about such circumstances. And againe, hee commanded me to speake. Then I thinking of Prayer unto God, because I kneeled on both my knees, beganne to pray on this wise: Sir, we beseech the Lord, from whom all good things doe proceed, and who hath given you these earthly benefits, that it would please him hereafter to make you partaker of his heavenly blessings: because the former without these are but vaine and improfitable. And I added further. Be it knowne unto you of a certaintie, that you shall not obtayne the joyes of Heaven, unlesse you become a Christian: for God saith, Whosoever beleeveth and is baptized, shalbe saved: but he that beleeveth not, shalbe condemned. At this word he modestly smiled: but the other Moals began to clap their hands, and to deride us. And of my silly Interpreter, of whom especially I should have received comfort in time of need, was himselfe abashed and utterly dasht out of countenance. Then, after silence made, I said unto him, I came unto your Sonne, because we heard that he was become a Christian: and I brought unto him Letters on the behalfe of my Sovereigne Lord the King of France: and your Sonne sent me hither unto you. The cause of my comming therefore is best knowne unto your selfe. Then he caused me to rise up. And he enquired your Majesties Name, and my name, and the name of mine Associate and Interpreter, and caused them all to be put downe in writing. He demanded likewise (because hee had beene informed, that you were departed out of your owne Countries with an Armie) against whom you waged

The Letters of the French King.

warre? I answered: against the Saracens, who had defiled the House of God at Jerusalem. He asked also, whether your Highnesse had ever before that time sent any Messengers unto him, or no? To you Sir? (said I) never. Then caused he us to sit downe, and gave us of his Milke to drinke, which they account to be a great favour, especially when any man is admitted to drinke Cosmos with him in his owne house. And as I sate looking downe upon the ground, he commanded me to lift up my countenance, being desirous as yet to take more diligent view of us, or else perhaps for a kind of Superstitious observation. For they esteeme it a signe of ill lucke, or a prognostication of evill unto them, when any man sits in their presence, holding downe his head, as if he were sad: especially, when hee leanes his cheeke or chin upon his hand. Then we departed forth, and immediately after came our Guide unto us, and conducting us unto our Lodging, said unto mee: Your Master the King requesteth that you may remayne in this Land, which request Baatu cannot satisfie without the knowledge and consent of Mangu-Can. Wherefore you, and your Interpreter must of necessitie goe unto Mangu-Can. Howbeit your associate, and the other man shall returne unto the Court of Sartach, staying there for you, till you come backe. Then began the man of God mine Interpreter to lament, esteeming him selfe but a dead man. Mine Associate also protested, that they should sooner chop off his head, then withdraw him out of my company. Moreover, I my selfe said, that without mine Associate I could not goe: and that we stood in need of two Servants at the least, to attend upon us, because, if one should chance to fall sick, we could not be without another. Then returning unto the Court, he told these Sayings unto Baatu. And Baatu commanded, saying: let the two Priests and the Interpreter goe together, but let the Clerke returne unto Sartach. And comming againe unto us, hee told us even so. And when I would have spoken for the Clerke to have had him with us, he said: No more words: for Baatu hath resolved,

that so it shall bee, and therefore I dare not goe unto the Court any more. Goset the Clerke had remayning of the Almes money bestowed upon him, twentie sixe Yperperas, and no more; ten whereof he kept for himselfe and for the Lad, and sixteene hee gave unto the man of God for us. And thus were we parted asunder with teares: he returning unto the Court of Sartach, and our selves remayning still in the same place.

[III. i. 18.] *Chap. 22. Of our journey towards the Court of Mangu-Can.*

UPon Assumption Even our Clerke arrived at the Court of Sartach. And on the morrow after, the Nestorian Priests were adorned with our Vestments in the presence of the said Sartach. Then wee our selves were conducted unto another Host, who was appointed to provide us house-roome, victuals, and Horses. But because wee had not ought to bestow upon him, hee did all things untowardly for us. Then wee rode on forward with Baatu, descending along by the bancke of Etilia, for the space of five weekes together: Sometimes mine Associate was so extreamly hungry, that hee would tell mee in a manner weeping, that it fared with him as though hee had never eaten any thing in all his life before. There is a Faire or Market following the Court of Baatu at all times: but it was so farre distant from us, that wee could not have recourse thereunto. For wee were constrained to walke on foote for want of Horses. At length certaine Hungarians (who had sometime beene after a sort Clergie men) found us out: and one of them could as yet sing many Songs without booke, and was accounted of other Hungarians as a Priest, and was sent for unto the Funerals of his deceased Countrey-men. There was another of them also pretily well instructed in his Grammar: for he could understand the meaning of any thing that we spake, but could not answere us. These Hungarians were a great comfort unto us, bringing us Cosmos to drinke, yea, and sometimes flesh for to eate also: who, when they requested to have some Bookes of us, and I had not any to give them (for indeed we had none but onely a Bible,

They travell five weekes by the banke of Etilia.

Hungarians.

and a Breviary) it grieved me exceedingly. And I said unto them: Bring me some Inke and Paper, and I will write for you so long as we shall remaine here: and they did so. And I copied out for them Horas beatæ Virginis, and Officium defunctorum. Moreover, upon a certaine day, there was a Comanian that accompanied us, saluting us in Latine, and saying: Salvete Domini. Wondering thereat, and saluting him againe, I demanded of him, who had taught him that kind of salutation? He said, that he was baptized in Hungaria by our Friers, and that of them he learned it. Hee said moreover, that Baatu had enquired many things of him concerning us, and that he told him the estate of our Order. Afterward I saw Baatu riding with his company, and all his Subjects that were housholders or Masters of families riding with him, and (in mine estimation) they were not five hundred persons in all. At length about the end of Holy-rood, there came a certaine rich Moal unto us (whose Father was a Millenary, which is a great Office among them) saying, I am the man that must conduct you unto Mangu-Can, and we have thither a journey of foure moneths long to travell, and there is such extreame cold in those parts, that stones and trees doe even rive asunder in regard thereof. Therefore I would wish you throughly to advise your selves, whether you be able to indure it or no. Unto whom I answered: I hope by Gods helpe, that we shall be able to brooke that which other men can indure. Then hee said: if you cannot indure it, I will forsake you by the way. And I answered him: it were not just dealing for you so to do, for we go not thither upon any businesse of our owne, but by reason that we are sent by our Lord. Wherefore, sithence we are committed unto your charge, you ought in no wise to forsake us. Then he said; all shall be well. Afterward he caused us to shew him all our garments: and whatsoever he deemed to bee lesse needfull for us, he willed us to leave it behind in the custodie of our Host. On the morrow they brought unto each of us a furred Gowne, made all of Rams skinnes,

A Comanian.

A journey of foure moneths from Volga.

with the Wooll still upon them, and breeches of the same, and boots also or buskins according to their fashion, and shooes made of felt, and hoods also made of skins after their manner. The second day after Holy-rood, we began to set forward on our journey, having three guides to direct us: and we rode continually East-ward, till the feast of All-Saints. Throughout all that Region, and beyond also did the people of Changle inhabite, who were by parentage discended from the Romans. Upon the North side of us wee had Bulgaria the greater, and on the South, the foresaid Caspian Sea.

The sixteenth of September.

Forty six daies.

Or, Kangittæ.

HAving travelled twelve daies journey from Etilia, we found a mightie River called Iagac: which River issuing out of the North, from the land of Pascatir, descended into the foresaid Sea. The language of Pascatir, and of the Hungarians is all one, and they are all of them Shepheards, not having any Cities. And their Countrey bordereth upon Bulgaria the greater, on the West frontier. From the North-East part of the said Countrey, there is no Citie at all. Out of the said forenamed Region of Pascatir, proceeded the Hunnes of old time, who afterward were called Hungarians. Next unto it is Bulgaria the greater. Isidore reporteth, concerning the people of this Nation, that with swift Horses they traversed the impregnable walls and bounds of Alexander, (which, together with the Rockes of Caucasus, served to restraine those barbarous and blood-thirstie people from invading the Regions of the South) insomuch that they had tribute paid unto them, as farre as Ægypt. Likewise they wasted all Countries even unto France. Whereupon they were more mightie then the Tartars as yet are. And unto them the Blacians, the Bulgarians, and the Vandals joyned themselves. For out of Bulgaria the greater, came those Bulgarians. Moreover, they which inhabite beyond Danubius, neere unto Constantinople, and not farre from Pascatir, are called Ilaç, which (saving the pronunciation) is all one with Blac, (for the Tartars cannot pronounce the

Chap. 23. Of the River of Iagac: Or, Iaic, and of divers Regions or Nations.

Iaic, twelve daies journey from Volga.

Pascatir.

The Hungarians descended from the Bascirdes.

Valachians.

[III. i. 19.] Letter B) from whom also discended the people which inhabite the Land of Assani. For they are both of them called Ilac, (both these and the other) in the languages of the Russians, the Polonians, and the Bohemians. The Sclavonians speake all one language with the Vandals, all which banded themselves with the Hunnes: and now for the most part, they unite themselves unto the Tartars: whom God hath raised up from the utmost parts of the earth, according to that which the Lord saith: I will provoke them to envy (namely such as keepe not his Law) by a people, which is no people, and by a foolish Nation will I anger them. This prophecy is fulfilled, according to the literall sense thereof, upon all Nations which observe not the Law of God. All this which I have written concerning the Land of Pascatir, was told me by certaine Friers Prædicants, which travelled thither before ever the Tartars came abroad. And from that time they were subdued unto their neighbours the Bulgarians being Saracens, whereupon many of them proved Saracens also. Other matters concerning this people, may be knowne out of Chronicles. For it is manifest, that those Provinces beyond Constantinople, which are now called Bulgaria, Valachia, and Sclavonia, were of old time Provinces belonging to the Greekes. Also Hungaria was heretofore called Pannonia. And wee were riding over the Land of Cangle, from the feast of Holy-rood, untill the feast of All-Saints: travelling almost every day (according to mine estimation) as farre, as from Paris to Orleans, and sometimes farther, as we were provided of Post-horses: for some daies we had change of horses twice or thrice in a day. Sometimes we travelled two or three daies together, not finding any people, and then we were constrained not to ride so fast. Of twentie or thirtie Horses we had alwaies the worst, because we were Strangers. For every one tooke their choice of the best Horses before us. They provided me alwaies of a strong Horse, because I was very corpulent and heavy: but whether he ambled a gentle pase or no, I durst not make any question. Neither yet

Deut. 32. v. 21.
Rom. 10. v. 19.

Cangle an huge plaine Countrey.

durst I complaine, although he trotted full sore. But every man must bee contented with his lot as it fell. Whereupon we were exceedingly troubled; for oftentimes our Horses were tyred before we could come at any people. And then we were constrained to beate and whip on our Horses, and to lay our Garments upon other emptie Horses: yea, and sometimes two of us to ride upon one Horse.

Chap. 24. Of the hunger and thirst, and other miseries, which we sustained in our journey.

OF hunger and thirst, cold and wearinesse, there was no end. For they gave us no victuals, but onely in the evening. In the morning they used to give us a little drinke, or some sodden Millet to sup off. In the evening they bestowed flesh upon us, as namely, a shoulder and breast of Rams Mutton, and every man a measured quantitie of broath to drinke. When wee had sufficient of the flesh-broath, we were marvellously well refreshed. And it seemed to mee most pleasant, and most nourishing drinke. Every Saturday I remained fasting untill night, without eating or drinking of ought. And when night came, I was constrained, to my great griefe and sorrow, to eate flesh. Sometimes we were faine to eate flesh halfe sodden, or almost raw, and all for want of Fewell to seethe it withall; especially, when we lay in the fields, or were benighted before we came at our journeys end: because we could not then conveniently gather together the dung of Horses or Oxen: for other fewell we found but seldome, except perhaps a few thornes in some places. Likewise upon the banckes of some Rivers, there are woods growing here and there. Howbeit they are very rare. In the beginning our guide highly disdained us, and it was tedious unto him to conduct such base fellowes. Afterward, when he began to know us somewhat better, he directed us on our way by the Courts of rich Moals, and we were requested to pray for them. Wherefore, had I carried a good Interpreter with me, I should have had opportunitie to have done much good. The foresaid Chingis, who was the first great Can or Emperour of the

Certaine Rivers.

Tartars, had foure Sonnes, of whom proceeded by naturall discent many children, every one of which doeth at this day enjoy great possessions: and they are daily multiplyed and dispersed over that huge and vast Desart, which is in dimensions, like unto the Ocean Sea. Our guide therefore directed us, as we were going on our journey, unto many of their habitations. And they marvelled exceedingly, that wee would receive neither Gold nor Silver, nor precious and costly garments at their hands. They inquired also, concerning the great Pope, whether he was of so lasting an age as they had heard? For there had gone a report among them, that hee was five hundred yeares old. They inquired likewise of our Countries, whether there were abundance of Sheepe, Oxen, and Horses, or no? Concerning the Ocean Sea, they could not conceive of it, because it was without limits or bankes. Upon the Even of the feast of All-Saints, wee forsooke the way leading towards the East, (because the people were now descended very much South) and wee went on our journey by certaine Alpes, or Mountaines directly South-ward, for the space of eight daies together. In the foresaid Desart I saw many Asses (which they call Colan) being rather like unto Mules: these did our guide and his companions chase very eagerly: howbeit, they did but lose their labour, for the beasts were too swift for them. Upon the seventh day there appeared to the South of us huge high Mountaynes, and we entred into a place which was well watered, and fresh as a Garden, and found Land tilled and manured. The eight day, after the feast of All-Saints, wee arrived at a certaine Towne of the Saracens, named Kenchat, the Governour whereof met our Guide at the Townes end with Ale and Cups. For it is their manner at all Townes and Villages, subject unto them, to meete the messengers of Baatu and Mangu-Can with meate and drinke. At the same time of the yeere, they went upon the Ice in that Countrey. And before the feast of Saint Michael, we had frost in the Desart. I enquired the name of that Province: but being now in

Eight daies journy South-ward.

Asses swift of foot.

High Mountaines.

Manured grounds.

Kenchat, a Village of the Saracens.

[III. i. 20.]

The seventh day of November.

A.D. 1253.

a strange Territorie, they could not tell mee the name thereof, but onely the name of a very small Citie in the same Province. And there descended a great River downe from the Mountaynes, which watered the whole Region, according as the Inhabitants would give it passage, by making divers Chanels and Sluces: neither did this River exonerate it selfe into any Sea, but was swallowed up by an hideous Gulfe into the bowels of the earth, and it caused many Fennes or Lakes. Also I saw many Vines, and dranke of the Wine thereof.

A great River.

Many Lakes.

Vines.

THe day following, we came unto another Cottage neere unto the Mountaynes. And I enquired what Mountaynes they were, which I understood to bee the Mountaines of Caucasus, which are stretched forth, and continued on both parts to the Sea, from the West unto the East: and on the West part they are conjoyned unto the foresaid Caspian Sea, where into the River of Volga discharged his streames. I enquired also of the Citie of Tala, wherein were certaine Dutch men, servants unto one Buri, of whom Frier Andrew made mention. Concerning whom also I enquired very diligently in the Courts of Satach and Baatu. Howbeit I could have no intelligence of them, but onely that their Lord and Master Ban was put to death upon the occasion following: This Ban was not placed in good and fertile Pastures. And upon a certain day being drunken, hee spake on this wise unto his men. Am not I of the stocke and kindred of Chingis Can, as well as Baatu? (for in very deede he was brother or Nephew unto Baatu.) Why then doe I not passe and repasse upon the banke of Etilia, to feede my Cattell there, as freely as Baatu himselfe doth? Which speeches of his were reported unto Baatu. Whereupon Baatu wrote unto his servants to bring their Lord bound unto him. And they did so. Then Baatu demanded of him whether he had spoken any such words? And he confessed that he had. Howbeit (because it is the Tartars manner to pardon drunken men) he excused himselfe that he was

Chap. 25. How Ban was put to death: and concerning the habitation of the Dutch men. A Cottage. The Mountaynes of Caucasus are extended unto the Easterne Sea. The Citie of Talas, or Chincitalas. Frier Andrew.

drunken at the same time. How durst thou (quoth Baatu) once name mee in thy drunkennesse? And with that hee caused his head to be chopt off. Concerning the foresaid Dutch men, I could not understand ought, till I was come unto the Court of Mangu-Can. And there I was informed that Mangu-Can had removed them out of the jurisdiction of Baatu, for the space of a moneths journey from Talas Eastward, unto a certaine Village, called Bolac: where they are set to dig gold, and to make armour. Whereupon I could neither goe nor come by them. I passed very neere the said Citie in going forth, as namely, within three daies journey thereof: but I was ignorant that I did so: neither could I have turned out of my way, albeit I had knowne so much. From the foresaid Cottage we went directly Eastward, by the Mountaines aforesaid. And from that time we travailed among the people of Mangu-Can, who in all places sang and danced before our Guide, because he was the messenger of Baatu. For this curtesie they doe afford each to other: namely, the people of Mangu-Can receiving the messengers of Baatu in manner aforesaid: and so likewise the people of Baatu entertaining the messengers of Mangu-Can. Notwithstanding, the people of Baatu are more surly and stout, and shew not so much curtesie unto the subjects of Mangu-Can, as they doe unto them. A few daies after we entered upon those Alpes where the Cara Catayans were wont to inhabit. And there we found a mightie River: insomuch that we were constrained to imbarke our selves, and to saile over it. Afterward we came into a certaine Valley, where I saw a Castle destroyed, the walls whereof were onely of mudde: and in that place the ground was tilled also. And there wee found a certaine Village, named Equius, wherein were Saracens, speaking the Persian language: howbeit they dwelt an huge distance from Persia. The day following, having passed over the foresaid Alpes, which descended from the great Mountaynes Southward, wee entred into a most beautifull Plaine, having high Mountaynes on our right

The Village of Bolac.

He entreth into the Territories of Mangu-Can.

Certaine Alpes wherein the Cara Catayans inhabited.

A mightie River.

Ground tilled.

Equius.

A.D. 1253.

hand, and on the left hand of us a certaine Sea or Lake, which containeth fifteene daies journey in circuit. All the foresaid Plaine is most commodiously watered with certaine Freshets, distilling from the said Mountaynes, all which doe fall into the Lake. In Summer time we returned by the North shoare of the said Lake, and there were great Mountaines on that side also. Upon the forenamed Plaine there were wont to bee great store of Villages: but for the most part they were all wasted, in regard of the fertile Pastures, that the Tartars might feede their Cattell there. We found one great Citie there, named Coilac, wherein was a Mart, and great store of Merchants frequenting it. In this Citie wee remained fifteene daies, staying for a certaine Scribe or Secretarie of Baatu, who ought to have accompanied our Guide for the dispatching of certaine affaires in the Court of Mangu. All this Countrey was wont to bee called Organum: and the people thereof had their proper language, and their peculiar kind of writing. But it was altogether inhabited of the people, called Contomanni. The Nestorians likewise in those parts use the very same kind of language and writing. They are called Organa, because they were wont to bee most skilfull in playing upon the Organs or Citherne, as it was reported unto mee. Here first did I see worshippers of Idols, concerning whom, bee it knowne unto your Majestie, that there bee may sects of them in the East Countries.

A Lake of fifteene daies journey in compasse.

Coilac a great Citie and full of Merchants.

Contomanni.

[III. i. 21.]

Chap. 26. How the Nestorians, Saracens, and Idolaters are joyned together. The people called Jugures Idolaters.

THe first sort of these Idolaters are called Jugures: whose Land bordereth upon the foresaid Land of Organum, within the said Mountaines Eastward: and in all their Cities Nestorians doe inhabit together, and they are dispersed likewise towards Persia, in the Cities of the Saracens. The Citizens of the foresaid Citie of Cailac had three Idol-temples; and I entred into two of them, to behold their foolish superstitions. In the first of which, I found a man having a Crosse painted with Inke upon his hand, whereupon I supposed him to be a Christian:

for he answered like a Christian unto all questions which I demanded of him. And I asked him, Why therefore have you not the Crosse with the Image of Jesu Christ thereupon? And he answered, We have no such custome. Whereupon I conjectured that they were indeed Christians: but, that for lacke of instruction they omitted the foresaid ceremonie. For I saw there behind a certaine Chest (which was unto them in stead of an Altar, whereupon they set Candles and Oblations) an Image having wings, like unto the Image of Saint Michael, and other Images also, holding their fingers, as if they would blesse some body. That evening I could not find any thing else. For the Saracens doe onely invite men thither, but they will not have them speake of their Religion. And therefore, when I enquired of the Saracens concerning such Ceremonies, they were offended thereat. On the morrow after were the Kalends, and the Saracens feast of Passeover. And changing mine Inne or lodging the same day, I tooke up mine aboade neere unto another Idol-Temple. For the Citizens of the said Citie of Cailac doe curteously invite, and lovingly entertaine all messengers, every man of them according to his abilitie and portion. And entring into the foresaid Idol-temple, I found the Priests of the said Idols there. For alwaies at the Kalends they set open their Temples, and the Priests adorne themselves, and offer up the peoples Oblations of Bread and Fruits. First therefore, I will describe unto you those rites and ceremonies which are common unto all their Idol-temples: and then the superstitions of the foresaid Jugures, which be, as it were, a sect distinguished from the rest. They doe all of them worship towards the North, clapping their hands together, and prostrating themselves on their knees upon the earth, holding also their foreheads in their hands. Whereupon the Nestorians of those parts will in no case joyne their hands together in time of prayer: but they pray displaying their hands before their breasts. They extend their Temples in length East and West;

and upon the North side they build a Chamber, in manner of a Vestrie, for themselves to goe forth into. Or sometimes it is otherwise. If it be a foure square Temple, in the midst of the Temple towards the North side thereof, they take in one Chamber in that place where the Quire should stand. And within the said Chamber, they place a Chest long and broade like unto a Table, and behind the said Chest towards the South, stands their principall Idoll: which I saw at Caracarum, and it was as big as the Idoll of Saint Christopher. Also a certaine Nestorian Priest, which had beene in Catay, said that in that Countrey there is an Idoll of so huge a bignesse, that it may be seene two daies journey before a man come at it. And so they place other Idols round about the foresaid principall Idoll, being all of them finely gilt over with pure gold: and upon the said Chest, which is in manner of a Table, they set Candles and Oblations. The doores of their Temples are alwaies open towards the South, contrary to the customes of the Saracens. They have also great Bels like unto us. And that is the cause (as I thinke) why the Christians of the East will in no case use great Bells. Notwithstanding, they are common among the Russians, and Græcians of Gasaria.

Frier William was at Caracarum.

Chap. 27. Of their Temples and Idols, and how they behave themselves in worshipping their false gods. Bookes.

ALl their Priests had their heads and beards shaven quite over: and they are clad in Saffron coloured garments: and being once shaven, they leade an unmarried life from that time forward: and they live an hundred or two hundred of them together in one Cloister or Convent. Upon those daies when they enter into their Temples, they place two long Formes therein: and so sitting upon the said Formes like Singing-men in a Quire, namely, the one halfe of them directly over against the other, they have certaine bookes in their hands, which sometimes they lay downe by them upon the Formes: and their heads are bare so long as they remaine in the Temple. And there they reade softly unto themselves, not uttering any voice at all. Whereupon comming in

amongst them, at the time of their superstitious devotions, and finding them all sitting mute, in manner aforesaid, I attempted divers waies to provoke them unto speech, and yet could not by any meanes possible. They have with them also whithersoever they goe, a certaine string, with an hundred or two hundred Nut-shels thereupon, much like to our bead-roll which wee carrie about with us. And they doe alwaies utter these words: Ou mam Hact ani; God thou knowest: as one of them expounded it unto me. And so often doe they expect a reward at Gods hands, as they pronounce these words in remembrance of God. Round about their Temple they doe alwaies make a faire Court, like unto a Church-yard, which they environ with a good wall: and upon the South part thereof, they build a great Portall, wherein they sit and conferre together. And upon the top of the said Portall, [III. i. 22.] they pitch a long Pole right up, exalting it, if they can, above all the whole Towne besides. And by the same Pole all men may know that there stands the Temple of their Idols. These rites and ceremonies aforesaid, be common unto all Idolaters in those parts. Going upon a time towards the foresaid Idoll-temple, I found certaine Priests sitting in the outward Portall. And those which I saw, seemed unto mee, by their shaven beards, as if they had beene French men. They wore certaine ornaments upon their heads, made of Paper. The Priests of the foresaid Jugures doe use such attire whithersoever they goe. They are alwaies in their Saffron coloured Jackets, which bee very straight, being laced or buttened from the bosome right downe, after the French fashion, and they have a Cloake upon their left shoulder, descending before and behind under their right arme, like unto a Deacon carrying the houssel-box in time of Lent. Their letters or kind of writing the Tartars did receive. They begin to write at the top of their paper, drawing their lines right downe: and so they reade and multiply their lines from the left hand to the right. They doe use certaine papers and characters in their Magicall practices. Where-

Paper. So doe the people of China use to write, drawing their lines perpendicularly downward, and not as we doe, from the right hand to the left.

upon their Temples are full of such short scrolls hanged round about them. Also Mangu-Can hath sent letters unto your Majestie, written in the language of the Moals or Tartars, and in the foresaid hand or letter of the Jugures. They burne their dead according to the ancient custome, and lay up the ashes in the top of a Pyramis. Now, after I had sate a while by the foresaid Priests, and entred into their Temple, and seene many of their Images, both great and small, I demanded of them what they beleeved concerning God? And they answered: Wee beleeve that there is onely one God. And I demanded farther: Whether doe you beleeve that he is a Spirit, or some bodily substance? They said: Wee beleeve that hee is a Spirit. Then said I: Doe you beleeve that God ever tooke mans nature upon him: Then they answered; No. And againe I said: Sithence yee beleeve that hee is a Spirit, to what end doe you make so many bodily Images to represent him: Sithence also you beleeve not that hee was made man: why doe you resemble him rather unto the Image of a man then of any other creature? Then they answered, saying: we frame not those Images whereby to represent God. But when any rich man amongst us, or his sonne, or his wife, or any of his friends deceaseth, he causeth the Image of the dead partie to be made, and to be placed here: and we in remembrance of him doe reverence thereunto. Then I replyed: You doe these things onely for the friendship and flatterie of men. No (said they) but for their memorie. Then they demanded of mee, as it were in scoffing wise: Where is God? To whom I answered: Where is your soule? they said, In our bodies. Then said I, Is it not in every part of your bodie, ruling and guiding the whole bodie, and yet notwithstanding is not seene or perceived? Even so God is every where, and ruleth all things, and yet is he invisible, being understanding and wisedome it selfe. Then being desirous to have had some more conference with them, by reason that mine Interpreter was wearie, and not able to expresse my

meaning, I was constrained to keepe silence. The Moals or Tartars are in this regard of their sect: namely, they beleeve that there is but one God: howbeit, they make Images of felt, in remembrance of their deceased friends, covering them with five most rich and costly garments, and putting them into one or two Carts, which Carts no man dare once touch: and they are in the custodie of their Sooth-sayers, who are their Priests, concerning whom I will give your Highnesse more at large to understand hereafter. These Sooth-sayers or Diviners, doe alwaies attend upon the Court of Mangu, and of other great personages. As for the poorer or meaner sort, they have them not, but such onely as are of the stocke and kindred of Chingis. And when they are to remove or to take any journey, the said Diviners goe before them, even as the cloudie Pillar went before the Children of Israel. And they appoint ground where the Tents must be pitched, and first of all they take downe their owne houses: and after them the whole Court doth the like. Also upon their festivall daies or Kalends, they take forth the foresaid Images, and place them in order, round or circle wise within the house. Then come the Moals or Tartars, and enter into the same house, bowing themselves before the said Images and worship them. Moreover, it is not lawfull for any stranger to enter into that house. For upon a certaine time I my selfe would have gone in, but I was chidden full well for my labour.

Chap. 28. *Of divers and sundry Nations: and of certaine people which were wont to eate their owne parents. The Countrey of Presbyter John.*

BUt the foresaid Jugures (who live among the Christians and Saracens) by their sundry disputations, as I suppose, have beene brought unto this, to beleeve that there is but one onely God. And they dwelt in certaine Cities, which afterward were brought in subjection unto Chingis Can: whereupon hee gave his daughter in marriage unto their King. Also the Citie of Caracarum it selfe, is in a manner within their Territorie, and the whole Country of King or Presbyter John, and of his brother Vut, lyeth neere unto their Dominions: saving

that they inhabit in certaine Pastures Northward, and the said Jugures betweene the Mountaynes towards the South. Whereupon it came to passe, that the Moals received letters from them. And they are the Tartars principall Scribes: and all the Nestorians almost can skill of their Letters. Next unto them, betweene the foresaid Mountaynes Eastward, inhabiteth the Nation of Tangut, *Tangut.* who are a most valiant people, and tooke Chingis in battell. But after the conclusion of a league, he was set at libertie by them, and afterward subdued them. These people of Tangut have Oxen of great strength, with tailes *Strange Oxen.* like unto Horses, and with long shag haire upon their backs and bellies. They have legs greater then other [III. i. 23.] Oxen have, and they are exceeding fierce. These Oxen draw the great houses of the Moals: and their hornes are slender, long, streight, and most sharpe pointed: insomuch that their owners are faine to cut off the ends of them. A Cow will not suffer her selfe to be coupled unto one of them, unlesse they whistle or sing unto her. They have also the qualities of a Buffe: for if they see a man cloathed in red, they runne upon him immediately to kill him. Next unto them are the people of Tebet, men *The people of Tibet.* which were wont to eate the carkasses of their deceased parents: that for pities sake, they might make no other Sepulchre for them, then their owne bowels. Howbeit of late they have left off this custome, because that thereby they became abominable and odious unto all other Nations. Notwithstanding, unto this day they make fine Cups of the Skulls of their parents, to the end, that when they drinke out of them, they may amidst all their jollities and delights, call their dead parents to remembrance. This was told mee by one that saw it. The said people of Tebet have great plentie of gold in their Land. Who- *Abundance of gold.* soever therefore wanteth gold, diggeth til he hath found some quantitie, and then taking so much thereof as will serve his turne, hee layeth up the residue within the earth: because, if he should put it into his Chest or Storehouse, he is of opinion that God would withhold from

him all other gold within the earth. I saw some of those people, being very deformed creatures. In Tangut I saw lusty tall men, but browne and swart in colour. The Jugures are of a middle stature, like unto our French men. Among the Jugures is the originall and roote of the Turkish, and Comanian Languages. Next unto Tebet are the people of Langa and Solanga, whose messengers I saw in the Tartars Court. And they had brought more then ten great Carts with them, every one of which was drawne with six Oxen. They bee little browne men like unto Spaniards. Also they have Jackets, like unto the upper Vestment of a Deacon, saving that the sleeves are somewhat streighter. And they have Miters upon their heads like Bishops. But the fore-part of their Miter is not so hollow within as the hinder part: neither is it sharpe pointed or cornered at the top: but there hang downe certaine square flaps compacted of a kind of Straw, which is made rough and rugged with extreame heate, and is so trimmed, that it glittereth in the Sunne-beames, like unto a Glasse, or an Helmet well burnished. And about their Temples they have long bands of the foresaid matter, fastened unto their Miters, which hover in the winde, as if two long hornes grew out of their heads. And when the wind tossed them up and downe too much, they tie them over the middest of their Miter, from one Temple to another: and so they lie circle wise overthwart their heads. Moreover, their principall messenger comming unto the Tartars Court, had a table of Elephants tooth about him, of a cubit in length, and a handfull in breadth, being very smoothe. And whensoever he spake unto the Emperor himselfe, or unto any other great personage, he alwaies beheld that table, as if hee had found therein those things which hee spake: neither did hee cast his eyes to the right hand, nor to the left, nor upon his face with whom he talked. Yea, going too and fro before his Lord, hee looketh no where but onely upon his table. Beyond them (as I understand of a certaintie) there are other people called Muc, having Villages, but no one

The stature of the people of Tangut, and of the Jugures.

Langa and Solanga.

The people of Solanga resemble Spaniards.

A table of Elephants tooth.

The people called Muc,

particular man of them appropriating any Cattell unto himselfe. Notwithstanding, there are many flocks and droves of Cattell in their Countrey, and no man appointed to keepe them. But when any one of them standeth in neede of any beast, hee ascendeth up unto a hill, and there maketh a shoute, and all the Cattell which are within hearing of the noyse, come flocking about him, and suffer themselves to be handled and taken, as if they were tame. And when any messenger or stranger commeth into their Countrey, they shut him up into an house, ministring there things necessary unto him, untill his businesse be dispatched. For if any stranger should travell through that Countrey, the Cattell would flie away at the very sent of him, and so would become wilde. Beyond Muc is great Cataya, the Inhabitants whereof (as I suppose) were of old time, called Seres. For from them are brought most excellent stuffes of silke. And this people is called Seres, of a certaine Towne in the same Countrey. I was credibly informed, that in the said Countrey, there is one Towne having Walls of silver, and Bulwarkes or Towers of gold. There bee many Provinces in that Land, the greater part whereof are not as yet subdued unto the Tartars. And the * Sea lyeth betweene them and India. These Catayans are men of a little stature, speaking much through the nose. And this is generall, that all they of the East have small eyes. They are excellent workemen in every Art: and their Physicians are well skilled in the Vertues of Herbs, and judge exactly of the Pulse; But use no Urinals, nor know any thing concerning Urine. This I saw, for there are many of them at Caracarum. And they are alwaies wont to bring up all their children in the same trade whereof the father is. And therefore they pay so much tribute; for they give the Moallians every day one thousand and five hundred

Great Cataya.

**From hence is supplyed by Master Hacluits industrie (as he told me) out of a Manuscript in Bennet Colledge in Cambridge; the other part hee had out of an imperfect Copie of my Lord Lumlies. The Chapters disagree, as being (I thinke) rather some Transcribers division then the Authors. Yet have I followed the numbers I found, even where they are obscurest. The Friers Latin for some barbarous words and phrases, hath beene troublesome to translate. The worke I holde a Jewell of Antiquitie, now first entirely publike.*

Cessines or Jascots: (Jascot is a piece of silver weighing ten Markes) that is to say, every day fifteene thousand Markes, besides silkes and certaine victuals, which they receive from thence, and other services which they doe them. All these Nations are betweene the Mountaynes of Caucasus, on the North side of those Mountaines to the East Sea, on the South part of Scythia, which the Shepheards of Moal doe inhabit: All which are tributarie unto them, and all given to Idolatry, and report many fables of a multitude of gods, and certaine Deified men, and make a pedigree of the gods as our Poets doe.

*Idolatry. Nestorians. [III. i. 24.] Segni a Citie of Cathay. They are so at this day. The evill qualities of the Nestorians. Hence by corruption of manners and ignorance of faith, seemeth the Apostacy of the greatest part of Asia to have happened, furthered by Tartarian invasions and Saracenicall. All Priests. *Consider our Author a Frier, whose travels we rather embrace, then (in such passages) his divinitie. They were later Fathers which made such Decrees, contrary to the Father of truth which*

The Nestorians are mingled among them as Strangers; so are the Saracens as farre as Cathay. The Nestorians inhabit fifteene Cities of Cathay, and have a Bishopricke there, in a Citie called Segin. But further, they are meere Idolaters. The Priests of the Idols of the said Nations, have all broad yellow hoods. There are also among them (as I understood) certaine Hermits living in the Woods and Mountaines, of an austere and strange life. The Nestorians there know nothing, for they say their Service, and have holy Bookes in the Syrian tongue, which they know not. So that they sing as our Monkes doe, who are ignorant of Grammar; and hence it commeth, that they are wholly corrupted. They are great Usurers and Drunkards, and some of them also who live among the Tartars, have many Wives, as the Tartars have. When they enter into the Church, they wash their lower parts, as the Saracens doe. They eate flesh on Friday of the weeke, and hold their Feasts that day, after the manner of the Saracens. The Bishop comes seldome into those Countries, perchance, scarse once in fiftie yeares. Then they cause all their little Children (which are Males) to be made Priests, even in the Cradell; so that all their men almost are Priests: and after this they marrie Wives, which is directly against the decrees * of the Fathers: they

ordained marriage in Levies Priest-hood, and chose married men to the Apostleship: and forewarned of another Father, who with Doctrines of Devils should prohibite meate and marriage, under colour of Priests chastitie, making the Temple stewes to carnall and spirituall whoredome.

are also Bigami, for the Priests themselves, their first Wife being dead, marrie another. They are all Simonists, for they give no holy thing freely. They are very carefull for their Wives and Children, whereby they apply themselves to gaine, and not to the spreading of the Faith. Whence it commeth to passe, while some of them bring up some of the Nobilities children of Moal (although they teach them the Gospell, and the Articles of the Faith) yet by their evill life and covetousnesse, they drive them further from Christianitie: Because the life of the Moallians, and Tuinians (who are Idolaters) is more harmlesse than theirs.

Chap. 26. Of such things as befell them, departing from Cailac, to the Country of the Naymannes.

WE departed from the foresaid Citie of Cailac on Saint Andrewes day. And there wee found almost within three leagues, a whole Castle or Village of Nestorians. Entring into their Church, we sang, Salve Regina, &c. with joy, as loud as we could, because it was long since we had seene a Church. Departing thence, in three daies we came to the entrance of that Province, in the head of the foresaid Sea, which seemed to us as tempestuous as the Ocean, and we saw a great Iland therein. My Companions drew neere the shoare, and wet a Linnen cloath therein, to taste the Water, which was somewhat salt, but might bee drunke. There went a certaine Valley over against it, from betweene the great Mountaines, betweene South and East: and betweene the hils, was another certaine great Sea; and there ranne a River through that Valley, from the other Sea into this. Where came such a continuall winde through the Valley, that men passe with great danger, least the wind carrie them into the Sea. Therefore wee left the Valley and went towards the North, to the great hilly Countries, covered with deepe Snow, which then lay upon the Earth: so that upon Saint Nicholas day we beganne now to hasten our journey much, and because we found no people, but the Jani themselves (to wit men appointed from daies journey to daies journey together,) the

Novemb. 30.

Decemb. 6.

Messengers together. Because in many places in the hilly Countries the way is narrow, and there are but few fields, so that betweene day and night we met with two Jani, whereupon of two daies journeys we made one, and travelled more by night then by day. It was extreame cold there, so that they lent us their Goat skins, turning the haire outward.

Extreme cold.

Decemb. 7. The second Sunday of Advent in the evening, we passed by a certaine place betweene very terrible Rockes: and our Guide sent unto me, intreating me to speake some good words, wherewith the Devils might be driven away; because in that passage, the Devils themselves were wont suddenly to carrie men away, so that it was not knowne what became of them. Sometimes they violently snatched a Horse and left the man: sometimes they drew out a mans bowels, and left the emptie carkasse upon the Horse. And many such things did often fall out there. Then we sang with a loud voyce, Credo in Deum, &c. And by the Grace of God, wee passed through (with all our company) unhurt. After that, they beganne to intreat me, that I would write them Papers to carrie on their heads: and I told them, I would teach them a word which they should carrie in their hearts, whereby their soules and bodies should be saved everlastingly. But alwaies when I would teach them, I wanted an Interpreter: Yet I wrote them the Creede and the Lords Prayer; saying, Heere it is written whatsoever a man ought to beleeve concerning God. Here also is that prayer, wherein we begge of God whatsoever is needfull for a man. Whereupon beleeve firmely that which is written here, although you cannot understand it, and aske of God that he do that for you which is contained in this written Prayer: because with his owne mouth he taught it his friends, and I hope he will save you. I could not doe any thing else, because it was very dangerous to speake the words of doctrine by such an Interpreter, nay almost impossible, because he was ignorant.

A dangerous passage.

[III. i. 25.]

A.D. 1253.

Chap. 27. Of the Country of the Naymans, and what befell the stock of Ken-Chan his sonne & wives. Baatu.

AFter this, wee entred into that plaine where the Court of Ken-Cham was, which was wont to be the Countrey of the Naymans, who were the peculiar Subjects of Presbyter John: but at that time I saw not that Court, but in my returne. Yet heere I declare unto you what befell his Ancestry, his Sonne and Wives. Ken-Cham being dead, Baatu desired that Mangu should be Chan. But I could understand in certaintie of the death of Ken. Frier Andrew said, that he dyed by a certaine medicine given him: and it was suspected that Baatu caused it to be made. Yet I heard otherwise, for he summoned Baatu, to come and doe him homage. And Baatu tooke his journey speedily with great preparation; but he and his Servants were much afraid, and sent one of his Brothers before, called Stichin: who when he came to Ken, and should waite upon his Cup, contention arising betweene them, they slue one another. The Widow of Stichin kept us a whole day, to goe into her house and blesse her, that is, pray for her. Therefore Ken being dead, Mangu was chosen by the consent of Baatu. And was then chosen when Frier Andrew was there. Ken had a certaine Brother, called Siremon, who by the counsell of Kens Wife and her Vassals, went with great preparation towards Mangu, as if he meant to doe him homage, and yet in truth he purposed to kill him, and destroy his whole Court. And when he was neere Mangu, within one or two daies journey, one of his Wagons remained broken in the way. While the Wagoner laboured to mend it, in the meane space came one of the Servants of Mangu, who helped him: he was so inquisitive of their journey, that the Wagoner revealed unto him what Siremon purposed to doe. Then turning out of the way, as if hee little regarding it, went unto the herd of Horses, and tooke the best Horse hee could choose, and posting night and day, came speedily to the Court of Mangu, reporting unto him what he had heard. Then Mangu quickly assembling all his subjects, caused foure rings of Armed men to compasse his Court, that none might goe in or out: the rest

Stichin and Ken kill one another.

he sent against Siremon, who tooke him, (not suspecting his purpose had beene discovered) and brought him to the Court with all his followers. Who when Mangu lay the matter to his charge, strait-way confessed it. Then he and his eldest Sonne Ken Chan were slaine, and three hundred of the Nobilitie of the Tartars with them. The Noble Women also were sent for, who were all beaten with burning fire-brands to make them confesse: and having confessed, were put to death. His youngest sonne Ken, who could not be capable or guiltie of the conspiracy, was left alive: And his Fathers Palace was left unto him, with all belonging unto it, as well Men as Chattels: and we passed by it in our returne. Nor durst my Guides turne in unto it, neither going nor comming. For the Lady of the Nations sate there in heavinesse, and there was none to comfort her.

Chap. 28. *Of their comming to the Court of Mangu Chan.*

THen went wee up againe into the high Countries, going alwaies towards the North. At length on Saint Stephens day we entred into a great Plaine like the Sea, where there was not so much as a Mole-hill. And the next day, on the feast of S. John the Evangelist, we came unto the Palace of that great Lord. But when we were neere it, within five daies journey, our Host where we lay, would have directed us a way farre about, so that wee should yet travaile more than fifteene daies. And this was the reason (as I understood) that wee might goe by Onam Kerule their proper Countrey, where the Court of Chingis-Chan is. Others said, that he did it for this purpose, that he might make the way longer, and might shew his power the more. For so they are wont to deale with men comming from Countries not subject to them. And our Guide obtained with great difficultie, that we might go the right way. For they held us upon this from the morning till three of the clocke. In that way also, the Secretarie (whom we expected at Cailac) told me, that it was contained in the Letters which Baatu sent to Mangu-Chan, that wee required an Army and ayde of

Onam Kerule the proper Country of the Tartars. Chap. 15.

Sartach against the Saracens. Then I began to wonder much, and to be greatly troubled: for I knew the Tenor of the Letters, and that no mention therof was made therein: save that yee advised him to be a friend to all Christians, and should exalt the Crosse, and be an enemy to all the enemies of the Crosse: and because also the Interpreters were Armenians, of the greater Armenia, who greatly hated the Saracens; lest perhaps they had interpreted any thing in evill part to make the Saracens more odious and hatefull at their pleasure, I therefore held my peace, not speaking a word with them, or against them; for I feared to gainsay the words of Baatu, least I should incurre some false accusation without reasonable cause. We came therefore the foresaid day unto the said Court. Our Guide had a great house appointed him, and we three a little Cottage, wherein wee could scarse lay our stuffe, make our beds, and have a little fire. Many came to visit our Guide, and brought him drinke made of Rice, in long strait mouthed bottles, in the which I could discerne no difference from the best Antissiodorensian Wine, save that it had not the sent of Wine. We were called, and straightly examined upon what businesse we came. I answered, that we heard of Sartach that he was a Christian: we came therefore unto him; the [III. i. 26.] French King sent him a Packet by us, he sent us to Baatu his Father: & his Father hath sent us hither, hee should have written the cause, whereupon they demanded whether we would make peace with them? I answered, he hath sent Letters unto Sartach as a Christian: and if he had knowne, he were not a Christian, hee would never have sent him Letters, to treate of peace: I say, he hath done you no wrong: if he had done any, why should you warre upon him, or his people? he, willingly (as a just man) would reforme himselfe, and desire peace. If yee without cause will make warre with him, or his Nation, we hope that God (who is just) will helpe them. And they wondred, alwayes repeating, why came yee, seeing yee came not to make peace? For they are now so puffed *Tartars pride.*

up with pride, that they thinke the whole World should desire to make peace with them. And truly, if I might bee suffered, I would preach Warre against them to the uttermost of my power throughout the whole World. But I would not plainly deliver the cause of my comming, lest I should speake any thing against that which Baatu commanded. I told them therefore the whole cause of my comming thither, was because he sent me.

Decemb. 28. The day following we were brought unto the Court, and I thought I could goe bare-foot, as I did in our Countrey: whereupon, I layd aside my shooes. But such as come to the Court, alight farre from the house where the Great Chan is, as it were a Bow-shot off: where the Horses abide, and a Boy to keepe them. Whereupon, when wee alighted there, and our Guide went with us to the house of the Great Chan, a Hungarian Boy was present there, who knew us (to wit) our Order. And when the men came about us, and beheld us as Monsters, especially because we were bare-footed, and demanded whether we did not lacke our feet, because they supposed we should strait-way have lost them, that Hungarian told them the reason, showing them the condition of our Order. Then the chiefe Secretary (who was a Nestorian and a Christian, by whose counsell and advice almost all is done) came unto us, to see us, and looked earnestly upon us, and called the Hungarian unto him, of whom he demanded many Questions. Then we were willed to returne unto our Lodging.

Chap. 29. *Of a Christian chappell, and of the conference with Sergius the counterfeit Armenian Monke, and of the sharpnes and continuance of the Winter.*

AND when we returned, at the end of the Court towards the East, farre from the Court, as much as a Crosse-bow could shoot at twice, I saw a house, upon the which there was a little Cross, then I rejoyced much, supposing there was some Christianitie there. I went in boldly and found an Altar very well furnished, for there in a Golden cloth were the Images of Christ and the blessed Virgin, and Saint John Baptist, and two Angels, the lineaments of their bodies and garments distinguished

with Pearle, and a great silver Crosse having precious stones in the corners, and the middle thereof, and many other Embroyderings: and a Candle burning with Oyle before the Altar, having eight Lights. And there sate an Armenian Monke, some-what blacke and leane, clad with a rough hairen Coate to the middle legge, having upon it a blacke Cloke of bristles, furred with spotted Skinnes, girt with Iron under his haire-cloth. Presently after wee entred in, before we saluted the Monke, falling flat upon the ground, we sang, Ave Regina Cœlorum, &c. and he rising, prayed with us. Then saluting him, we sate by him having a little fire before him in a Pan. Therefore we told him the cause of our comming. And he began to comfort us much, saying, that we should boldly speake, because we were the Messengers of God, who is greater then all men. Afterwards he told us of his comming, saying, he came thither a moneth before us, and that he was a Heremite of the Territorie of Hierusalem, and that the Lord appeared to him three times, commanding him to goe to the Prince of the Tartars: And when he deferred to goe, the third time God threatned him, and overthrew him upon the ground, saying, he should dye, unlesse he went; and that he told Mangu Chan, that if he would become a Christian, the whole World should be obedient unto him, and the French and the Great Pope should obay him: and he advised me to say the like unto him. Then I answered, brother, I will willingly perswade him to become a Christian: (For I came for this purpose, to preach thus unto all) I will promise him also, that the French, and the Pope will much rejoyce thereat, and account him for a brother and a friend: but I will never promise, that they shall become his Servants, and pay him Tribute, as these other Nations; because in so doing I should speake against my conscience, then he held his peace. We went therefore together to our Lodging, which I found a cold Harbour: and we had eaten nothing that day, so we boyled a little flesh and Millet in the broth of flesh to sup. Our Guide and his companions

An Armenian Monke.

Their conference with the Armenian Monke.

Monkish Re(ve)lation.

were drunken at the Court: and little care was had of us. At that time the Messengers of Vastace were there hard by us, which wee knew not: And the men of the Court made us rise in great haste, at the dawning of the day. And I went bare-foot with them a little way, unto the house of the said Messengers. And they demanded of them, whether they knew us. Then that Grecian Souldier calling our Order and my companion to remembrance, because he had seene him in the Court of Vastace, with Frier Thomas, our Minister, and all his fellowes, gave great testimony of us. Then they demanded whether wee had peace or war with Vastace? we have (said I) nor war nor peace. And they demanded, how that might be? Because (said I) their Countries are far removed one from the other, and meddle not together. Then the Messenger of Vastace said wee had peace, giving mee a caveat: so I held my tongue. That morning, my toes ends were frozen, so that I could no longer goe bare-foot: for in those Countreyes the cold is extreame sharpe: and from the time when it beginneth to freeze it never ceaseth untill May: nay, in the moneth of May it freezed every morning; but in the day time it thawed through the heate of the Sunne: but in the Winter it never thawes, but the Ice continues with every winde. And if there were any winde there in the Winter, as it is with us, nothing could live there, but it is alwaies milde weather untill Aprill, and then the winds arise, and at that time when wee were there (about Easter) the cold arising with the winde killed infinite creatures. In the Winter little snow fell there: but about Easter, which was in the latter end of Aprill, there fell so great a snow, that all the streets of Caracarum were full; that they were fayne to carrie it out with their Carts. Then they first brought us (from the Court) Ramskin Coats, and Breeches of the same, and Shooes, which my Companion and Interpreter received. But I thought I had no need of them, because I supposed my Pelt-garment (which I brought from Baatu) was sufficient for me.

S. Francis Order not Catholike; Universally fitting all places and seasons.

Toes frozen. [III. i. 27.]

Frost untill the moneth of May.

Easter in the end of the end of Aprill. And great Snow in the end of Aprill.

Then the fift of Januarie we were brought unto the Court: and there came Nestorian Priests unto me, (I not knowing they were Christians) demanding which way we worshipped? I said, unto the East. And this they demanded because wee had shaven our beards by the advice of our Guide, that wee might appeare before Chan according to the fashion of our Countrey: whereupon, they thought wee had beene Tuinians (to wit) Idolaters. They made us also expound out of the Bible. Then they demanded what reverence wee would doe to Chan, whether after our owne fashion, or theirs? To whom I made answere. Wee are Priests, given to the service of God; Noblemen in our Countrey will not suffer Priests to bow their knees before them, for the honour of God; neverthelesse, wee will humble our selves to all men, for the Lords sake. Wee came from a farre Countrey. If yee please, wee will first sing prayses unto God, who hath brought us safe hither from afarre; and after, wee will doe whatsoever pleaseth the Lord; with this exception, that he command us nothing which may bee against the worship and honour of God. Then they entring into the house, delivered what wee had said. So their Lord was contented. And they set us before the gate of the house, lifting up the Felt which hung before the gate. And because it was Christmas wee began to sing,

Shaving.

Respect of Priests.

A Solis ortus cardine,	From the first Easterne Land,
Et usque Terræ limitem,	To furthest Westerne Strand,
Christum canamus Principem,	Let us Christ laud and sing
Natum Maria Virgine.	Blest Virgins Sonne, our King.

Chap. 30. Of the Admitting of the Friars to Mangu Can, and his description, and their conference with him.

AND when wee had sung this Hymne, they searched our legs, and our bosoms, and our armes, whether wee had Knives about us. They made our Interpreter ungird himselfe, and leave his Girdle and his Knife, without in the custodie of a Doore-keeper.

Then we came in. And in the entrance there stood a Bench with Cosmos, by the which they make our Inter-

preter stand; and caused us to sit upon a Forme before the Ladies. The whole house within was hanged with Cloth of Gold: and on a certaine Hearth in the middle of the house, there was a fire made of thornes and Wormewood roots (which grow there very bigge) and Oxe dung. But he sate upon a Bed clothed with a spotted skin or Furre, bright, and shining like a Seales skin. Hee was a flat-nosed man, of middle stature, about the age of five and fortie yeeres: and a little pretie young woman (which was his wife) sate by him, and one of his daughters, Cirina by name, (a hard-favoured woman) marriageable, with other little ones, sate next unto them upon a Bed. For that was the house of a certaine Christian Ladie, whom he dearely loved, by whom he had the foresaid daughter: and hee married that young wife beside: but yet the daughter was Mistresse of all that Court, which was her Mothers. Then he made them aske us, what we would drinke, whether Wine, or Ceracina, that is, drinke made of Rice, or Caracosus, that is, cleere Cowes milke, or Ball, that is, Mede made of Honey: for they use these foure kinds of Drinkes in the Winter. Then I answered, Sir, wee are not men who take pleasure in drinke. What pleaseth you shall content us. Then he commanded drinke of Rice to be given us, cleere and savoury, as white Wine: whereof I tasted a little for reverence of him. And our Interpreter (to our misfortune) stood by the Butlers: who gave him much drinke, and hee was quickly drunke. Then Chan caused Falcons, and other birds to bee brought unto him, which he tooke upon his fist, and lookes upon them: and after a long time he commanded us to speake. Then we were to bow the knees. And hee had his Interpreter, a certaine Nestorian, whom I knew not to bee a Christian; and wee had our Interpreter, such an one as he was, who now also was drunke. Then I said, Wee first give thankes and praise to God, who hath brought us from so removed parts of the World, to see Mangu Chan, to whom God hath given so great power upon Earth: and wee beseech

The description of Mangu Chan.

Drinke of Rice is cleere and savoury, and like to white Wine. The Indians call it Racke.

The Oration of Frier William to Mangu Chan.

our Lord, by whose command wee live and die, that he would grant him a long and a prosperous life. (For this they desire, that men pray for their lives.) Then I told him: Sir, Wee have heard of Sartach that he was a Christian; and the Christians who heard it, but specially the French King, rejoyced: wherefore wee came unto him, and our Lord and King hath sent him Letters by us wherein were words of peace: and amongst other things, hee testifieth of us, whose servants wee are, and intreated him to suffer us to abide in his Countrey. For it is our office to teach men to live according to the Law of God. And hee sent us to Baatu his father: and Baatu hath sent us hither unto you. You are they to whom God hath given great Dominion upon earth; We therefore intreat your Highnesse, to give us leave to continue in your Countrey to doe the service of God for you, your Wives and Children. Wee have neither Gold nor Silver, nor precious stones to present unto you, but our selves, whom we present to serve, and pray unto God for you. At the least, gave us leave to continue while the cold be past. My Companion is so weake, that hee cannot by any meanes travaile on Horse-backe without hazzard of his life. For my Companion willed me, and adjured me, to crave leave to stay. For we supposed we must returne to Baatu, unlesse of his speciall Grace he gave us leave to stay. Then he began to answer: Even as the Sunne spreads his beames every where, so our power and Baatues spreads it selfe every where: so that wee have no neede of your Silver and Gold. Hitherto I understood my Interpreter: but further, I could not perceive any perfect sentence. Whereby I easily found hee was drunke, and Mangu Chan him selfe was drunk also, as I thought. Yet with this, (as it seemed to mee, hee ended his speach) that he was displeased that we came first to Sartach, before wee came to him. Then seeing the defect of my Interpreter, I held my peace, this onely excepted, that I intreated his Highnesse hee would not be displeased, for that which I spoke of Gold and Silver; because I spoke it not that

The like Letters you have of King Edw. 2. before l. 8. c. 7. for another Friar. [III. i. 28.]

The answer of Mangu Chan not well understood and delivered by a drunken Interpreter.

he had need of such things, or desired them, but because we would willingly honour him with temporall and spirituall things.

Then he made us rise, and sit downe againe; and after some few words, doing our dutie to him, we went out, and his Secretaries, and that Interpreter of his (who had the bringing up of one of his Daughters) went together with us. And they began to bee very inquisitive of the Kingdome of France, whether there were many Rams, Oxen and Horses there, as if presently they should enter and take all. And oftentimes I was faine to bridle my selfe much, in dissembling anger and indignation. And I answered, There are many good things there which yee shall see, if yee happen to come thither. Then they appointed us one, who should have care of us. And we went unto the Monke: and when we came out againe, ready to goe to our lodging, the foresaid Interpreter came unto us, saying, Mangu Chan hath compassion on you, and gives you two moneths time to stay. Then the extreame cold will be past, and he sends to you: Here within ten daies journey there is a good Citie, called Caracarum, if yee will go thither, he will cause necessarie things to be given you: but if yee will abide heere, yee may, and yee shall have necessaries: yet it will be a troublesome thing for you to follow the Court. And I answered: The Lord preserve Mangu Chan, and grant him a good and long life. We have found this Monk heere, whom we thinke to be an holy man, and that by the good pleasure of God he came into these parts, wherefore we would willingly stay with him, because wee are Monkes, and wee would pray together for the life of Chan. Then he held his peace and departed. And we went unto our house, which we found very cold, and without any Fuell, as yet fasting, and it was night. Then he, to whom we were recommended, provided us Fuell, and a little meate. Our Guide was now to returne to Baatu, who desired a Carpet of us, which (by his Commandement) we left in the Court of Baatu: which we

Caracarum ten daies journey from the Courts of Mangu Chan, toward the North, as appeareth, Ch. 36.

gave him, and he peaceably departed so, kissing our right hand, and confessing his fault, if he suffered us to indure hunger and thirst upon the way. We pardoned him, craving pardon of him and his whole Family, if we had given them any evill example.

Chap. 31. *Of Pascha, of Mentz in Lotharingia, and William Bouchier the Goldsmith, a Parisian.*

A Certaine Woman of Mentz in Lotharingia, called Pascha, found us, who made us great cheere, according to her power, who belong to the Court of that Lady, which was a Christian, of whom I spoke before: who told us of her strange povertie which she indured before she came to the Court; but now she was well to live, for she had a young Husband, a Rutenian (by whom she had three very faire Children) who was skilfull in building, which amongst them is an excellent Art. Moreover, she told us, that at Caracarum, there was a certaine Goldsmith, called William, borne at Paris; whose surname was Bouchier, and his Fathers name Lawrence Bouchier, and she thinketh he hath a Brother yet upon the Great Bridge, called Roger Bouchier. And she told me, that he had a certaine young man which he brought up, whom hee accounted as his Son, who was an excellent Interpreter. But Mangu Chan delivered to the foresaid Gold-smith, three hundred Jascots, that is, three thousand Markes, and fiftie Worke-men to make a piece of worke, so that she feared he could not send his Sonne unto me. For she heard some say unto her in the Court, The men which came from your Countrey are good men, and Mangu Chan would willingly speak unto them, but their Interpreter is nothing worth: therefore she was carefull for an Interpreter. Then I writ unto the foresaid Gold-smith, certifying him of my comming hither, and requesting him, that if he could, he would send me his sonne. And he wrote me answere, that he could not that Moone, but the next, his worke should bee perfected, and then he would send him unto me. We stayed therefore with other Messengers. And it is otherwise with Messengers in Baatu's Court, then in the Court of

Building in request.

They also reckon by Moones in East India.

Mangu Chan. For in the Court of Baatu, there is one Jani on the East side, who receiveth all such as come from the West, and so of other Countries of the world: But in the Court of Mangu, they are all together under one Jani, and they may see and visit one another. In [III. i. 29.] Baatu's Court they know not one another, and know not one of another, whether hee be a Messenger or no; because they know not one anothers lodging, nor see one another but in the Court: and when one is called, perchance another is not called. For they goe not to the Court, unlesse they bee sent for. Wee found there a *Crac is a strong fortresse of the Templars in the holy Land.* certaine Christian of Damascus, who said he came in behalfe of the Soldan of Mons Regatis, and of Crac; who desired to become friend and tributarie to the Tartars.

Chap. 32. Of Theodolus the Clerke of Acon, how hee deceived Mangu Chan, and was imprisoned of Vastacius. Frier Andrew went from Cyprus by Persia.

THe yeare also before I came thither, there was a certaine Clerke of Acon, who called himselfe Raimund, but in truth his name was Theodolus; and he tooke his journey from Cyprus with Frier Andrew, and went with him into Persia, and got him certaine Instruments of Amoricus there in Persia, who abode there after Frier Andrew. Frier Andrew returning, hee went forward with his Instruments, and came to Mangu Chan: who being demanded wherefore he came, said, That he was with a certaine holy Bishop, to whom the Lord sent Letters from heaven, written in golden Characters, and commanded him to send them to the Emperour of the Tartars, because he should bee Lord of the whole Earth, and that he should perswade men to make peace with *Blasphemous flattery.* him. Then Mangu said unto him; If thou hast brought those Letters which came from heaven, and the Letters of thy Lord, then hadst beene welcome. Then he answered, That he brought Letters, but they were with other things of his, upon a certaine wilde and pampered Gelding, which escaping fled from him through the Woods and Mountaines, so that he had lost all. And it is very true, that many such chances often happen: where-

fore a man must very warily hold his Horse when he alighteth for necessitie. Then Mangu demanded the name of the Bishop. He said, he was called Odo. Whereupon he told him of Damascus, and Master William, who was Clerke of the Lord Legat. Then Chan demanded in whose Kingdome it was? To whom he made answer, That it was under a certaine King of the Frankes, called Moles: (for he had heard of that which happened at Mallora; and he would have said, that they were of your Servants) moreover, hee told Chan that the Saracens were betweene the Frankes and him, who hindred his way. But if the way had beene open, he would have sent Messengers, and willingly have made peace with him. Then Mangu Chan asked him, If hee would bring his Messengers to that King, and that Bishop? He told him he would, and also to the Pope. Then Mangu caused an exceeding strong Bow to bee made, which two men could scarce bend, and two Arrowes, whose heads were of Silver, full of holes, which sing when they are shot like a whistle. And he injoyned Moal whom hee should send with the said Theodolus; Thou shalt goe to that King of the Frankes, to whom this man shall bring thee, and thou shalt present him with these in my behalfe, And if he will have peace with us, we will winne the Countrey upon the Saracens, even home to him, and will grant him the rest of the Countrey unto the West: If otherwise, bring backe the Bow and Arrowes unto us, and tell him we shoot farre, and smite strongly with such Bowes. Then he caused Theodolus to goe forth, whose Interpreter Master Williams Sonne was, and in his hearing, he said unto Moal. Thou shalt go with this man, marke well the Waies, the Countries, and their Castles, Men and Munition. Then the young man blamed Theodolus, saying, He had done ill, in conducting the Messengers of the Tartars with him, for they went for no other cause, but to spy. Then hee answered, That he would set them on the Sea, that they should not know whence they came, or which way to

returne. Mangu gave also unto Moal his golden Bull, or Tablet, to wit, a plate of Gold of an hand-breadth, and halfe a cubit long, wherein his commandement is ingraven: Who so carrieth that, may command what he will, and it is done without delay. So then Theodolus came to Vastacius, determining to passe over to the Pope, that he might deceive the Pope, as he had deceived Magnu Chan. Then Vastacius demanded of him, whether he had Letters to the Pope, because he was a Messenger, and should conduct the Messengers of the Tartars? But, not being able to shew the Letters, he tooke him and spoiled him of all that hee had gotten, and cast him in prison. And Moal fell sicke and dyed there. But Vastacius sent backe the golden Tablet to Mangu Chan, by the servants of Moal: whom I met at Assaron in the entrance into Turkie, who told mee what happened to Theodolus. Such Cosners runne through the world, whom the Moallians kill when they can take them. Now the Epiphany was at hand, and that Armenian Monke, Sergius by name, told me, That he should baptize Mangu Can upon the Holy-day. I intreated him to labour by all means that I might be present, that I might beare witnesse that I saw it: and hee promised he would.

The Golden Tablet of the Emperor of the Tartars.

Vastacius King of Pontus.

Or, Erserum.

Sergius an Armenian Monke.

Chap. 33. Of Mangu Chans holy-day, and how his principall wife and his eldest sonne came to the Divine ceremonies of the Nestorians, and of their filthy bowsings.

THe feastivall day came, and the Monke called me not, but at sixe of the clocke I was sent for to the Court, and I saw the Monke with the Priests returning from the Court with his Crosse, and the Priests with the Censer and the Gospell. For that day Mangu Chan made a feast. And his custome is, that upon such daies as his Sooth-sayers do appoint unto him feastivall, or with the Nestorian Priests sometimes make Holy-daies, that then he holds his Court: And upon such daies the Christians come first with their furniture, and pray for him and blesse his Cup. They then departing, the Saracen Priests come and doe the like. Next after them, come the Idolatrous Priests and doe the same.

And the Monke told me, that he onely beleeves the Christians, yet will have all to pray for him; but he lyed, for he beleeveth none, as you shall hereafter heare, yet all follow his Court, as flyes doe Honey. And he giveth unto all, and all men thinke they are his Familiars; and all prophesie prosperitie unto him. Then wee sate before the Court a long space, and they brought us flesh to eate. To whom I made answere, that we would not eate there, but if they would provide us meate, they should provide it for us at our house. Then they said, get yee home to your house; because you were invited for no other cause but to eate. Therefore we returned by the Monkes, who blushed at the Lye hee told me, wherefore I would not speake a word of that matter. Yet some of the Nestorians would affirme unto mee, that he was baptized: to whom I said, that I would never beleeve it, nor report it to others, seeing I saw it not. [III. i. 30.]

We came to our cold and emptie house, they provided us bedding and Coverlets, they brought us also fuell, and gave us three the carkasse of one little leane Ramme, meate for sixe dayes; and every day a little Platter full of Millet, and lent us a Caldron and a Trivet to boyle our flesh: which being sodden, we sod our Millet in the broath of the flesh. This was our meate, and it had well sufficed us, if they had suffered us to eate in peace. But there are so many hunger-starved, who are not provided of meate: that, as soone as they saw us dresse meate, they thrust in upon us, and must eate with us. There I found by experience, how great a Martyrdome liberalitie is in povertie. Then the cold began much to prevaile: and Mangu Chan sent us three Peltcoates of the Skinnes of Papions (Papionum) whose haire they turne outward; which we thankfully received. They demanded also, how we were provided of necessary food? To whom I answered, that little meate sufficed us, but we have not an house wherein to pray for Mangu Chan. For our Cottage was so little, that we could scarce

The cold much prevayleth.

stand upright in it, nor open our Bookes, as soone as wee made fire. Then they brought him word: and hee sent unto the Monke to know, if hee would have our company? who gladly answered, that hee would. From that time wee were provided of a better house: and we went downe with the Monke before the Court, where none lodged but we, and their Sooth-sayers: but they lodged neerer, before the Palace of the greatest Lady: and wee in the furthest end towards the East, before the Palace of the last Lady. And that was done the day before Octavis Epiphaniæ. On the morrow (to wit) in Octavis Epiphaniæ, all the Nestorian Priests came together before day at the Chappell, and smote upon a board, and sang Matines solemnely, and put on their Ornaments, preparing the Censer and the Incense.

The 13. of Jan.

And while they stayed wayting thus, behold, in the morning, the principall Wife Cotota Caten by name, (Caten is as much as Ladie, and Cotota her proper name) came into the Chappell with many other Ladies, and with her eldest Sonne, called Baltu, and other little ones of hers: And they cast themselves downe upon the Earth, ducking after the manner of the Nestorians, and after this, they touched all the Images with their right hands, alwayes kissing their hands after they had touched, and after that, they gave their right hands to all that stood about them in the Church. For this is the custome of the Nestorians when they come into the Church. Then the Priests sang many things, giving the Lady Incense in her hand, and she put it upon the fire: then they perfumed her. After this, when the day was cleere, shee began to put off the Ornament of her head, which is called Baccha: and I saw her bare scull, then shee commanded us to goe forth, and as I went out, I saw a silver Bason brought: whether they baptized her or no, I know not: but I know, they celebrate not Masse in a Tent, but in a standing Church. And in the Easter I saw them baptize, and hallow Fount with great Solemnitie, which now they did not.

Cotota Caten the principall Wife of Mangu Chan.

Baltu the Son of Mangu Chan.

And while we went into our house, Mangu Chan himselfe came, and went into the Church, or Oratory, and a Golden Bed was brought, on which hee sate by his Queene, over against the Altar. Then were we sent for, not knowing that Mangu was come. And the Doorekeepers searched us, lest we should have Knives about us. But comming into the Oratory, having a Bible, and a Breviary in my bosome, I first bowed downe unto the Altar, and after to Mangu Chan: and so passing by, we stood betweene the Monke and the Altar. Then they made us sing a Psalme after our manner, and chaunt it. But we sang of that prose, Veni Sancte Spiritus, &c. And Cham caused our bookes to be brought unto him, the Bible, and the Breviarie: and diligently inquired concerning the Images, what they signified. The Nestorians answered him at their pleasure, because our Interpreter came not in with us. And when I was first before him, I had the Bible in my bosome, which he commanded to be brought unto him, who looked earnestly upon it. Then he departed, and his Ladie remayned there, and distributed gifts to all the Christians there, shee gave the Monke a Jascot, and to the Archdeacon of the Priests another: she caused a Nassic to be spread before us (to wit) a piece of Cloth, as broad as a Coverlet of a Bed, very large, and a *Buckeram, which when I would not receive, they sent them to my Interpreter, who had them to himselfe. He brought the Nassic to Cyprus, which he sold for eightie Sultanines of Cyprus; but it was much the worse for the carriage. Then drinke was brought (to wit) drinke made of Rice and red Wine, like Wine of Rochell, and Cosmos.* Then the Ladie holding the cup full in her hand, desired blessing upon her knees, and all the Priests sing with a loud voyce, and shee drunke it up: and I and my companion must sing. Another time, when all of them were almost drunke, then meate was brought (to wit) the carkasse of one Ramme which was presently devoured: and after that, great fishes,

*Unum buckeranum.

*Cosmos of Mares Milke, *Vid. sup.* [III. i. 31.]

which are called Carpes, without Salt, or Bread: whereof I eate a little, so they passed the day, untill the Evening. And when the Lady her selfe was drunke, she tooke her Chariot (the Priests singing) and went her way.

January 20. The next Sunday, when (There was a Marriage in Cana of Galily) is read for the Gospell; Chans Sonne came (whose Mother was a Christian) and did the like, but not with so great Solemnitie. For he gave no gifts, but made the Priests drinke, till they were drunke, and gave them parched Millet to eate.

Of the Fast of the Nestorians, and Armenians, and of their Processions unto the Court of Mangu Chan his eldest Son, and Wives. Saint Sorkis. Lent.

Before the first Sunday in Lent, the Nestorians fast three dayes, which they call the Fast of Jonas, which he preached to the Ninivites. And the Armenians fast five dayes, which they call the Fast of Saint Sorkis, which is the greatest Saint amongst them.

The Nestorians beginne their Fast upon Tuesday, and end it upon Thursday; so that upon Friday they eate flesh. And all that time I saw the Chancelor (to wit, the great Secretarie of State called Bulgai) make them a pittance of flesh upon the Friday; and they blessed the flesh with great Solemnitie, as the Paschall Lambe is blessed: but he eate none with them, and this I learned of Willielmus Parisiensis, who was his very familiar friend. The Monke sent to Mangu to fast that weeke, which (as I heard) hee did: so that on the Sabbath of Septuagesima (at which time it is as it were Easter to the Armenians) wee went on Procession to the house of Mangu: and the Monke, and we two (being first searched whether wee had Knives) went in with the Priests, before him. And while we went in, one of the Servants went forth, carrying out the shoulder bones of Rammes, burnt to the blacknesse of Coales. Whereupon I marvelled greatly, what it should meane, whereof after I had inquired, I understood, that hee never doth any thing, before he have consulted with those bones. Whereupon he doth not so much as suffer a man to enter his house, but first consulteth with that bone, which kind of Divination, is thus done.

Mangu Chans Court visited with Processions.

When he purposeth to doe any thing, he causeth three of those bones to be brought unto him unburnt; and holding them he thinketh of the thing, whereof he will consult, whether he may doe it or not: and then delivereth the bones to bee burnt, and there are alwayes two little Roomes, hard by the house where he lyes, where those bones are burnt; which are diligently sought for every day thorow all the Leskar or Tent-dwelling. When they are burnt blacke, they bring them unto him, then hee lookes upon them, whether the bones (by the heate of the fire) be cleft right length-wayes: then the way is open, that he may do it. But if the bones be cracked athwart, or round pieces flye out of them, then he doth it not; for the bone is alwayes cleft in the fire, or the thinne skin which over-spreadeth it. And if one of the three be cleft forth right, yet he doth it. When therefore wee went in before him (advised before, that wee should not touch the threshold) the Nestorian Priests brought him Incenses, and he put it upon the Censor, and they censed him. Then they sung, blessing his cup, and after them the Monke pronounced his blessing, and we must blesse last. And when he saw us holding the Bible before our brest, he caused it to be brought unto him, that he might see it, which hee diligently looked upon. Then after he had drunke, and the chiefe Priest had wayted on his Cup, they gave the Priests, drinke: After that, we went forth, and my companion stayed last. And when wee were without, my companion (when hee should have gone out after us) turned his face to Chan, bowing himselfe unto him: and then, hastily following us, he stumbled at the threshold of the house.

How they divine by the sholder blades of Rammes burnt blacke. In M. Jenkinsons Voyage among the Tartars, ye may reade of such a Divination.

Threshold-Superstition. They doe the like in Florida.

And when we went in haste toward the house of Baltu his eldest Sonne, they that observed the threshold, layd hands on my companion, and made him stay, that hee should not follow us, calling one, and commanding him to carrie him to Bulgai, who is the great Secretary of the Court, and judgeth those that are

arraigned of life and death. But I knew it not, yet when I looked backe, and saw him not comming, I thought they detayned him, to give him some lighter garments: For he was weake, and so laden with Pelt-garments that he could scarce goe. Then they called our Interpreter, and made him sit with him: but wee went to Chans eldest Sonnes house, who had two Wives, and was lodged at the right side of his Fathers Court: who as soone as he saw us comming, leaping from his bed whereon he sate, cast himselfe upon the earth, smiting his fore-head against the ground, worshipping the Crosse, and arising, caused it to be set upon a new cloth, in an high place by him, very honourably. He hath a Schoolemaster, a Nestorian Priest called David, a very Drunkard, who teacheth him. Then he made us sit, and give the Priests drinke, and hee also dranke, receiving the blessing from them. Then wee went unto the Court of the second Lady, which was called Cota, who followed Idolaters: whom wee found lying sicke a bed. Then the Monke made her rise out of her bed, and worship the Crosse, bowing her knees thrice, and ducking toward the ground: he standing with the Crosse at the West-side of the house, and she on the East: this being done, they changed places, and the Monke went with the Crosse unto the East, and shee unto the West. And hee boldly commanded her (although she were so weake, that she could scarce stand upon her feet) that shee should cast herselfe downe thrice againe, and worship the Crosse, toward the East after the manner of the Christians: which she did, and he taught her to make the signe of the Crosse upon her forehead. After she lay downe upon her bed, and praying for her, we went unto the third house, where a Christian Lady used to be: who being dead, a young woman succeeded her, who together with the Daughter of her Lord, joyfully received us: and all that whole house reverently worshipped the Crosse. And she set it upon a Velvet cloth in an high place, and shee caused

Baltues Court who was eldest Son of Mangu Can.

[III. i. 32.]

The Court of the third Lady.

meate to bee brought (to wit) the carkasse of one Ramme, which being set before the Ladie, shee caused it to be distributed to the Priests. But I and the Monke were very warie of the meate and drinke, for the meate being eaten, and much drinke drunke, wee were to goe to the Damosell Cerina, who lodged behind that great house, which was her Mothers: who at the comming in of the Crosse, cast her selfe upon the Earth, and worshipped it very devoutly, because shee had beene well taught so to doe, and shee set it in a high place, upon a piece of silke. And all those clothes whereon the Crosse was set, were the Monkes.

A certaine Armenian brought this Crosse who came with the Monk (as he said) from Hierusalem; and it was of silver, weighing about some foure markes; and it had foure Precious Stones in the corners, and one in the middle. It had not the Image of our Saviour (because the Armenians and the Nestorians are ashamed, that Christ should appeare nayled to the Crosse) and hee had presented it (by the Monke) to Mangu Chan. And Mangu demanded of him what hee desired? to whom he answered, That he was the Sonne of an Armenian Priest, whose Church the Saracens had destroyed, and craved his helpe for the building againe of that Church. Then hee asked him, for how much it might be built againe: he answered, for two hundred Jascots (that is) for two thousand markes: and he commanded Letters to be given him, to him who received the Tribute in Persia, and Armenia the greater, that they should pay him the said summe of silver. This Crosse the Monke carried with him every where. And the Priests seeing the gaine thereof, began to envie him. Wee were therefore in the house of the said Damosell, and shee gave the Priests much drinke. From hence wee went unto the fourth house, which was the last in number and honour. For he used not to come often to that Ladie, and her house was very old, and her selfe nothing gracious. But after Easter

The Armenians and Nestorians are ashamed to shew Christ fastned to the Crosse.

Mangu built a Church.

The Court of the fourth Lady.

Chan made her a new house, and new Chariots. She likewise as the second knew little or nothing of Christianitie, but followed Soothsayers, and Idolaters. Yet at our comming in, shee worshipped the Crosse, as the Monke and the Priests taught her. There also the Priests dranke againe. And from that place wee returned to our Oratorie, which was neere thereabouts: the Priests accompanying us with great howling and out-cries in their drunkennesse, which there is reprehensible neither in man nor woman. Then my fellow was brought home, and the Monke sharply rebuked him because he touched the threshold. On the morrow Bulgai came (who was a Justice) and diligently inquired, whether any had warned us to take heed of touching the threshold. And I answered, Sir, wee had not our Interpreter with us: how could we understand? Then hee pardoned him. But would never after suffer him to come into any of the houses of Mangu Chan.

Drunkennesse not reproveable among the Tartars.

Chap. 35. How Lady Cota was cured of Sergius the counterfeit Monke. Licence is granted him to carrie the Crosse aloft.

IT happened afterwards, that the same Ladie Cota, which was sicke about Septuagesima, was sicke almost unto death; and divination by Lots of the Idolaters could profit her nothing. Then Mangu sent unto the Monke, demanding of him, what might bee done for her. And the Monke indiscreetly answered, that if shee were not cured, hee should cut off his head, having made that answere, the Monke called us, declaring the matter unto us with teares, intreating to watch with him that night in Prayer: which we did. And he had a certayne Roote which is called Rubarbe; and hee cut it almost to powder, and put it in water, with a little Crucifixe which he had, wherein the Image of our Saviour was advanced: whereof he reported, that by it he knew, when the sicke should recover or dye. For if they should escape, it stucke to the brest of the sicke, as if it were glued, if otherwise it stucke not at all. And I still thought that Rubarbe had beene

Rubarbe and the Crosse Miracle-workers with credulous Superstition.

some holy Relike, which he had brought from the Holy Land of Hierusalem. And he gave all sicke persons of that water to drinke: so that it could not bee, but their bowels should be griped with so bitter a Potion: which alteration in their bodies they accounted a Miracle. Then I told him (when he was about to make such a water) that hee should prepare some of that Holy water, which is made in the Church of Rome, which hath great vertue to expell Devils: because I understood shee was vexed of a Devill. And at his intreatie, wee made him some Holy water, and he mingled Rubarbe, and put his Crucifixe all the whole night in the water to temper it. I said moreover, that if hee were a Priest, that the Order of Priest-hood hath great power to expell Devils. And he said it was very true, and yet hee lyed, because hee had no order, nor knew any one Letter: but was a Weaver, as I understood after, in his Countrey, when I returned. On the morrow therefore I, and the Monke, and two Nestorian Priests went unto the foresaid Ladie. And shee was in a little house, behind her greater house. When wee came in, shee sate in her bed, and worshipped the Crosse, and set it honourably by her upon a cloth of Silke, and drunke of the blessed water with Rubarbe, and washed her brest. And the Monke requested me to reade a Gospell over her, so I read the Passion of our Lord according unto John. At length she was cheered, and felt her selfe better: and shee caused foure Jascots to bee brought, which she first layd at the feet of the Crosse, and after gave me to the Monke, and reached me one, which I would not receive. Then the Monke, stretching forth his hand, tooke it, and gave either of the Priests one: so that, at that time shee gave fortie Markes. Then shee caused Wine to be brought, and gave it the Priests to drinke; and I must drinke thrice from her hand, in honour of the Trinitie. Shee began also to teach mee the Language, jesting with mee, because I was dumbe, not having any Interpreter.

Holy water not knowne in the East.

Sergius, the Armenians Lye.

[III. i. 33.]

On the morrow we returned to her againe. And Mangu Chan hearing that we came that way, made us come in unto him, because hee understood that the Lady was somewhat better, and we found him with a few servants, supping liquid Tam, to wit, meat made of paste, for comforting the head: and the burnt shoulder-blades of a Ram lay before him: and he tooke the Crosse in his hand, but that hee kissed or worshipped it, I saw not: but looked upon it, and asked some questions, I know not what. Then the Monke craved leave to carry the Crosse aloft upon a Lance; because I had spoken to the Monke before concerning this. And Mangu answered, Carry it as you thinke best to doe it. Then doing our duty to him, wee went to the foresaid Ladie, and we found her lustie and cheerfull; and she still drunke of the blessed Water, and wee read the Passion over her. And those miserable Priests never taught her the Faith, nor advised her to bee baptised. But I sate there mute, not able to speake any thing, but shee still taught me the Language: and the Priests never find fault with any kind of Sorcerie.

Sorcerie of foure swords.

For there I saw foure swords halfe drawne out of the sheath, one at the head of the Ladies bed, another at the feet, and two other, on either side of the doore one. I saw also there one silver Chalice, of our Chalices, which peradventure was taken or stolne out of some Church of Hungary; and it hung against the walls full of ashes, and upon those ashes there was a blacke stone. And concerning such things, the Priests never teach them that they are evill; Nay, they themselves doe, and teach such things. We visited her three daies, so that shee was restored to perfect health. After that, the Monke made a Banner full of Crosses, and got a Cane as long as a Lance, and we carried the Crosse aloft. I honored him as my Bishop, because hee could speake the Language; yet hee did many things which pleased me not: for he caused a Chaire which may be folded to bee made for him, such as Bishops use to have, and Gloves, and a Cap of Peacocks feathers, and upon it a little

The Crosse carried aloft.

Crosse of gold: I was well pleased with the Crosse. Hee had scabbed feete, which hee laboured to grace with ointments, and was very presumptuous in speech. The Nestorians also repeated certaine Verses of the Psalter (as they said) upon two rods, which were joyned together, being held of two men. The Monke was present at such things. And many other vanities appeared in him, which displeased me. Yet wee joyned our selves to his societie for the honor of the Crosse. For we carried the Crosse advanced through all the Tents singing: Vexilla Regis prodeunt, &c. Whereupon the Saracens were much dismaied.

Chap. 36. *A description of the Countries about the Court of Mangu Chan, and of their manner of writing, and their money.*

SInce we came to the Court of Mangu Chan, he rode but twice towards the South: and from that time he beganne to returne towards the North, which was toward Caracarum. Whereupon I noted all the way, a thing of which Master Baldwin of Hannonia had spoken to mee at Constantinople (who was there) that he had seene this onely wonderfull, that he alwaies ascended in going, and never descended. For all Rivers came from the East into the West, either directly or indirectly (that is to say) bending towards the South or North. And I enquired of the Priests which came from Cataya, who testified this same. From that place where I found Mangu Chan, unto Cataya, were twentie daies journey, going towards the South and East. To Onan Kerule, which is the proper Countrey of Moall, where the Court of Chingis is, were ten daies journey right East. And in those parts of the East there was no Citie: yet there were people which are called Su-Moall, that is to say, Moall of the Waters: for Su is as much to say as Water. These people live upon fish, and hunting, having neither flocks nor Heards. Towards the North likewise, there is no Citie, but a poore people feeding Cattell, who are called Kerkis. The Orangei are also there, who binde smooth-filed bones under their feete, and thrust themselves forward upon the congealed Snow and Ice, with

Al Rivers bending towards the South and North runne towards the West.

Chap. 3.

Su-Moal, the Water Tartars to the East, living upon fish.

Kerkis.

Orangai.

such swiftnesse that they take Birds and Beasts. And many other poore people there are on the North side, so farre as they may spread themselves for the cold. And they joyne on the West, with the Countrey of Pascatir, which is Hungaria the Greater, whereof I have spoken before. The bound or limit of the North corner is not knowne, for the extremitie of the cold: for in that place there are continull spires or heapes of Snow. I was inquisitive of the Monsters or monstrous men, whereof Isidorus and Solinus make report. They told me they never saw any such, whereof we much wonder, whether it bee true or no. All the Nations aforesaid (although but poore) yet they must serve in some trade: for it was the commandement of Chingis, that none should bee free from service, till hee were so old, that he could labour no longer, by any meanes. Upon a time a certaine Priest of Cataya sate with mee, clothed with a red coloured cloth; and I demanded of him whence hee had such a colour. And he told me, that in the East parts of Cataya there were high craggie Rocks, wherein certaine Creatures dwell, having in all parts the shape of men, but that they bow not the knees, but walke (I know not how) leaping: which are not above one cubit long, and their whole body is covered with *haire; who have their abode in caves which no man can come unto. And they that hunt them goe unto them, and carry strong drinke with them, as strong as they can make, and make pits in the Rocks like Cups, filling them with that strong drinke. For Cataia as yet hath no Wine (but now they beginne to plant Vineyards) for they make drinke of Rice. The Hunters therefore hide themselves, then the foresaid Creatures come out of their holes, and taste the said drinke, and crie Chin-chin. Then they come together in great multitudes and drinke the said drinke, and are made drunke, so that they sleepe there. Then the Hunters come, and bind them hand and feete while they are sleeping; and after, they open the Veine in their necke, and draw forth three or foure drops of blood from

Chap. 15. *Pascatir on the West.*

Mutezuma commanded the like in Nova Hispania. Chap. 19.

**A description of Apes, or else an embleme or Apish fable, and perhaps by the Chinois invented, to sell their wares the dearer.* [III. i. 34.]

every one, and let them goe free. And that blood (as he told me) is most precious to die purple.

Most precious Purple.

He told it also for truth (which neverthelesse I doe not beleeve) that there is a Province beyond Cataia, into the which, at whatsoever age a man enters, he continueth in the same age wherein he entred, Cataia is upon the Ocean. And Master Willielmus Parisiensis told me, that the same Messengers of certaine people which are called Taute and Manse, who inhabit Ilands, whose Sea is frozen in the winter, so that the Tartars may invade them; who offered two thousand Tumen or Jascots yeerely, so they would let them live in peace. Tumen is a piece of money contayning ten Markes. The common money of Cataia is Paper made of Bombaste, the breadth and length of an hand, upon the which they imprint lines, like the Seale of Mangu. They write with a Pensill wherewith Painters paint; and in one figure they make many letters comprehending one word. The people of Thebet write as wee doe, and they have Characters very like ours. They of Tangut write from the right hand unto the left, as the Arabians, and multiply the lines ascending upward. Jugur, as aforesaid, from above downeward. The common mony of the Rutenians are little spotted and grisel'd skins. When we came with the Monke, hee charitably admonished us to abstaine from flesh, and that our servants should eate flesh with his servants; but he would promise us Meale, and Oyle or Butter. Which wee did, though it much grieved my Companion, by reason of his weakenesse: wherefore our foode was Millet and Butter, or Paste sodden in water with Butter, or sowre Milke, and unleavened bread baked in Oxe-dung, or Horse-dung.

Cataia upon the Ocean.

Taute and Manse, who dwell in Ilands whose Sea freezeth in the Winter.

Cataia paper money.

The manner of writing in Cataia like that of China.

The people of Thebet.

Their manner of writing in Tangut and Jugur.

The money of the Rutenians.

Chap. 37. Of the second fast of the people of the East, in Lent.

NOw Quinquagesima came, which is the Lent-time to all the people of the East. And the greatest Ladie Cotota with all her company, fasted that weeke, who came every day to our Oratorie, and gave meate unto the Priests, and other Christians, whereof a great

The Monke is reproved for the multitude of those that came unto him.

multitude flocked thither the first weeke, to heare their dutie. And she gave to me and my Companion, to each a Coate and Breeches of gray Samit (Samito) furred with course haire (Stuppa fetæ) because my companion complained much of the weight of his Skinnes, which I received for my fellowes comfort, excusing my selfe nevertheless, that I would not weare such clothes. I gave to my Interpreter what belonged to me. Then the Porters of the Court seeing that so great a multitude came daily to the Church, which was within the bounds of the keepers of the Court, they sent one of their fellowes unto the Monke, declaring unto him, that they would not have so great a multitude come together within the precincts of the Court. Then the Monke roughly answered, that he would know whether they commanded this from Mangu Chan? hee added moreover certaine threatning speeches, as if he would accuse them to Mangu Chan. Then they preventing him, accused him before Mangu; That he was too full of words, and that he gathered together too great a multitude to heare him speake. Afterward, the first Sunday in Lent, being called to the Court (and the Monke being shamefully demanded whether hee had a Knife, insomuch that he put off his shooes) wee came in before Chan himselfe, who having the burnt shoulder-blade of a Ramme in his hand, looked upon it, and (as it were) reading in it, began to reprove the Monke, demanding, that seeing he was a man that should pray unto God, why hee spoke so much with men, but I stood behind with my head bare; and Chan saying unto him, Why dost thou not put off thy Cap, when thou commest before me, as that Francke doth? and commanded me to be called neerer. Then the Monke being much abashed, put off his Cap, contrary to the custome of the Greekes and Armenians. And when Chan himselfe had spoken many things sharply unto him, wee went out. Then the Monke delivered me the Crosse to beare to the Oratorie, because he could not carry it for shame.

After a few daies he was reconciled unto him, promising that he would goe to the Pope, and that he would bring all the Nations of the West to his obedience. Whereupon, he returning to the Oratorie after that conference had with Chan, began to enquire of mee touching the Pope, if I beleeved he would see him if he came unto him in the behalfe of Mangu, and if hee would furnish him with Horses unto Saint James? He demanded also of you, if I thought you would send your sonne unto Mangu? Then I counsailed him, that he should take heede that hee did not promise lyes to Mangu, because the last errour should bee worse then the first; and that God needeth not our lyes, that we should speake deceitfully for him.

At that time there arose a certaine question betweene the Monke and a Priest called Jonas, a Learned man, whose father was an Archdeacon, and the other priests accounted him for a Master and an Archdeacon. For the Monke said, That man was created before Paradise and that the [III. i. 35.] Scripture said so. Then was I called to bee an arbitrator of that question. But I being ignorant that they contended about this, answered, that Paradise was made upon Tuesday, when the other Trees were made, and that Man was made the sixt day. Then the Monke began to say, Did not the Devill bring earth the first day from the foure parts of the world, and making clay made the bodie of man therewith, and God inspired his soule? Then hearing this Hæresie of the Monke, and that he so publikely and shamelesly recited it, I reproved him sharply, saying, he should put his finger upon his mouth, because he knew not the Scriptures, and that he should take heed, that he said it not, whereby he might be faulty: And he began to mocke me, because I was ignorant of the Language. I departed therefore from him, going to our house. It fell out afterwards, that he and the Priests went on Procession to the Court, without calling mee; because the Monke spake not to me for the foresaid reproofe, nor would he carrie me

Monkes Manichæan blasphemie of the Creation.

with him, as he was wont. When therefore they came before Mangu, (I being not seene among them) hee earnestly demanded where I was, and why I came not with them? The Priests fearing, excused themselves. But returning, they told me the words of Mangu, and murmured at the Monke. After this, the Monke was reconciled to me, and I to him, intreating him, that he would helpe me with his Language, and I would helpe him in the holy Scripture. For a brother that is holpen of a brother, is as a strong Citie. After the first weeke of fasting, the Ladie ceased to come unto the Oratorie, and to give meat, and drinke, which wee were wont to have, for the Monke suffered it not to be brought, saying, that Mutton fat or Suet was put in the confection thereof: and shee gave no Oyle, but very seldome: so that we had nothing but browne Bread, and past boyling in water, that we might suppe broath; because we had no water, but of dissolved Snow, or of Ice, which was exceeding nought. Then my Companion began to be much grieved: so I acquainted David (the Schoole-master of Chans eldest sonne) with our necessities, who made report thereof to Chan: and he commanded to give us Wine, Flowre, and Oyle. Neither the Nestorians, nor the Armenians, eate fish, by any meanes, in the Lent. Then they gave us a bottle of Wine. The Monke said he would not eate but on the Sunday: and then the Ladie her selfe sent meat of boyled paste with vinegar to suppe. But he had a Chist by him under the Altar, with Almonds and Raisins, and dried Prunes, and many other fruits, which hee ate all the day, whensoever hee was alone. Wee ate once a day, and that in great affliction: for as soone as they knew, that Mangu Chan had given us Wine, most impudently they came in upon us like Dogs, both the Nestorian Priests, who were drunke all the day in the Court, and the Moallians also, and the servants of the Monke. The Monke also, when any came unto him, to whom he would give drinke, he sent to us for Wine. So that,

Snow water, or water of Ice, exceeding naught.

No fish eaten in Lent.

Hypocriticall feast-fast.

the Wine caused our greater affliction then comfort; because wee could not denie it without offence. If wee gave, wee wanted our selves, nor durst we, that being spent, desire any more from the Court.

Chap. 38. A Description of the worke of William Bouchier, and of the Palace of Mangu Chan at Caracarum, into which Citie they entred on Palm-sunday.

ABout mid-lent Master Williams sonne came, bringing with him a faire silver Crosse, made after the French fashion, having the Image of Christ all of silver fastened upon it at the top: which the Monkes and Priests seeing, put it away: this Crosse hee was to present in the behalfe of his Master to Bulgai, who was the chiefe Secretarie of the Court: which when I heard, I was offended. The same young man also declared to Mangu Chan, that the worke which he commanded to be made, was finished, which worke I described unto you. Mangu hath at Caracarum a great Court, hard by the walls of the Citie, enclosed with a brickewall; as the Priories of Monkes are enclosed with us. In that place, there is a great Palace, wherein he holdeth his drinkings twice a yeere: once in Easter, when hee passeth that way, and once in Summer, when he returneth. And this latter is the greater: because then all the Nobles (who dwell farre some two moneths journey off in any place) meet together at his Court. And then hee gives unto them gifts and garments, and shewes his great glorie. There are many other houses there, as large as Granges, wherein his victuals, and treasures are stored. In the entrance of that great Palace (because it was unseemely to bring in bottles of Milke, and other drinkes) Master William Parisiensis made him a great silver Tree, at the root whereof were foure silver Lions, having one Pipe sending forth pure Cowes milke, and the foure Pipes were conveyed within the Tree, unto the top thereof: whose tops spread backe againe downward: and upon every one of them was a golden Serpent, whose tayles twine about the bodie of the Tree. And one of those Pipes runs with Wine, another with Caracosmos, that is, clarified Whay;

Two moneths journey.

The Description of a most artificiall silver Tree.

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another with Ball, that is, drinke made of Honey, another with drinke made of Rice, called Teracina. And every drinke hath his vessel prepared of silver, at the foot of the Tree, to receive it. Betweene those foure Pipes in the top, he made an Angell holding a Trumpet; and under the Tree, he made an hollow vault, wherein a man might be hid; and a Pipe ascendeth through the heart of the Tree unto the Angell. Hee first made Bellowes, but they gave not wind enough. Without the Palace there is a Chamber, wherein the drinkes are layd, and there are servants readie there to powre it out, when they heare the Angell sounding the Trumpet. And the boughes of the Tree are of silver, and the leaves and Peares. When therefore they want drinke, the Master Butler cryeth to the Angell, that he sound the [III. i. 36.] Trumpet. Then he hearing (who is hid in the Vault) blowes the Pipe strongly, which goeth to the Angell. And the Angell sets his Trumpet to his mouth, and the Trumpet soundeth very shrill. Then the Servants hearing, which are in the chamber, every of them powre forth their drink into their proper Pipe, and the Pipes powre it forth from above, and they are received below in Vessels prepared for that purpose: Then the Butlers draw them, and carry them through the Palace, to men and women.

The description of the Palace.

And the Palace is like a Church, having the middle Ile, and the two sides beyond the two rewes of Pillars, and three gates on the South. And within before the middle gate stands the tree. And Chan himselfe sitteth in the North front, in an high place, that hee may bee seene of all. And there are two degrees of steps ascending unto him, by the one, he that carryeth his cup commeth up unto him, and by the other he descendeth. That space which is in the middle, betweene the tree and the steps whereby they ascend unto him, is voyde. For there standeth hee that wayteth on his Cup, and the Messengers, which bring Presents. And hee sitteth there above like a God. On the right side (to wit)

toward the West are the men: on the left women. For the Palace stretcheth it selfe out in length from North to South by the Pillars. On the right side are places full of seates lifted up, like the Sellar of an house; whereon his Sonnes and Brethren sit. On the left side is the like, where his Wives and Daughters sit. One only woman sitteth there above by him, but not so high as hee. When therefore hee had heard, that the Worke was finished, hee commanded the chiefe Workeman to set it in his place, and make it fit.

The Sunday in the Passion he goeth towards Caracarum.

And about Passion Sunday, hee went before with small houses, leaving his greater houses behind: And the Monke and we followed him; and he sent us another Bottle of Wine. And hee passed betweene the hilly Countries, where there was great wind, and an extreame cold, and there fell a great Snow. Whereupon hee sent about mid-night to the Monke and us, intreating us to pray unto God, that hee would mitigate that wind and cold, because all the beasts which were in the trayne were in jeopardie, especially because all that time they were with young and readie to bring forth. Then the Monke sent him Incense, requiring him to put it on the coales and offer it to God: which, whether he did, I know not. But the Tempest ceased, which had now continued two dayes, and now the third day drew neere. On Palme Sunday we were neere Caracarum: In the dawning of the day we blessed the Willow boughes, whereon as yet there appeared no bud, and about nine of the clocke we entred the Citie, carrying the Crosse aloft with the Banner, passing through the middle of the street of the Saracens, where the Market and Faires are unto the Church: and the Nestorians met us on Procession. And entring into the Church, we found them prepared to celebrate the Masse: which beeing celebrated, they all communicated, and they asked mee, whether I would communicate? I answered that I had drunke before, and the Sacrament should not be received but fasting. Masse being said, it was now

They enter Caracarum on Palme Sunday.

Evening. Master William brought us with great joy to his Inne to sup with him: who had a Wife, the Daughter of a Lotharingian, borne in Hungarie, who could speake the French and the Language of Comania. We found also there a certayne other man called Basilius, the Sonne of an Englishman, borne in Hungarie, who also was skilfull in the foresaid Languages. Supper being ended, they brought us to our Cottage, which the Tartars had appointed us, in a certayne plat of ground neere the Church, with the Oratory of the Monke. On the morrow Chan himselfe entred into his Palace. And the Monke and I, and the Priests went unto him. They suffered not my companion to goe, because he stumbled at the threshold. I much deliberated with my selfe what I should doe, whether I should goe or no. And fearing offence, if I should depart from other Christians, and because it pleased him: and fearing lest that good might be hindred, which I hoped to obtaine, I chose rather to go, although I saw their actions ful of Sorcery and Idolatrie: nor did I any other thing there, but pray for the whole Church with a loud voyce, and also for Chan himselfe, that God would direct him to the way of eternall salvation. We therefore went into that Court which was sufficiently ordered. And in the Summer Rivers are conveyed into every place, whereby it is watered. After this we entred into the Palace, full of men and women, and stood before Chan, having the foresaid Tree at our backs, which with the Vessels thereof tooke up a great part of the Palace. The Priests brought two little Loaves, and fruit in a Platter, which they presented unto them, blessing them. And the Butler brought them unto him sitting aloft in a very high place, much raised. And hee presently began to eate one of the Loaves, and sent another to his Sonne, and to a certayne yonger Brother of his, who was brought up by a certayne Nestorian, and knew the Gospell, who also sent for my Bible, that he might see it. After the Priests the Monke said his Prayer, and I, after the

Monke. Then he promised, that the next day he would come unto the Church, which is great enough, and faire, and all the seeling above was covered with silke wrought with Gold. The next day he went his way, willing the Priests to excuse him, that he durst not come to the Church, because he understood the dead were carried thither. But we, and the Monke remayned at Caracarum, and other Priests of the Court, that they might celebrate Easter there.

Mongu Chan departeth from Caracarum.

[III. i. 37.] *Chap.* 39. *The manner how the Nestorians make the Sacramentall Bread. The Christians confesse themselves, and receive the Sacrament of Frier William in the dayes of the Lords Supper, and Easter.*

MAundie Thursday drew neere, and Easter, and I had not our Vestments, and I considered the manner how the Nestorians made the Sacramentall Bread, and I was much troubled, what I should doe; whether I should receive the Sacrament of them, or should celebrate it in their Vestments, and Chalice, and upon their Altar, or should altogether abstayne from the Sacrament. Then there were a great multitude of Christians, Hungarians, Alanians, Rutenians, Georgians, and Armenians; all which had not seene the Sacrament since they were taken: because the Nestorians would not admit them to their Church, unlesse they were baptized of them, as they said, yet they made no mention of this to us. And they offered their Sacrament freely to us, and made me stand in the doore of the Quire, that I might see their manner of Consecration. And also on the Vigill or Eeven before Easter, by the Font, that I might see their manner of baptizing. They say, they have of that Oyntment, wherewith Mary Magdalene anoynted the feet of our Lord, and they power in as much of that Oyle, with that which they lay aside, and kneade their bread therewith. For all those people of the East put fat in their bread, in stead of Leven or Butter, or Suet of a sheepes tayle, or Oyle.

They say also that they have of the flowre, whereof the bread was made, which the Lord consecrated: and alwayes powre out so much Oyle with it, as the flowre they lay aside. And they have a Chamber hard by

their Quire, and an Oven, where they bake the bread, which they must consecrate with great reverence. They therefore make one Loafe of an hand breadth, with the foresaid Oyle, which they first breake into twelve pieces, according to the number of the Apostles: and after divide those pieces, according to the multitude of the people: and the Priest gives the bodie of Christ to every one in his hand. And then every man taketh it out of the Palme of his hand with reverence, and stretcheth his hand to the top of his head.

TheChristians desire the Sacrament. Confession.

The foresaid Christians, and the Monke himselfe were very earnest, intreating us for Gods sake, that wee would celebrate. Then I made them bee confessed, by an Interpreter, as I could, reckoning up the tenne Commandements, and the seven deadly Sinnes, and other things, for the which a man ought to bee grieved, and confessed. All of them publikely excused themselves concerning Theft, saying, that without Theft they could not live, because their Masters provided them neither food nor rayment. Then considering, that they had taken away the persons and their substance without just cause, I said unto them, that they might lawfully take necessaries, of the goods of their Masters, and I was readie to maintayne it to the face of Mangu Chan.

Theft excluded the ten Commandements: perhaps these fellowes were of those Borderers minde, which thought K. Henry had put it in the Decalogue.

Some of them also were Souldiers, who excused themselves, that they must needs goe to the Warres, or else they should bee slaine; I firmely forbad them to goe against the Christians, and that they should not hurt them, they should rather suffer themselves to bee slaine, for so they should become Martyrs. And I said, that if any would accuse mee of this Doctrine before Mangu Chan, I would bee readie to preach the same in his hearing. For the Nestorians themselves of the Court were present, when I taught this; of whom I was suspitious, least they should report ill of us. Then Master William caused an Iron to bee made for us, to make Hosts, and hee had certayne Vestments which hee had made for himselfe: for he had some knowledge

in Learning, and behaved himselfe as a Clerke. Hee caused the Image of the blessed Virgin Marie to bee graven after the French fashion, and ingraved the History of the Gospell (in the Casements) very faire, and made a certayne silver Boxe, to lay up the bodie of Christ therein, and the Relikes, in certayne little holes cunningly made in the sides of the Boxe.

Hee made also a certayne Oratorie upon a Chariot, very fairely painted with holy Histories. I therefore tooke his Vestments and blessed them, and wee made Hosts, after our manner, very faire; and the Nestorians assigned mee their Font for Baptisme, wherein there was an Altar. And their Patriarch sent them from Baldach, a square Hide like a portable Altar, made with Chrisme, which they use in stead of consecrated Stone. Therefore I celebrated on the Day of the Lords Supper, in their silver Chalice and Dish, which were very great Vessels; I did the like also on Easter day. And wee communicated the people with the blessing of God, as I hope. But they baptized in the Vigill of Easter more than threescore persons very orderly. There was great joy generally among all Christians.

The Patriarch of the Nestorians remayneth at Baldach.

Chap. 40. William Bouchier is sicke, the Monke giveth him Rubarbe; the Priest Jonas is sicke: Frier William administreth the Lords Supper unto him, and anionteth him beeing readie to dye. Hee reproveth the Monke for his Sorceries. [III. i. 38.]

THen it hapned that Master William was grievously sicke, and when hee was upon recoverie, the Monke visiting him, gave him Rubarbe to drinke, so that hee had almost killed him. Then visiting him, when I found him so ill at ease, I asked him, what hee had eaten or drunke? And hee told mee, the Monke had given him the foresaid Potion, and hee drunke two little Dishes full, thinking it had beene Holy Water. Then I went to the Monke, and said unto him, Either goe as an Apostle doing Miracles indeed, by vertue of Prayer, and the Holy Ghost, or doe as a Physician according to the arte of Medicine. You give a strong Potion of Physicke to drinke, to men not prepared, as if it were a certayne hollow thing, for the which you will incurre a foule scandall, if it come to the knowledge

of men. From that time he began to feare and to beware of him.

The Priest Jonas is sicke and dyeth.

It hapneth at that time, that the Priest was sicke, who was, as it were, the Archdeacon of the rest: and his friends sent for a certayne Saracen, which was a Sooth-sayer. Who said unto them, A certayne leane man, who neyther eateth, nor drinketh, nor sleepes in a Bed, is angry with him: if hee can obtayne his blessing hee may recover. Then they understood it was the Monke. And about mid-night, the Priests Wife, his Sister, and his Sonne came, intreating that hee would come, and blesse him. They also raised us up, to intreate the Monke. Then he said unto us, intreating him: Let him alone, because hee with three others, who likewise tooke evill courses, consulted to goe unto the Court, to procure Mangu Chan, that I and you should bee expelled from these parts.

For there arose a contention among them, because Mangu and his Wives sent foure Jascots and certayne Silkes upon Easter Eeven to the Monke and Priests, to distribute among them. And the Monke had kept unto himselfe one Jascot for his part, and of the other three, one was counterfeit, for it was Copper. Whereupon it seemed to the Priests, that the Monke had kept too great a portion to himselfe. Whence (it might bee) that they had some words among themselves, which were reported to the Monke. When day came I went unto the Priest, having an extreme griefe in his side, and spitting bloud: whereupon I thought it was an Impostume. Then I counselled him (if he had any thing that was an others) to restore it. He said, hee had nothing, I spoke unto him also of the Sacrament of Extreme Unction. Who answered, we have no such custome, neither doe our Priests know how to doe it: I intreat you, that you would doe it for mee, as you know best to bee done. I advised him also concerning Confession, which they frequent not, hee spake shortly in the Eare of a certayne Priest, one of his fellowes.

The Nestorians know not Extreme Unction, nor Confession.

After this hee beganne to bee better, and hee intreated mee to goe for the Monke. So I went, but the Monke would not come at the first: yet when hee heard hee was some-what better, hee went with his Crosse. And I also went, and carryed (in a Boxe of Master Williams) the bodie of Christ, which I had reserved upon Easter Day, at the intreatie of Master William. Then the Monke beganne to kicke him with his feet, and hee most humbly imbraced his feet.

Then I said unto him; It is the custome of the Church of Rome, that the sicke should receive the Bodie of Christ, as it were provision for their journey, and a defence against all the Deceits of the Enemie. Behold, the Bodie of Christ, which I consecrated on Easter Day. You must bee confessed, and desire it. Then said hee with a great Faith, I desire it with all my heart. Which, when I had discovered, hee, with great affection, said, I beleeve, that this is my Creatour and my Saviour, who gave mee life, and will restore it againe unto mee after death in the generall Resurrection: and so tooke the Bodie of Christ (from my hand) made after the manner of the Church of Rome. Then the Monke abode with him, and gave him (in my absence) I know not what Potions. On the morrow he beganne to have the pangs of death upon him. Then taking their Oyle, which they said, was holy, I anointed him according to the manner of the Church of Rome, as they intreated mee. I had none of our Oyle, because the Priests of Sartach kept all.

And when wee should sing a Dirge, and I would have beene present at his end, the Monke sent unto mee, willing me to depart, because if I should bee present, I could not come into the house of Mangu Chan for one whole yeare. Which, when I had told his friends, they said, it was true: and requested me to depart, lest I might be hindered in that good, which I might promote. Assoone as he was dead, the Monke said unto mee, care not: I have killed him with my

He that is present with one that dyeth, cannot come into the presence of the Prince, for the space of an whole yeare. Bold blindnes.

prayers. This fellow only was Learned, and opposed himselfe against us: the rest know nothing. Henceforth Mangu Chan himselfe, and they all will crouch at our feete. Then hee declared unto me the foresaid Answere of the Sooth-sayer. Which (not beleeving it) I inquired of the Priests who were friends of the dead, whether it were true or no. Who said it was. But whether he were pre-instructed or not, that they knew not. Afterwards I found, that the Monke called the foresaid Sooth-sayer and his Wife into his Chappell, and caused dust to bee sifted, and to divine unto him. For hee had a certayne Rutenian Deacon, who divined to him. Which, when I understood, I was astonied at his foolishnesse, and said unto him, Brother, a man full of the Holy Ghost which teacheth all things, should not demand Answeres or Counsell from Sooth-sayers: seeing all such things are forbidden, and they excommunicated, who follow such things. Then hee beganne to excuse himselfe that it was not true, that hee sought after such things. But I could not depart from him, because I was placed there by the commandement of Chan himselfe, nor could I remoove my selfe without his speciall command.

The Monke useth Divinations.

[III. i. 39.]

Chap. 41. *The description of the Citie of Caracarum, they are examined: Mangu Chan sendeth his brethren against divers Kingdomes, the Monke biddeth the Saracens farewell. The Wife of Mangu Chan dyeth.*

CONcerning the Citie of Caracarum, know this, that excluding the Palace of Chan himselfe, it is not so good, as the Castle of Saint Denis: and the Monasterie of Saint Denis is tenne times more worth then that Palace, and more too. There are two streets there: one of the Saracens, where the Faires are kept: and many Merchants have recourse thither, by reason of the Court, which is alwayes neere, and for the multitude of Messengers. There is another street of the Cataians, who are all Artificers. Without those streets there are great Palaces, which are the Courts of the Secretaries. There are there twelve kindes of Idolatries of divers Nations. Two Churches of Mahomet, where the Law of Mahomet is proclaimed: one Church of the Christians at the end

of the Towne. The Towne is inclosed with a mudde Wall, and hath foure Gates. On the East part Millet and other Graine is sold, which yet is seldome brought thither. On the West, Sheepe and Goates. On the South, Oxen and Waggons are sold. At the North, Horses are sold. Following the Court, before the Ascension, wee came thither the Sunday before the Ascension. The next day after, we were called before Bulgai, who is a Justice, the chiefe Secretarie, both the Monke and all his Family, and wee, and all the Messengers and Strangers, which frequented the house of the Monke. And wee were called before Bulgai severally, first the Monke, and after wee, and they beganne diligently to inquire whence wee were, and for what purpose wee came, and what our errand was? And this inquirie was made, because it was told Mangu Chan, that foure hundred Hassasines, or secret Murtherers were gone forth in divers Habits to kill him. About that time the foresaid Ladie was restored to health, and shee sent for the Monke; and hee not willing to goe, answered: shee hath sent for Idolaters about her, let them cure her, if they can. I will goe no more. Upon Ascension Eeven, wee were in all the houses of Mangu Chan: and I saw when hee should drinke, how they cast Cosmos to their Idols of Felt. Then I said to the Monke, What fellowshippe hath Christ with Beliall. What part hath our Crosse with these Idols?

Moreover, Mangu Chan hath eight Brethren, three by the Mother, and five by the Father. One of them of his Mothers side, hee sent into the Countrey of the Hassasines, who are called by them Mulibet: and hee commanded to kill them all. Another went towards Persia, and is now entred therein, to goe (as is thought) into Turkie, from thence to send Armies against Baldach, and Vastacius. One of the other, he sent into Cataia, against some that rebelled. His youngest Brother of the same venter, hee kept nigh himselfe, whose name was Arabucha, who holdeth his Mothers Court which

The Countrey of the Hassasines, or Mulibet.

Some of Cataia rebell. Chap. 16.

was a Christian, whose Servant Master William is: for one of his Brothers, on the Fathers side, tooke him in Hungarie in a certayne Citie, called Belgrade, where there was a Norman Bishoppe, of Belle-Ville neere Roan, with a certayne Nephew of the Bishoppes, whom I saw there at Caracarum. And hee gave Master William to Mangues Mother, because shee was very earnest to have him. When she was dead, Master William came backe againe to Arabucha, with all things else pertayning to the Court of his Mother: and from him hee came to the knowledge of Mangu Chan. Who after the finishing of the foresaid Worke, gave unto Master William an hundred Jascots, that is, a thousand Markes.

On the Eeven therefore of the Ascension, Mangu Chan said, hee would goe to his Mothers Court, and visit her, for it was neere. And the Monke said, hee would goe with him, and give his blessing to his Mothers soule. Chan was well contented. In the Evening, the *Ascension day.* day of the Ascension, the foresaid Ladie was very much pained. And the chiefe of the Sooth-sayers sent to the Monke, commanding him that the Table should not be smitten. On the morrow, when the whole Court remooved, the Court of the foresaid Ladie remayned still. And when wee came to the place where the Court should stay, the Monke was commanded to depart further from the Court, then hee was wont: which hee did. Then Arabucha met his brother Chan. So the Monke, and wee, seeing that hee was to passe by us, met him with the Crosse. And hee calling us to minde, because sometimes he had beene at our Oratorie, stretching forth his hand, made a Crosse unto us, like a Bishop. Then the Monke taking Horse, followed him, bearing certayne Fruits. But hee alighted, before his brothers Court, wayting, while hee came from hunting. Then the Monke alighted there, and offered him the Fruit, which hee received. And hard by him sate two Saracens, of the Nobilitie of the Court of Chan. But Arabucha understanding of the contention betweene the Christians

Arabucha the yonger brother of Mangu Chan.

and the Saracens, enquired of the Monke if hee knew the said Saracens; and hee answered, I know they are Dogges: why have you them so neere you? but they replyed; why, say they, doe you wrong us, when wee doe none to you? To whom the Monke said, I speake the truth: and yee, and your Mahomet are vile Dogges. Then they beganne to answere blasphemously against Christ; and Arabucha forbad them, saying, speake not so blasphemously, for wee know, that the Messias is God. That very houre there arose so great a winde over all the street, that the Devils seemed to runne through them. And after awhile, there came Rumours, that the Ladie was dead.

Ignorant zeale a betrayer of the Faith, a cause perhaps of Tartarian Saracenisme.

One of the Wives of Chan dyeth.

The next morning, Chan returning towards his Court another way. For this is their Sorcerie, that they never returne the same way they came. Moreover, while the Court abode heere, after the remoove thereof, none dare passe that way (neither Horseman nor Footman) where the Court stayed, so long as any shew of the fire made there, remayneth. That day certayne Saracens kept company with the Monke upon the way, provoking him, and disputing with him. And when hee could not defend himselfe with Argument, and they mocked him, hee would have lashed them with the Whip which hee held in his hand; and hee went so farre, that the foresaid words were reported at the Court. And wee were commanded to depart with other Messengers, and not abide before the Court, where wee were wont. And I alwayes hoped, the King of Armenia would come. There came some about Easter from Bolac, where those Dutchmen are, for whose sake chiefly I went thither, who told mee, that the Dutch Priest should come to the Court. Therefore I mooved no Question to Mangu, concerning our stay, or departure. And in the beginning hee gave us leave to stay but two monethes: and now five monethes are past. This was done about the end of May. And wee had continued there all January, February, March, Aprill, and May. But hearing no newes of the King, [III. i. 40.]

or the said Priest, and fearing lest wee should returne in the Winter, whose sharpnesse wee had prooved, I caused to bee demanded of Mangu Chan, what his pleasure was concerning us, because willingly wee would ever stay there, if so hee pleased. But if wee must returne, it were easier for us to returne in Summer, then in the Winter. Hee presently sent unto mee, commanding, that I should not goe farre off, because his pleasure was to speake with mee the next day. But I told him, that if hee would speake with mee, hee should send for Master Williams Sonne, for my Interpreter was not sufficient. And hee, that spake with mee, was a Saracen, who had beene a Messenger to Vastacius: and (blinded with Rewards) counselled Vastacius to send Ambassadours to Mangu Chan, and the meane while the time passed: for Vastacius thought, hee would presently enter his Countrey. So hee sent, and after hee knew them, hee little regarded them, nor made peace with them, neither did they yet enter his Countrey: nor shall they bee able, so long as they dare defend themselves, nor did they ever take any Countrey by Force, but by Deceit. And because men make peace with them, under colour of that peace they overthrow them.

The Tartars do more by deceit then by force.

Then hee beganne to bee very Inquisitive of the Pope, and of the King of the Franckes, and of the way to goe to them. But the Monke hearing this, advised mee secretly not to answere him, because he would procure, that an Ambassadour should be sent. Whereupon I held my peace, not willing to answere him. And hee spake unto mee I know not what injurious words; for the which the Nestorian Priests would have accused him: so that hee had either beene slaine, or beaten all to clouts, but I would not.

Chap. 42. They are often examined. wherfore they came, Mangu

ON the morrow, (to wit) the Sunday before Pentecost, they brought mee to the Court: and the chiefe Secretaries of the Court came unto mee: one of Moal, who wayteth upon Chans cup, and the rest, Saracens,

inquiring on the behalfe of Chan, wherefore I came? Then I told them the foresaid words, how I came to Sartach, and from Sartach to Baatu, and how Baatu sent me thither. Whereupon, I said unto him, I have nothing to speake on the behalfe of any man, unlesse I should speake the words of God unto him, if he would heare them; for he should best know what Baatu hath written to him. They stucke upon this word, demanding, what words of God I would speake unto him? thinking I would prophesie unto him some prosperous thing, as many use to doe. To whom I answered: if yee will that I speake the words of God unto him, get me an Interpreter. Who said, we have sent for him, yet speake by this Interpreter, as you may: wee shall understand you well. And they urged mee much to speake. Then I said: This is the word of God: To whom more is committed, more is required at his hands, another also: to whom more is forgiven, hee ought to love more out of these true words of God, I said, to Mangu himselfe, that God hath given him much. For the power and riches which hee hath, the Idols of the Tuinians have not given him, but the Omnipotent God, who hath made Heaven and Earth, in whose hands all Kingdomes are, and hee translateth them from Nation to Nation for the sinnes of men. Wherefore if he love him, it shall goe well with him: if otherwise, let him know, that God will require all these things at his hands, even to the uttermost farthing. Then said one of the Saracens, Is there any man that loveth not God? I answered, God saith, if any man love mo, hé will keepe my Commandements: and he that loveth me not, keepeth not my Commandements. Therefore, hee that keepeth not the Commandements of God, loveth not God. Then said hee, have yee bin in Heaven, that yee might know the Commandements of God? No said I, but he hath given them from Heaven to holy men: and at the last himselfe descended from Heaven, teaching us: and wee have those things in the Scriptures, and we see by the workes

desireth to make comparison of Divine things.

The most learned speech of Frier William with the Idolators.

The Saracens acknowledge the truth of the Gospel.

The godly conference of Frier William, with the Servants of Mangu Chan.

of men, whether they keepe them or no. Whereto hee replyed, will yee then say that Magnu Chan keepes not the Commandements of God? To whom I said, Your Interpreter wil come, as yee say, then before Mangu [III. i. 41.] Chan (if it please him) I wil recite the Commandements of God, and he shall be his owne Judge, whether hee keepe them or not. So they departed, and told him, that I said, hee was an Idolater or a Tuine, and kept not the Commandements of God. The next day, he sent his Secretaries unto mee, saying: Our Lord sends us unto you, saying. Yee are heere Christians, Saracens, and Tuines: and every of you saith, his Law is better, and his Letters (to wit) Bookes, are truer. Wherefore hee would, that yee all come together, and make comparison, that every one write his words, that he might know the truth. Then I said, Blessed be God, who hath put this in the heart of Chan, but our Scriptures said, the Servant of God must not bee contentious; but meeke unto all: wherefore I am readie without strife and contention, to render an account of the faith and hope of Christians, to every one that shall require it. Then they wrote my words, and brought them to him. Then the Nestorians were commanded, to provide themselves, and write what they would speake, and the Saracens likewise, and the Tuinians also.

Mangu Chan desireth to have a comparison made concerning divine things, betweene the Christians, Saracens, and Idolaters.

On the morrow hee sent the Secretaries againe, saying: Mangu Chan would know, wherefore yee came to these parts, to whom I said: That hee shall know by the Letters of Baatu. Then said they, Baatues Letters are lost, and hee hath forgotton, what Baatu wrote unto him, wherefore he would know of you. Then somewhat imboldned, I said unto them. The dutie or office of our Religion is to preach the Gospell to all: whereupon, when I heard of the fame of the people of Moal, I had a desire to come unto them: and while I was thus purposed, we heard of Sartach, that he was a Christian. Then I directed my Journey unto him: And my Sovereigne Lord the King of the Frankes

His Answere.

sent him Letters, contayning good words: and other words besides, testifie of us unto him, what men wee are when hee made request, that hee would suffer us to continue with the people of Moal. Then he sent us to Baatu, and Baatu to Mangu Chan. Whereupon we intreated, and yet intreat him to suffer us to stay. But they wrote all, and made relation thereof unto him. On the morrow, he sent to me againe, saying: Chan knowes well enough that yee have no message unto him, but yee came to pray for him as many other Priests doe: But hee demandeth, whether ever any of your Embassadours were with him, or ours with you? Then I declared all unto them concerning David and Frier Andrew, so they putting all in writing, reported the same unto him. Then he sent againe unto me, saying; Our Lord Chan saith, yee have stayed long here, his pleasure is, that yee returne unto your Countrey: withall, hee demandeth whether yee would conduct his Embassadours with you. To whom I made answere, that I durst not carrie his Embassadours beyond his owne Countrey: because there is a Warlike Nation betweene us and you, and the Sea and Mountaynes, and I am a poore Monke: and therefore dare not take upon mee to bee his Guide. So they having set downe all in writing, returned.

Mangu Chan will have them returne.

Whitson Eeven came; The Nestorians writ Chronicles from the Creation of the World to the Passion of Christ: and passing over the Passion, they spake of the Resurrection of the dead, and of the Ascension, and of the comming to Judgement. Wherein somewhat was to be reprehended which I told them, and wee likewise wrote the Symbole of the Masse, Credo in unum Deum. Then I demanded of them, how they would proceed. They said, they would first dispute with the Saracens. I shewed them, this was no good course: for the Saracens in this agree with us, who affirme, there is but one God. Wherefore, yee shall have them to helpe you against the Tuines: so they were contented. Then I asked

Whitsunday Even.

How Idolatry began first in the World.

them, if they knew how Idolatry had its first originall in the World, and they could not tell. Then I told them and they said; yee shall declare these things unto them: and then let us speake; for it is hard to speake by an Interpreter. To whom I said: make tryall, how yee will behave your selves against them: I will take the Tuinians part, and yee the Christians. Suppose I am of that Sect, that say, there is no God. Prove yee there is a God. For there is a certayne Sect there, which saith, That every soule, and every vertue in what thing soever, is the God thereof, and that otherwise there is no God. Then the Nestorians knew not how to proove any thing, but only that which their Writing declareth. I said, they beleeve not the Scriptures: if yee shew one, they will shew another. Then I counselled them, to let me first talke with them: because if I should be overcome, they might yet have libertie of speech: if they should be overthrowne, I should have no hearing. They agreed unto it.

The Proclamation of Mangu Chan.

Wee were therefore gathered together on Whitson Even at our Oratorie, and Mangu Chan sent three Writers, who should be Judges: one Christian, one Saracen, and one Tuine: And it was proclaimed before. This is the Commandement of Mangu Chan: And none dare say that the Commandement of God is otherwise: He commandeth that none speake contentious or injurious words to other, nor make any tumult, whereby this businesse might be hindered, upon paine of his head. Then all were silent: And there was a great assembly there: for every partie invited the wisest of their Nation, and many others came flocking thither. Then the Christians set me in the middle of them, willing the Tuinians to speake with mee. Then they (who are many in number) began to murmure against Mangu Chan, because never any Chan attempted thus much, to search into their secrets. Then they opposed one unto mee, who came from Cataia, having his Interpreter: and I had Master Williams Sonne. And he first said unto me:

The murmuring of the Idolators against Mangu Chan.

Friend, if you bee brought to a non plus, you must seeke a wiser then your selfe. But I held my peace. Then hee demanded whereof I would first dispute? either how the world was made? or what becomes of the soules after death? To whom I answered: Friend, this should not be the beginning of our speech. All things are of God, and he is the Fountayne and head of all. Wherefore we ought to speake first of God: of whom yee thinke otherwise then we doe. And Mangu desires to know who beleeves better. Then the Arbitrators judged this to bee reasonable. They would have begunne with the foresaid questions, because they hold them for the strongest; for they are all of the Heresie of the Manichees: beleeving, that the one halfe of things is bad, and the other good: and at the least there are two Principia. And concerning the soules they all thinke they passe from body to body. Insomuch as one of the wisest of the Nestorian Priests demanded of mee, concerning the soules of bruite Beasts, whether they could fly any whither where they should not be compelled to labour after death? for confirmation also thereof (as Master William told mee) a certaine child was brought from Cataia, who (according to the quantitie of his body) was not three yeeres old, yet notwithstanding was capable of any reason; who affirmed of himselfe, that he had beene three times incorporated, and knew letters, and how to write. I said to the foresaid Tuinian, Wee firmely beleeve with the heart, and confesse with the mouth, that there is a God, and there is but one God, and one in perfect unitie. What beleeve you? Hee said: Fooles say there is but one God, but Wise men say there be many. Are there not great Lords in your Country, and here is a greater Lord, Mangu Chan? So is it of the gods: because in divers Countries there are divers. To whom I said: You make an ill example or comparison of men with God; for so every mightie man in his countrey may be called a god. And when I would have dissolved the

[III. i. 42.] *The beginning of the disputation concerning the Christian Religion, with an Idolater.*

We ought first to speake of God.

The heresie of the Manichees in Cataia, as a sprout from the Magi, infecting all the Easterne Philosophie and Religions.

A Pythagorean child.

similitude, hee prevented me, inquiring; What manner of God is yours, whereof you speake, that hee is but one? I answered: Our God, beside whom there is no other, is Omnipotent, and therefore needeth not the helpe of another: nay, all we have neede of his helpe, it is not so with men. No man can doe all things. And therefore there must be many Lords in the earth, because no one can support all. Againe, he knowes all things, therefore he needes not a Counseller: nay, all wisedome is from him. Moreover, he is perfectly good, and needeth not our good: nay, in him we live, move, and have our being. Such is our God, and therefore we must not hold there is any other. It is not so, saith he. Nay, there is one highest in the Heavens, whose Generation we know not yet, and ten are under him, and under them there is one Inferiour. And in the Earth there are infinite. Then hee would have added other fables. So I asked him of that highest God, whether he thought he were Omnipotent? or of any other God? and fearing to answer, hee demanded, if your God bee such as you say, Why made hee the halfe of things evill? It is false said I. Whoso maketh any evill is no God, and all things whatsoever are good. At this word all the Tuinians marvelled, and set it downe in writing, as false, or impossible. Then he began to aske, Whence therefore commeth evill? You aske amisse, said I; For first you should demand, what evill is, before you aske whence it is. But returne unto the first question, whether you beleeve that any God is Omnipotent, and after I will answer you to all, whatsoever you will demand. Then hee sate a long time and would not answer; Insomuch, as the Writers on the behalfe of Chan, were faine to command him to answer. At length hee answered: That no God was Omnipotent. Then all the Saracens brake out into great laughter: Silence being made, I said, Therefore none of your gods can save you in all dangers, because such a chance may

God is Omnipotent.

God knowes all things.

God perfectly good.

happen, wherein he hath no power. Againe, no man can serve two Masters. How then can you serve so many Lords in Heaven and in earth. The Auditorie willed him to answer. But he held his peace. Then when I was about to alleadge reasons to prove the truth of the divine Essence, and the Trinitie, in every mans hearing, the Nestorians of the Countrey said unto me, that it was enough, because they meant to speake. So I gave them place: And when they would have disputed with the Saracens; they answered: We grant that your Law is true, and whatsoever is in the Gospell is true: Wherefore wee will not dispute with you in any thing: and they confessed, that they beg at the hands of God in their prayers, that they may die the death of the Christians. There was there a certaine old Priest, of the Sect of Jugurs, who confesse one God, yet they make Idols, with whom they talked much, shewing all till the comming of Christ to judgement, declaring the Trinitie to him and the Saracens by similitudes. All of them harkened without any contradiction; yet none of them said, I beleeve, and will become a Christian. The conference ended, the Nestorians and the Saracens sang together with a loud voice, the Tuinians holding their peace: and after that, they all drunke abundantly.

The Saracens answer, that the Gospell is true.

The Sect of the Jugurs.

UPon Whitsonday Mangu Chan called mee before him, and the Tuinian with whom I disputed, and before I went in, Master Williams sonne my Interpreter, said unto me, that we must returne unto our Countrey; and that I should speake nothing against it, because he understood it for a certaine. When I came before him, I must kneele, and the Tuinian by mee, with his Interpreter. Then he said unto me: Tell me the truth, whether you said (when I sent my Writers unto you) that I was a Tuinian? Then I answered. My Lord, I said not so, but (if it pleased your Highnesse) I will tell you the words I spake. Then I recited what I had spoken: and he answered; I thought

Chap. 43. The day of Pentecost he is called before Mangu Chan, who confesseth the faith of the Tartars he speaketh of his returne by Baatu, he craveth leave to stay there, which is not graunted.

well, you said not so, for it was a word which you should
[III. i. 43.] not speake, but your Interpreter hath ill interpreted it; so hee reacheth foorth his staffe towards mee, whereon he
A token of favour. leaned, saying: Feare not. I smiling said softly, If I feared, I had not come hither. Then he demanded of the Interpreter what I had said? So he repeated my words unto him. Afterward he beganne to confesse
The faith of the Tartars. his Faith unto me. Wee Moallians (saith he) beleeve, that there is but one God, through whom we live and dye; and we have an upright heart towards him. Then (said I) God grant you this, for without this gift it cannot be. And he demanded what I said: so the Interpreter told him; then he added further. That as God hath given unto the hand divers fingers, so he hath given many waies to men. God hath given the Scriptures to you, and ye Christians keep them not. Ye finde it not in the Scriptures, that one of you shall dispraise another? Doe you finde it, said he? No, said I, but I signified unto you from the beginning, that I would not contend with any. I speake it not, saith he, touching you. In like manner, yee finde it not, that for Money a man ought to decline from Justice. No Sir, said I, and truly, neither came I into these parts to get Money; nay, I refused that which was given me. And there was a Writer present there, who gave testimony that I had refused a Jascot, and certaine pieces of Silke: I speake it not (said he) for that. God hath given you the Scriptures, and yee keepe them not: But he hath given us Sooth-sayers, and we doe that which they bid us, and we live in peace. He dranke foure times as I think, before hee disclosed these things. And while I hearkned attentively whether hee would confesse any
He speaketh of the Fryers returne. thing else concerning this Faith, he beganne to speake of my returne, saying: You have stayed a long time heere, my pleasure is therefore, that you returne. You said, you durst not carrie my Embassadours with you. Will you carrie my message or my Letters? And from that time I could neither have place nor time to shew him

the Catholike Faith. For a man cannot speake before him, save what he pleaseth, unlesse he were an Embassadour. But an Embassadour may speake what he will: And they alwaies demand, whether he have any thing else to say. But he suffered me to speake no more: but I must heare him, and answere Interrogatories. Then I answered, That if he could make me understand his words, and that they were set downe in writing, I would willingly carrie them to my power. Then he asked me, if I would have Gold or Silver, or costly garments? I said, we receive no such things: but we have not expenses, and without your helpe we cannot get out of your Countrey. Then said he, I will provide you all necessaries throughout my Countrey, will you any more? I answered, it sufficeth me: Then he demanded, how farre will you be brought? I said, Let our Passe bring us into the King of Armeniaes Countrey: if I were there it were enough. He answered: I will cause you to be conveyed thither, and after looke to your selfe. And hee added: there are two eyes in one head; and though they bee two, yet there is one aspect of both, and whither the one directeth the sight the other doth. You came from Baatu, and therefore you must returne by him: when hee had thus said, I craved licence to speake. Speake on, saith hee. Then said I; Sir, wee are not men of warre: wee desire that they have dominion of the world, who would more justly governe it, according to the will of God. Our office is to teach men to live according to the will of God: for this purpose came we into these parts, and would willingly have remained heere, if it had pleased you: but seeing it is your pleasure that we returne, it must bee so. I will returne and carrie your Letters according to my power, as yee have commanded. I would request your magnificence, that when I have carried your Letters, it might bee lawfull for me to returne unto you with your good liking, chiefely, because yee have poore Servants of yours at Bolac, who are of our language; and they want a

Baatus greatnesse.

Hee craveth leave againe to stay in the Tartars Countrey, but it is not granted.

Priest, to teach them and their children their Law, and I would willingly stay with them. Then answered he: Know you whether your Lords would send you backe to me? Then said I; Sir, I know not the purpose of my Lords: but I have licence from them to goe whether I will, where it were needfull to preach the word of God: and it seemeth to mee, that it were very necessarie in these parts: whereupon, whether they send Embassadours backe or no, if it pleased you, I would returne. Then hee held his peace, and sate a long space as it were in a Muse. And my Interpreter willed me, to speake no more, and I carefully expected what he would answere. At length he said: You have a long way to goe, make your selfe strong with food, that you may come lusty into your Countrey. And he caused them to give me drinke. Then I departed from his presence, and returned not againe. If I had had power to doe wonders as Moses did, peradventure hee had humbled himselfe.

He departeth from the presence of Mangu Can.

Chap. 44. A description of the Tartarian Sorcerers, and of their divers and unlawfull behaviour. Chiefe Priest of the Tartars.

SOoth-sayers, therefore, as hee confessed, are their Priests: and whatsoever they command to bee done, is performed without delay. Whose office I describe unto you, as I could learne of Master William, and others, who reported unto me things likely to be true. They are many; and they have alwaies one Captaine or chiefe Priest: who alwaies placeth his house before the great house of Mangu Chan, neere, within a stones cast. Under his custodie (as I said before) are the Chariots which beare their Idols. The others are behind the Court, in places appointed for them. And they who have any confidence in that Art, come unto them from divers parts of the World. Some of them are skilfull in Astronomie, specially the chiefe of them. And they foretell to them the Eclipse of the Sunne and the Moone, and when it shall come to passe. All the people prepare them food, so that they need not goe forth of the doore of their house. And when there is an Eclipse, they play upon their Timbrels and Organs, and

Some of them know Astronomy. Eclipses.

[III. i. 44.]

make a great noise, and a loude crye, when the Eclipse is past, they give themselves to feasting, and drinking, and make great joy. They foretell fortunate and unlucky dayes for all businesse or affaires. Whereupon they never levie an Armie, nor undertake Warre without their direction. And they had long since returned into Hungarie: but their Sooth-sayers doe not suffer them. They make all things which are sent to the Court passe betweene fires, and they have a due portion thereof. They also purge all the houshold-stuffe of the Dead, drawing them betweene the fires. For when any one dieth, all things whatsoever appertayne to him, are separated, and not mingled with other things of the Court, till all be purged by the Fire. So did I see it done to the Court of that Ladie, which died, while wee were there. Whereupon, there was a double reason why Friar Andrew, and his fellowes should goe betweene the fires, both because he brought presents, as also for that they belonged to him, who was dead, (to wit) Ken Chan. No such thing was required of me, because I brought nothing. If any living creature, or any thing else, fall to the ground, while they thus make them passe betweene the fires, that is theirs. They also the ninth day of the Moone of May, gather together all the white Mares of the Herd, and consecrate them. The Christian Priests also must come together thither with their Censers. Then they cast new Cosmos upon the ground, and make a great Feast that day; because then they thinke they drinke Cosmos first, as it is the fashion somewhere with us, touching Wine, in the Feast of Saint Bartholmew, or Sixtus, and of fruits, in the Feast of Saint James and Christopher. They also are invited, when any child is borne, to foretell his destinie. They are sent for also when any is sicke, to use their Charmes: and they tell whether it bee a naturall infirmitie, or by Sorcerie. Whereupon that woman of Mentz, whereof I spake before, told mee a wonderfull thing.

They fore-tell lucky and unfortunat daies for the performance of all businesse whatsoever.

They cause all things sent to the Court, passe betweene fires.

Friar Andrew and his fellows.

The ninth day of the Moone of May, solemnly kept every yeere.

They are called to the birth of children, and fore-tell their destinies, and are also sent for when any are sicke.

On a certaine time, very costly Furres were presented,

which were layd downe at the Court of her Ladie, who was a Christian, as I said before. And the Sooth-sayers drew them through betweene the fires, and tooke more of them then was their due. And a certaine woman, under whose custodie the treasure of her Ladie was, accused them thereof unto her Ladie: whereupon the Ladie her selfe reproved them. It fell out after this, that the Ladie her selfe began to be sicke, and to suffer certaine sudden passions in divers parts of her bodie. The Sooth-sayers were called: and they sitting farre off, commanded one of those Maidens, to put her hand upon the place where the griefe was, and if shee found any thing, shee should snatch it away. Then she arising did so. And she found a piece of Felt in her hand, or of some other thing. Then they commanded her to put it upon the ground: which being layd downe, it began to creepe, as if it had beene some living Creature. Then they put it into the water, and it was turned, as it were, into a Horse-leach: and he said, some Witch hath hurt you thus with her Sorceries: and they accused her that had accused them of the Furres, who was brought without the Tents into the fields, and received the bastinado seven dayes together there, and was thus tormented with other punishments, to make her confesse; and in the meane space her Ladie died. Which shee understanding, said unto them, I know my Ladie is dead, kill mee, that I may goe after her, for I never did her hurt. And when shee confessed nothing, Mangu Chan commanded to suffer her to live. Then the Sorcerers accused the Ladies daughters Nurse, of whom I spake before: who was a Christian, and her husband was the chiefe among all the Nestorian Priests, so shee was brought to punishment, with a certain Maide of hers, to make her confesse. And the Maide confessed, that her Mistresse sent her to speake with a certaine Horse, to demand answeres. The woman also her selfe, confessed some things which shee did to bee beloved of her Ladie, that she might doe her good, but shee did nothing that might hurt her. Shee was

The false accusations of the Sorcerers.

demanded also, whether her husband were privie to it: shee excused him, for that he had burnt the Characters and Letters which she had made. Then shee was put to death, and Mangu Chan sent the Priest her husband to the Bishop which was in Catai, to be judged, although he were not found culpable.

The Bishop of the Nestorians in Cataia.

In the meane time it fell out, that the principall wife of Mangu Chan, brought forth a sonne, and the Sooth-sayers were called, to fore-tell the Destinie of the child, who all prophecied prosperitie, and said, he should live long, and be a great Lord: after a few dayes, it happened, the child died. Then, the mother enraged, called the Sooth-sayers, saying, you said my sonne should live, and loe hee is dead. Then they said, Madam, behold wee see that Sorceresse, the Nurse of Chirina, who the other day was put to death, shee hath killed your sonne; and behold wee see, shee carries him away. Now there remayned one sonne and a daughter of that woman growne to full age in the Tents: and the Ladie sent presently for them in a rage, and caused the young man to be slayne of a man, and the maide of a woman, in revenge of her sonne, whom the Sooth-sayers affirmed to be killed of their mother not long after, Mangu Chan dreamed of those children, and demanded in the morning, what was become of them. His servants were afraid to tell him: and he being troubled the more, demanded where they were, because they had appeared unto him in a Vision by night. Then they told him. So hee presently sending for his wife, demanded whence shee learned, that a woman should give sentence of death, without the privitie of her Husband? And he caused her to be shut up seaven dayes, commanding to give her no meat. But the man (who slew the young man) he caused to be beheaded; and the head to be hung about the womans necke, who had kild the Mayde; and made her to be cudgelled with burning Fire-brands through all the Tents, and after to be put to Death. Hee had also put his Wife to death, but for the Children

A lyer and a murtherer from the beginning.

[III. i. 45.] *The Revenge of Mangu Chan, upon his Wife being a murtherer.*

he had by her: And he went qut of his Court, and returned not till after one Moone.

The Sorcerers trouble the Ayre with their Charmes.

The Sorcerers also trouble the Ayre with their charms: and when the Cold is so great naturally, that they cannot apply any remedy, then they search out some in the Campe, whom they accuse, that the cold comes through their meanes, so they are put to Death without any delay. A little before I departed thence, one of the Concubines was sicke, and languished long, and they mumbled their Charmes over a certaine Dutch Slave of hers, who slept three dayes. Who, when she came to her selfe, they demanded, what she had seene? And she had seene many persons, of all which, shee judged they should all shortly dye: And because she saw not her Mistres there, they judged she should not dye of that sicknes. I saw the Maydes head yet aking by reason of that sleepe.

The Sorcerers raise up devils.

Some of them also call upon Devils, and gather them together (who will have answers from the Devill) in the night unto their house, and they put sodden flesh in the middest of the house, and that Chan who invoketh, beginneth to say his Charmes, and having a Tymbrell, smites it strongly against the ground; at length he begins to rave, and causeth himselfe to be bound. Then the Devill comes in the darke, and gives him flesh to eate, and makes him answer. On a certaine time, (as Master William told me) a certaine Hungarian hid himselfe with them, and the Devill being upon the house, cryed, that hee could not come in, because a certaine Christian was with them. He hearing this, fled with haste, because they began to search for him. These things and many other doe they, which were too long to report.

Chap. 45. Great Solemnity. Mangu Chans Letters to Lodowicke King of France: the Friers companion stayeth with the Tartars: they returne to Caracarum.

AFter the Feast of Penticost they began to make ready their Letters, which they meant to send unto you. In the meane while, he returned to Caracarum, and held a great Solemnity, just about the fifteenth of June: and hee desired, that all the Embassadours should be present. The last day also he sent for us, but I went to the Church

to Baptise three Children of a certaine poore Dutch-man, whom we found there. Master William was chiefe Butler at that Feast, because he made the Tree which powred foorth drinke. And all the Poore and Rich sung and daunced, and clapped their hands before Chan. Then he began to make an Oration unto them, saying; I have sent my Brethren farre off, and have sent them into danger, into forraigne Nations: Now it shall appeare what yee will doe, when I shall send you, that our Common-wealth may be inlarged. Every day in those foure dayes, hee changed garments, which hee gave them all of one colour, every day, from the shooes even to the tyre of the head. At that time I saw the Embassadour of the Calipha of Baldach, who caused himselfe to bee carried upon a Horse-litter, betweene two Mules, to the Court: of whom some said, that he made peace with them: so that they should give him ten thousand Horse for his Army. Others said, that Mangu said, hee would not make Peace, unlesse they would destroy all their Munition. And the Embassadour answered; when you will plucke off your Horse hoofes, we will destroy our Munition. I saw also there, the Embassadours of a certaine Soldan of India, who brought with him eight Leopards, and ten Hare-hounds taught to sit upon the Horse buttockes, as Leopards doe. When I inquired of India, which way it lay from that place, they shewed me towards the West. And those Embassadours returned with me, almost for three Weekes together, alwayes westward? I saw also the Embassadors of the Soldan of Turkie, who brought him rich presents: And hee answered (as I heard) he needed neither Gold nor Silver, but men: wherefore he required them to provide him an Army. In the feast of Saint John he held a great Drinking, and I caused one hundred and five Carts, and ninety Horses to be numbred, all laden with Cowes milke: And in the feast of the Apostles S. Peter and S. Paul, in like manner. At length the Letters being dispatched, which he sendeth to you, they called me, and interpreted them, the tenor whereof I

This is also the manner of the Americanes in Florida.

The Embassadour of the Calipha of Baldach.

The Embassadours of a certaine Soldan of India.

India is more to the West then Caracarum by three weeks journey.

The Feast of Saint John, June 24.

The Letters of Mangu Chan to Lodowicke the French King.

writ, as I could understand them by my Interpreter, which is this. The commandement of the eternall God is this: There is but one Eternall God in Heaven: upon Earth let there be but one Lord Chingis Chan, Temingu Tingii, That is to say the sound of Yron: (They call Chingis, the sound of Yron, because hee was a Smith: and puffed up with pride, they call him now the Sonne of God.) This is the word which is spoken to you. Whatsoever Moals wee are, whatsoever Naymans, whatsoever Merkets, whatsoever Musulman, wheresoever eares may heare, whethersoever Horse may goe, there, cause it to bee heard, and understood, since they have heard my commandement, and would not beleeve it, and would levy an Army against us, yee shall heare and see, that they shall be as having Eyes, and not seeing, and when they would hold any thing, they shall be without hands, and when they would walke, they shall be without feet. This is the commandement of the Eternall God, by the vertue of the Eternall God: by the great world of the Moall. The commandement of Mangu Chan is given to the French King, King Lodovick, and all other Lords, and Priests, and to the great world of the Frankes, that they understand my wordes, and the commaundement of the Eternall God, made to Chingis Chan. Nor from Chingis Chan, nor others after him, came this commandement unto you. A certaine man called David came unto you, as an Embassadour of the Moalls, but he was a lyar, and with him you sent your Embassadours to Chenchan. After Chen-chan was dead, your Embassadours came to his Court. Charmis his wife sent you Cloth, called Nasic. But to know matters appertayning to Warre and Peace, and to settle the great World in quiet, and to see to doe good; That wicked woman, more vile than a Dog, how could shee know how to doe it? Those two Monkes which came from you unto Sartach; Sartach sent them to Baatu: but Baatu, because Mangu Chan is the greatest over the World of the Moalls, sent them unto us. But now, that the great World and the

Moall. *Nayman.* *Merket.* *Musulman.*

[III. i. 46.]

Chen-chan, is called Cumecan, of John de Plano Carpini.

Priests, and the Monkes might live in peace, and enjoy their goods, that the commandement of God might be heard among you, wee would have sent our Embassadours of Moall, with your Priests: but they answered, that betweene us and you there was a warlike Nation, and many bad men, and troublesome wayes; so as they feared they could not bring our Embassadours safe unto you, but if we would deliver them our Letters, contayning our commandement to King Lodowick, they would carrie them. For this cause wee sent not our Embassadours with them. But wee have sent the commandement of the eternall God by your said Priests. It is the commandement of the eternall God, which wee have given you to understand. And when you shall heare and beleeve it, if yee will obey us, send your Embassadours unto us, so shall wee be certified, whether yee will have peace with us, or warre. When by the power of the eternall God, the whole World shall be in unitie, joy, and peace, from the rising of the Sunne, to the going downe of the same, then shall it appeare what wee will doe. When yee shall heare and understand the commandement of the eternall God, and will not hearken to it, nor beleeve it, saying, our Countrey is farre off, our Hills are strong, our Sea is great, and in this confidence, shall levie an Army against us, to know what wee can doe, Hee which made that which was hard, easie; and that which was farre off, neere; the eternall God himselfe knowes it.

And they called us your Embassadors in the Letters. Then I said unto them, call us not Embassadors, for I said well to Chan, that wee are not the Embassadors of King Lodowicke. Then they went unto him and told him. But when they returned, they said unto me: that he held it much for our good, and that he commanded them to write as I should direct them. Then I told them, they should leave out the name of Embassadour, and call us Monkes and Priests. In the meane time, while these things were doing, my Companion hearing

that wee must returne by the Wildernesse to Baatu, and that a man of Moall should be our Guide, he ranne (without my privitie) to Bulgai the chiefe Scribe, signifying to him by signes that he should die, if he went that way. And when the day came, wherein we should have our Passe (to wit) a fortnight after the Feast of Saint John; when we were called to the Court, the Scribes said unto my Companion, Behold Mangus pleasure is, that your Companion returne by Baatu, and you say, you are sicke, and it appeareth so: Mangu sayth thus, If you will goe with your Companion, goe: but let it be your owne fault; because peradventure you may remayne with some Jani, that will not provide for you, and it will bee an hinderance to your Companion. But if you will stay heere, he shall provide necessaries for you, till some Embassadours come, with whom you may returne more easily, and by a way where there are Villages. The Friar answered, God grant Chan a prosperous life; I will stay. Then I said unto the Friar; Brother, bee advised what you doe, I will not leave you. You leave not me (sayth he) but I leave you: because, if I goe with you, I see the death of my bodie and soule, because I have not patience in intolerable labour. Then they held three Garments or Coats, and said unto us, Yee will not receive Gold, or Silver, and yee have stayed long here, and prayed for Chan: hee entreats you, that at the least every one of you would receive a single Garment; that yee depart not emptie from him. Then we must receive them, for reverence of him: for they account it a very evill thing, when their gifts are contemned. First, he caused us to bee often asked, what we would have? And wee alwaies answered the same thing: so that the Christians insulted over the Idolaters, who seeke nothing but gifts. And they answered, that wee were fooles: because if hee would give them his whole Court, they would willingly take it and should doe wisely to. Receiving therefore the Garments, they besought us to make our prayers for Chan; which we did. So, taking our

He departeth the 9. of July.

Note.

They stayed there from the 27. of December to the 9. of July.

leave, we went to Caracarum. But it happened upon a certaine day, while wee were with the Monke, farre from the Court, with other Embassadours; that the Monke caused the Table to be strucken so hard, that Mangu Chan heard it, and demanded what it was? Then they told him. So he asked, why he was removed so farre from the Court. They told him, because it was troublesome to bring him Horses and Oxen every day unto the Court; and said further, that it were better, that he should stay at Caracarum. Then Chan sent unto him, saying, if hee would goe to Caracarum, and stay there, neere about the Church, he would give him all things necessarie. But the Monke answered, I came from the holy Land of Jerusalem hither, by the commandement of God, and left that Citie, wherein there are a thousand better Churches then that of Caracarum. If he please that I stay here and pray for him, as God commanded me, I will stay: if not, I will returne to the place from whence I came. So that every evening Oxen were brought him yoaked to the Carts, and in the morning he was brought unto the place where hee used to be before the Court. And a little before wee departed thence, a certaine Nestorian came, who seemed to bee a wise man: Bulgai the chiefe Secretarie placed him before his Court; to whom Chan sent his children, that he should blesse them.

They depart from the Court to Caracarum.

[III. i. 47.] *Chap.* 46. *They come to Caracarum. Returning, he accompanieth Baatu a whole moneth; departing, he goeth toward the South to the Towne Sarai.*

WEe came therefore to Caracarum. And while wee were in Master Williams house, my Guide came unto me and brought me ten Jascots, whereof he left five in Master Williams hand, willing him to spend them in the behalfe of Chan, for the Friars necessities, which remayned there: other five he left in the hand of the Man of God, my Interpreter, commanding to spend them upon the way, for my necessities. For Master William had given them such instructions, without our knowledge. I presently changed one into money, and distributed it to the poore Christians,

which were there: for all their eyes were fixed upon us. Wee spent another in buying necessarie things for us, as garments, and other things, which wee wanted. With the third, the Man of God himselfe, bought some things, wherein hee gayned somewhat which was profitable unto him: we spent the rest, and that to: because since wee came into Persia, sufficient necessaries were no where given us; nor yet any where among the Tartars; but we seldome found any thing to be sold there. Master William, sometimes your Citizen, sends you a certaine Girdle set with a certaine precious-stone, which they use to wear against thunder and lightning, and infinitely salutes you, alwaies commending you to God in his prayers: for whom, I shall never bee able to render sufficient thankes to God and you. Wee baptized there in all sixe soules. Wee therefore departed one from the other with teares: my Companion remayning with Master William; and I returning alone, with my Interpreter, my Guide, and one servant; who had commandement to take one Mutton in foure dayes, for us foure. Wee came therefore in two moneths and ten dayes from Caracarum to Baatu, and never saw Towne, nor token of any house, but Graves, except one Village, where in we eate no Bread. Nor did we ever rest, in those two moneths, and ten dayes; save one day, because wee could not get Horses. Wee returned for the most part by the same kind of people, and yet through other Countries altogether: for we went in the Winter, and returned in the Summer, and by the higher parts of the North by farre; except, that fifteene dayes journey wee must goe and returne alwaies hard by a certaine River, betweene the Mountaines, where there is no lodging, but by the River side. We went two dayes, and sometimes three dayes, taking no food but Cosmos. Once wee were in great danger, not being able to finde any people, our provision fayling us, and our Horses tyred. When I had travelled twentie dayes, I heard newes of the King of Armenia, that he had passed by.

He returned by Persia.

A precious stone good against thunder and lightning.

From Caracarum to the River of Volga is two moneths, and ten dayes journey.

A River betweene the Mountaines of fifteene dayes journey.

In the end of August I met with Sartach himselfe, who went to Mangu Chan with Flockes and Herds, and with his Wives and Children: yet his great Families remayned between Tanais and Etilia. And I did my dutie to him, saying, I would willingly stay in his Countrey; but Mangu Chan would not have mee returne, and carrie his Letters. Hee answered, that I must performe the will of Mangu Chan. Then I asked Coiac for your children. Hee answered, they were in the Court of Baatu carefully recommended. I also required to have our Clothes, and Bookes againe: who answered, Did yee not bring them to Sartach? I said, I brought them to Sartach, but I gave them not unto him, as yee know: and I replied to him, what answere I made, when he demanded whether I would give them to Sartach. Then hee answered, you say true, and none can resist the truth. I left your goods with my father, who remayneth neere Sarai; which is a new Towne Baatu hath made upon Etilia, on the East shoare: but our Priests have some of the vestments. If any thing like you (said I) keepe it, so my Bookes be restored. Then he told me, he would report my words to Sartach. I must have Letters (said I) to your Father, to restore mee all. But he was readie to bee gone, and said unto mee, The traine of the Ladies followeth us neere at hand. Yee shall alight there, and I will send you Sartachs answere by this man. I was very carefull he should not deceive me; yet I could not contend with him. Late in the evening the man came unto me, whom he shewed me, and brought two Coats with him, which I thought had beene all of Silke, uncut: and he said unto me, Behold two garments: the one, Sartach hath sent to you; and the other, if it seeme good to you, you shall present to the King, on his behalfe. To whom I answered, I weare no such garments, I will present them both unto my King, in honour of your Lord. Then said hee, doe with them what you please, but it

The end of August he met Sartach in his returne going to Mangu.

Coiac the Priest of Sartach.

Sarai is a new Towne, built upon Etilia, or Volga.

pleased me to send them both unto you, and I send them to you by the bearer of these presents. He delivered him Letters also to the Father of Coiac, to restore mee all which appertayned unto me, because he had no need of any thing which was mine. So wee came to the Court of Baatu the same day I departed thence, the yeere past: the second day after the Exaltation of the blessed Crosse. And I found our young men in health, yet much afflicted with penurie, as Gosset told me. And if the King of Armenia had not comforted them, and recommended them to Sartach, they had perished: for they thought I had beene dead. The Tartars also demanded of them, if they could keepe Oxen, or milke Mares. For, if I had not returned, they had beene brought into their servitude.

They come to the Court of Baatu, September. 16. 1254. *cap.* 18.

The King of Armenia comforted them.

After this, Baatu caused me to come unto him, and made the Letters (which Mangu Chan sends unto you) to be interpreted unto me. For so Mangu wrote unto him, that if it pleased him to adde any thing, or leave out, or change, hee should doe it. Then said hee, yee shall carrie these Letters, and cause them to bee understood. Hee demanded also what way I would goe, whether by Sea, or Land? I said, the Sea was shut, because it was Winter, and I must goe by Land. For I thought you had beene yet in Syria, so I directed my journey towards Persia. For if I had thought you had passed into France, I would have gone into Hungarie: so I should sooner have come into France, and by a more easie way then into Syria. Then wee travelled* a moneth with him, before wee could have a Guide. At length, they appointed mee a certaine Jugur, who understanding I would give him nothing, and that I would goe forth-right into Armenia, caused Letters to be made, to conduct me to the Soldan of Turkie, hoping he should receive gifts of the Soldan, and that he should gayne more that way. Then we tooke our journey speedily (fifteene dayes before the Feast of Al-Saints) towards Sarai, going

The sea frozen in the Winter. [III. i. 48.]

A short way by Hungarie.

**Bigavimus wane-travelling with Baatu a whole moneth.*

His Guide was a Jugur.

They depart from Baatu, 17. *of October, going right South.*

forth right Southward, descending neere to Etilia, which is divided into three Armes there below: every one whereof is almost twice as big as the River of Damiata. It maketh foure other lesser Armes; so that we passed that River in seven places by Boat. Upon the middle Arme is the Village, called Sumerkent, without a wall: but when the River overflowes, it is compassed with water. The Tartars were eight yeeres about it before they could take it: and the Alani, and the Saracens were in it. There we found one Dutch-man, with his wife, a very good man, with whom Gosset stayed in the Winter: for Sartach sent him thither to ease his Court. About those parts was Baatu on the one side of the River, and Sartach on the other, about Christmas, and they goe no further downe. And it falleth out, that all the River is frozen, so they passe over. Here is great store of grasse, and there among the Caves theeves hid themselves, till the Ice melt. Cojacks father, receiving Sartachs Letters, restored my vestments unto mee, except three Albes and an Amice trimmed with fine Silke, and a Stole, and a Girdle, and a Tualia adorned with golden embroyderie, and a Surplice. He restored also unto me the silver Plate, except the Censer, and the little Boxe where the Chrisme was. All which, the Priests which were with Sartach had. Hee restored my Bookes, except our Ladies Psalter, which hee kept with my leave, because I could not denie it him: for he said, Sartach tooke much delight in it. Hee also requested me, that if it happened, that I returned unto those parts againe, I would bring them a man that knew how to make Parchment: for he made a great Church (by the Commandement of Sartach) upon the West side of the River, as he said, and a new Towne. Yet I know that Sartach meaneth no such matter. Sarai and the Palace of Baatu, are upon the Easterne side of the River. And the Valley through which the Armes of the River are spread abroad, contayneth more then seven leagues in bredth. And there is great store of fish there. A Bible also in verse,

The seven mouthes of the River of Volga.

The Village Sumerkent, or Astracan is in the latitude of 46. *degrees.*

They goe no further downe, then Sumerkent of Astracan.

The River of Volga frozen over.

He commeth to Sarai.

Sarai is upon the East side of Etilia. This place is now called Uchoog, from Astracan 60. *Verstæ.*

and a certaine Booke in the Arabian, worth thirtie Sultanies, and many other things I never recovered.

Chap. 47. From Sarai they passe by the Mountains of the Alani, and by the Saracens called Lesgi, and by Derbent, by the Citie Samaron. by Alexanders Inclosures or Walls, by the Citie Shamaghi, by the great Plaine Moan, and the Bridge made of ships, where Cur and Araxes meet together.

SO departing from him on the Feast of All-Saints, alwaies going toward the South, in the Feast of Saint Martin, we came to the Mountaines of the Alani. Betweene Baatu and Sarai in fifteene dayes we found no people, but one of his sonnes, who went before him, with Falcons, and his Falconers, who were many, and one litle Village. From the Feast of All-Saints, for five dayes, we found not a man: and wee were almost in great danger by reason of thirst, one whole day and a night finding no water, till about three of the Clocke the next day, the Alani in those Mountaines yet hold out, so that, of ten of the Subjects of Sartach, two must come, to guard the straight and narrow passages of the Hills, lest they come forth of the Mountaines, and steale their Cattell in the Playne. Betweene the Alani, and Porta Ferrea, which is two dayes journey thence, where the Playne of Arcacci beginneth, betweene the Caspian Sea and the Mountaines, there are certaine Saracens called Lesgi, betweene the Mountaines, who likewise resist: so that those Tartars, who dwell at the foot of the Mountaines of the Alani, were faine to give us twentie men, to bring us beyond the Iron gate, or Porta Ferrea. And I was glad, because I hoped to see them armed. For I could never see their Armour, though I had beene very desirous. And when we came to the dangerous Passage, of twentie there were two, which had Habergions. And I demanded, whence they had them? They said, they had gotten them of the Alani aforesaid, who are good Workemen for such things, and excellent Smiths. Whereupon, I thinke, they have small store of Armour, but Quivers, and Bowes, and Leather Jackes. I saw them presented with Iron Plates, and Iron Sculls (capillos) out of Persia. And saw two also, who presented themselves to Mangu, armed with Coats made of Hogs skins bent

The Tartars have little store of Armor.

inward, of rough Leather, which were very unfit, and unwildy. Before we came to Porta ferrea, wee found one Castle of the Alani, which was Mangu Chans: for hee had subdued that Countrey. There we first found Vineyards, and drunke Wine. The day following, wee came to Porta ferrea, which Alexander the Macedonian King made. And it is a Citie whose East end is upon the Sea shoare, and there is a little Plaine betweene the Sea and the Mountaines, through which the Citie is stretched forth in length unto the top of the Mountaine which bordereth upon it on the West: so that there is no way above, for the roughnesse of the Mountaines, nor below for the Sea, but forth-right through the middest of the Citie overthwart, where there is an Iron gate, from whence the Citie hath the name. And the Citie is more then a mile long, and in the top of the Hill a strong Castle: and it is as much in bredth, as a great stones cast: it hath very strong walls without Trenches, and Turrets of great polished stones. But the Tartars have destroyed the tops of the Turrets, and the Bulwarkes of the Walls, laying the Turrets even with the Wall. [III. i. 49.] Beneath that Citie, the Countrey was wont to bee like a Paradise.

A Castle of the Alani.

A description of Porta ferrea, or Derbent.

Two dayes journey hence, we found another Citie called Samaron, wherein there were many Jewes. And when we past it, we saw walles descending from the Mountaines to the Sea. And leaving the way by the Sea by those walles, because it bent towards the East, wee went up into the high Countries towards the South. On the morrow, wee passed through a certaine Valley, wherein the foundations of the walles appeared, from one mountaine to another, and there was no way through the tops of the Mountaines. These were sometimes the Inclosures or walles of Alexander, restraining the fierce Nations, (to wit) the Shepheards of the Wildernes, that they could not invade the inhabited Countries and Cities. There are other walles or Inclosures where Jewes are. The

Samaron a Citie of Jewes.

The inclosures or walles of Alexander.

Other inclosures where the Jewes are.

next day we came unto a certaine great Citie, called Samag. And after this, we entred into a great Plaine, called Moan, through which the River Cur floweth, of the which the Curgi have their name, whom we call Georgians. And it runneth through the middle of Tiflis, which is the Metropolis of the Curgines, and it comes directly from the West running to the East, to the foresaid Caspian Sea, and it hath excellent Salmons. In that plaine wee found Tartars againe. Also by that plaine comes the River Araxes, which commeth from the greater Armenia, from betwixt the South and West: of which it is called the Land Araxat, which is Armenia it selfe. Whereupon in the booke of the Kings it is said of the Sonnes of Sennacherib,* that having slaine their Father they fled into the Land of the Armenians. And in Esay, it is said, that they fled into the Land of Ararat. To the West then of that most beautifull Plaine is Curgia. In that Plaine the Crosmini were wont to be. And there is a great Citie in the entrance of the Mountaines, called Ganges, which was their Metropolis, stopping the Georgians that they could not come downe into the Plaine. Then wee came to the Bridge of Ships, which were fastened together with a great Yron chaine, stretched forth crosse the River, where Cur, and Araxes meet together. But Cur loseth his name there.

Or Samagi.
Moan a great Plaine.
Cur, or the River Cyrus.
The Georgians.
The Citie Tiphlis.
**Reg.* 19. 45. 37.
Note that the Hebrew text hath Ararat in both places.
Ganges, a great Citie.
A bridge of Ships.

Chap. 48. *They alwaies goe up the River of Araxis, by the Citie Vaxnan, by the Countrey of Sahensa, by the Castle Marseugen, by Aini, a Citie of Sahensa; they came to the Head of Araxis.*

AFter that, wee went alwayes upward by Araxes, whereof it is said; Pontem dedignatur Araxis, Araxes disdaines a Bridge; Leaving Persia, and the Caspian mountaines on the left hand, towards the South: on the right hand, Curgia, and the great Sea toward the West: going Southwest, betweene the South and the West. We passed through the meadowes of Bacchu, who is Generall of that Armie, which is there within Araxis: And hee hath made the Curgi, and Turkes, and Persians subject to him. There is another Governour (in Persia at Taurinum, over the Tribute) called Argon. Both which Mangu Chan hath called home to give place

to his Brother comming into those Countries. That Countrey which I have described to you, is not properly Persia, but was sometimes called Hyrcania. I was in Bacchus house, and hee gave us Wine to drinke, and he himselfe dranke Cosmos, which I would willingly have drunke, if he had given it me: yet it was the best new Wine: but Cosmos is more wholsome for an hunger-starven man. Wee went up therefore by the River Araxes, from the Feast of Saint Clement, unto the second Sunday in Lent, till we came to the head of the River. And beyond that Mountaine where it riseth, there is a goodly Citie, called Arserum, which belongeth to the Soldan of Turkie. And neare thereabout Euphrates ariseth towards the North, at the foot of the Mountaines of Curgia: to whose Spring I had gone, but the Snow was so great, that no man could goe out of the trodden path: on the other side of the Mountaines of Caucasus, towards the South ariseth Tigris.

Bacchu a Prince of the Tartars: of whom perhaps the Citie Bacchu on the Caspian Sea (of which it is now called the Sea of Bacchu or Bacou) hath her name.

The head of Tigris.

When we departed from Bacchu, my Guide went to Taurinum to speake with Argon, carrying my Interpreter with him. But Bacchu caused me to bee brought to a certaine Citie, called Naxnan, which sometimes was the head of a certaine great Kingdome, and the greatest and fairest Citie; but the Tartars have made it a Wildernes. And there were sometimes Eight hundred Churches of the Armenians there: now there are but two little ones: for the Saracens have destroyed them: In one of the which, I held the feast of Christmas as I could with our Clerke. And the next day following, the Priest of that Church dyed: to whose buriall came a certaine Bishop, with twelve Monkes of the high Countries. For all the Bishops of the Armenians are Monkes, and of the Greekes likewise, for the greater part. That Bishop told me, that there was a Church neere that, where Saint Bartholmew, and likewise Saint Judas Thaddæus were martyred: but there was no way open for Snow. He told me also, that they have two Prophets: The first or chiefe is Methodius the Martyr, who was of their Country, and plainely Prophe-

Or Vaxnan sometimes the greatest Citie of Armenia.

Bartholmew and Thaddæus Martyrs.

The Prophesie of Methodius.

sied of the Ismaelites. Which Prophesie is fulfilled in the Saracens. The other Prophet is called Acacron, who when hee dyed, Prophesied of a Nation of Archers, that should come from the North, saying; That they should Conquer all the Countries of the East: and should spare the Kingdome of the East, that he might give them the Kingdome of the West. But he saith, our Friers the Frankes being Catholikes, beleeve them not: And they shall possesse the Countries from North to South: and shall come unto Constantinople, and shall take the Port of Constantinople. And one of them, who shall be called a Wise man, shall enter the Citie: and seeing the Churches and rites of the Frankes, shall cause himselfe to be Baptized, and shall counsell the Frankes, how they may kill the Emperour of the Tartars; and there they shall be confounded. Hearing this, the Frankes which shall be in the middle of the Land, (to wit) Hierusalem, shall set upon the Tartars, who shall border upon them, and with the helpe of our Nation (that is) the Armenians, shall pursue them: so that the French King shall place his Royall Throne at Taurinum in Persia. And then all East Countries, and all the unbeleeving Nations shall be converted to the Faith of Christ. And there shall be so great Peace in the world, that the Living shall say to the Dead, Woe be unto you wretches, that lived not untill these times. I read this Prophesie brought to Constantinople by the Armenians, which remaine there, but I made light of it. Yet, when I spake with the said Bishop, calling it to minde, I regarded it the more. And throughout all that Armenia, they as firmely beleeve this Prophesie as the Gospell. Hee said unto us also: Even as the Soules in Limbo expected the comming of Christ for their delivery; so doe we looke for your comming, that we might be freed from this slavery, wherein wee have so long lived. Neere the City (Vaxnan) aforesaid, there are Mountaines, on the which (they say) the Arke of Noah rested. And there are two, one greater then the other, and Araxes runneth at the foote of them. And

Or Acatron, his Prophesie.

[III. i. 50.]

Mountaines on the which Noahs Arke rested.

there is a little Towne there, called Cemainum, which is by Interpretation, Eight: for (they say) it was so called of the Eight persons, which came foorth of the Arke, and built it. Many have assayed to climbe the greater Hill, and could not. And that Bishop told me, that a certaine Monke was very much troubled, and an Angell appeared unto him, and brought him a piece of the wood of the Arke, willing him to trouble himself no more. That piece of Wood they had in their Church, as he told me. Neither is the Hill so high in appearance, but that men might well get up unto it. A certaine Old man shewed me a sufficient reason, why none should climbe it. They call that Mountaine Massis: and it is of the Feminine gender in their Tongue. No man (saith he) must climbe up Massis, because it is the Mother of the world.

Or Cemanium a Towne or a Citie.

Armenian fables.

The Mountain Massis.

In that Citie (of Vaxnan) Frier Bernard Cathalane, of the Order of the Preaching Friers found me; who abode in Georgie, with a certaine Prior of the Sepulcher, who possesseth great lands there. And he had learned somewhat of the Tartars language. Who went with a certaine Hungarian Frier to Taurinum, to desire Argons Passe to Sartach. When they came there, they could not have accesse: and the Hungarian Frier returned by me to Tephelis with one Servant: but Frier Bernard remained at Taurinum with a certaine Lay Frier, whose language he understood not. We went out of the Citie of Vaxnan in octavis of the Epiphanie: for we had stayd long there by reason of the Snow. We came therefore in foure dayes to the Countrey of Sahensa, a certain Curgine, sometimes mighty, but now tributary to the Tartars, who destroyed all his Munition: whose Father Zacharias got that Countrey of the Armenians, having delivered them from the hands of the Saracens. And there are many faire Villages of true Christians, having Churches right like the Frankes. And every Armenian hath in his house, in an honourable place, a wooden hand holding a Crosse, and he sets a burning Lampe before it: And

Tephelis.

January 14.

Snow.

January 18.

The Countrey of Sahensa.

that which we doe with holy Water, sprinkling it to drive away wicked Spirits, they doe the same with Frankinsence. For every evening they burn Frankinsence, carrying it through all the corners of the house, to rid them of all kinde of Enemies. I ate with the foresaid Sahensa, and he did me great reverence, both he and his Wife, and his sonne Zachary was a very faire and wise young man. Who demanded of me, that if he should come unto you, whether yee would entertaine him; for he so hardly brooketh the Dominion of the Tartars, that, though he have plenty of all things, he had rather travaile into a strange Country, then indure their Lord-like Dominion. They said further, that they were sonnes of the Church of Rome: and if the Lord Pope would send them any ayde, they would bring all the bordering Nations unto the subjection of the Church.

A Towne of Sahensa.

From that Towne of his, in fifteene dayes, we entred the Countrey of the Soldan of Turkie, upon the first Sunday in Lent. And the first Castle we found, is called Marseugen. All in the Castle were Christians, Armenians, Curgines, and Greekes: The Saracens onely have the Dominion. There, the Captaine of the Castle said, he had received commandement, that no victuals should be given to any Franke, or to the Ambassadours of the King of Armenia, or of Vastacius. So that from the place where wee were the first Sunday in Lent, unto Cyprus, (whether I came eight dayes before the Feast of Saint John Baptist) we must buy our provision. He, who was my guide procured me Horses, and tooke money for the victuals, and put it in his purse. When he came into the Fields, seeing a flocke any where, hee violently tooke one Sheepe, and gave it to his family to eate, and marvailed I would not eate of his robbery. In the Purification I was in a certaine Citie called Aini, which was Sahensas, whose situation is most strong: and there are there a thousand Armenian Churches, and two Synagogues of the Saracens. The Tartars place a Baily there. There five Preaching Friers met me, whereof

The Countrey of the Soldans of Turkie.

Marsengen.

The first Sunday in Lent.

February the 2.

The Citie Aini, belonged to Sahensa.

foure came from Province in France, and the fift joyned himselfe to them in Syria, and they had but one sicke Boy, who could speake Turkish, and a little French: And they had the Popes letters to Sartach, and to Mangu Chan, and to Buri; such as your Highnes gave me, Letters of request, that they would suffer them to continue in their Countrey, and Preach the Word of God, &c. But when I told them what I had seene, and how they sent me backe againe, they directed their journey to Tephelis, where there are Friers of their Order, to consult what they should doe. I said unto them they might well passe, by those Letters, if they would: but they should bee well assured to indure much labour, and render an account of their comming: for seeing they had no other message, but the office of Preaching, they would care but a little for them, and chiefly, because they had no Interpreter. What they did after, I know not.

The Popes letters to Sartach, and Mangu Chan.

[III. i. 51.]

THe second Sunday in Lent, we came to the head of Araxis, and passing beyond the top of the Mountaine, we came to Euphrates; by the which wee descended eight dayes, alwayes going to the West, unto a certaine Castle, called Camath. There Euphrates bendeth to the South towards Halapia. But we passing the River went through very high hilly Countries, and through the deepe Snow to the West. There was so great an Earthquake there that yeare, that in one Citie called Arsengan, tenne thousand persons noted by name, perished, beside poore men of whom there was no notice taken. Riding three dayes together, we saw the gaping of the Earth, as it was cleft by the Earthquake, and the heapes of Earth which came from the Mountaines, and filled the valleyes: so that if but a little more of the Earth had beene moved, that which Esay speaketh had beene literally fulfilled. Every valley shall be filled, and every Mountaine, and little hill shall be humbled. We passed through the Valley where the Soldan of Turkie was vanquished of the Tartars. It were too long to write how he was over-

Chap. 49. They come to Euphrates, to the Castle Camath, they passe into Cyprus, afterward to Antiochia, and thence to Tripolis. The Citie Arsengen mightily shaken with an Earthquake. The gaping of the earth cloven. The Valley where the Soldan of Turkie was vanquished of the Tartars.

come. But a certaine servant of my guides who was with the Tartars, said; That the Tartars were not above tenne thousand in the whole; and a certaine Curgine, a servant of the Soldans, said; That there were two hundred thousand with the Soldan, all Horsemen, In that plaine where the Battaile was, nay that flight, there brake out a great Lake, at the time of the Earthquake. And my heart told me; that all that Earth opened her mouth to receive yet more blood of the Saracens. We were in Sebaste of the lesser Armenia in Easter weeke. There we visited the Tombes of forty Martyrs. There the Church of Saint Blase standeth: but I could not goe thither, because it was above in the Castle. On Low-Sunday we came to Cesaria of Cappadocia; where there is a Church of Saint Basill the great. About fifteene dayes after we came to Iconium, making small journies, and resting in many places: because we could not so readily procure Horses. And my guide did this of purpose: taking upon him to sollicite his owne busines three dayes, in every Towne: whereupon, I was much grieved, but durst not speake, because he might have sold, or slaine me and our servants, and there was none to gaine-say it. I found many Frankes at Iconium, and a certaine Januensian Marchant, called Nicholas de Sancto Syrio. Who with a certaine companion of his a Venetian, called Boniface de Molendino, carried all the Allum out of Turkie, so that the Soldan could not sell any, but to those two: and they made it so deare, that what was wont to be sold for fifteene Bizantians, is now sold for fifty. My guide presented me to the Soldan; The Soldan said, he would willingly cause me to be convayed to the Sea to Armenia, or Cilicia. Then the foresaid Marchant knowing that the Saracens made little accompt of me, and that I was much burthened with the company of my guide (who troubled me every day to give him gifts) caused me to be conveyed to Curcum, a Haven of the King of Armenia. I came thither the day before the Ascension, and stayed till the day after Penticost. Then I heard, that Ambassadours

Sebaste of the lesser Armenia. Major Hipdomada.

Cesaria of Cappadocia.

Iconium.

Allum in Turkie. The Soldan of Iconium.

Curcum a haven of Cilicia, over against the East part of the Iland of Cyprus.

came from the King to his Father. Then I went speedily to the Kings father, to demand, whether hee had heard any newes of his Sonne: And I found him set with all his Sonnes, one excepted, called Barum Usin: Who made a certaine Castle. And he received newes from his Sonne, that hee was returned: And that Mangu Chan had much eased his Tribute, and had given him a Priviledge, that no Ambassadour should come into his Countrey. Whereupon the old man himselfe, with all his Sonnes made a great Banquet. And he caused me to be conveyed to the Sea, to the Haven called Aijax: and thence I passed over into Cyprus. And at Nicosia I found our Provinciall, who the same day carried me with him to Antiochia, which is in very weake state. Wee were there on the Feast of Saint Peter and Paul. From thence we came to Tripolis, where our Chapter was, in the Assumption of the Blessed Virgin.

Barum Usin.

Aijax or Giazzo.
June the 16. he came to Cyprus.
Antiochia. June 29.
Tripolis. August 15.

Chap. 50. He writeth from Tripoli to King Lodowick, and giveth his advise for sending of a fit Ambassage to the Tartars.

AND our Provinciall determined, that I should leave Acon, not suffering me to come unto you: commanding, to write unto you, what I would by the bearer of these Presents. And not daring to resist contrarie to my obedience, I did according to my power, and understanding: craving pardon of your invincible Clemencie for my superfluities, or wants, or for any thing that shall be undiscreetly, nay foolishly spoken, as from a man of little understanding, not accustomed to indite long Histories. The Peace of God which passeth all understanding preserve your heart and understanding.

I would willingly see your Highnesse, and certayne spirituall friends, which I have in your Kingdome. Wherefore, if it should not bee contrarie to your Majesties liking, I would beseech you to write to our Provinciall, that he would let me come unto you, and returne shortly againe into the Holy Land.

Concerning Turkie, your Majestie shall understand, that the tenth man there, is not a Saracen: nay, they are all Armenians, and Greekes, and Children rule over

The weake estate of Turkie.

them. For the Soldan who was conquered of the Tartars, had a lawfull Wife of Hiberia, by whom he had one feeble Sonne, concerning whom he charged, that he should be the Soldan. He had another of a Greek Concubine, whom he gave to a certayne great Admirall. The third, hee had of a Turke. To whom [III. i. 52.] many Turks and Turcomans being gathered together, they purposed to have slaine the Sonnes of the Christians. They ordayned also (as I understood) that after they had gotten the Victorie, they would destroy all the Churches, and kill as many as would not become Saracens. But hee was overcome, and many of his men slaine. Hee renued his Armie the second time, and then was taken, and is yet in Prison. Pacaster the Sonne of the Greeke Concubine procured of Filiaster, that he might be Soldan, because the other was weake, whom they sent to the Tartars. Whereupon, his Kindred on the Mothers side (to wit) the Hiberi, and the Curgi were angry. So that a child ruleth in Turkie, having no Treasure, few Warriours, and many Enemies. The Son of Vastacius is weake, and hath warre with the Sonne of Assau, who likewise is a child, and worne out with the servitude of the Tartars. Wherefore, if an Armie of the Church should come to the Holy Land, it were a very easie thing to subdue all these Countries, or to passe through them.

The Bastard Pacaster getteth the Kingdome.

The weake estate of Vastacius and Assau.

The King of Hungarie hath not above thirtie thousand Souldiers. From Cullin to Constantinople are not above threescore dayes journey by Waggons. From Constantinople are not so many dayes journey to the Countrey of the King of Armenia. In old time, valiant men passed through these Countries, and prospered, yet they had most valiant Resisters; whom God hath now destroyed out of the Earth. And we need not be in danger of the Sea, nor in the mercie of Saylers. And the price which wee should give for fraight, were sufficient for expenses by Land. I speake it confidently, if your Countrimen (I say not Kings and Souldiers) would goe, as the Kings

The state of the King of Hungaria. Godfrey of Bullin and many other Princes.

of the Tartars goe, and bee contented with such victuals, they might winne the whole World. It seemeth not expedient (as I thinke) that any Frier goe unto the Tartars any more, as I did, or as the Preaching Friers doe. But if our Sovereigne Lord the Pope would honourably send a Bishop, and answere their follies; which they have thrise written to the Frankes: once to Pope Innocent the Fourth of Sacred Memorie, and twice to your Majestie, once by David, who deceived you, and now by me, he might speake unto them what he would, and also cause them to put those things in writing. For they heare whatsoever an Ambassadour will speake, and alwayes demand, if he will say any more. But he must have a good Interpreter; nay, many Interpreters, and large Expenses.

Tartars thriftie in food and rayment.

What Message or Ambassage should be sent to the Tartars.

FOr the Readers better satisfaction touching the former Authour, and knowledge of the North parts of Asia and Europe and for His owne sake also, I have added this Transcript of our famous Countriman Frier Bacon, which I have not Englished, both to prevent tediousnesse in this Worke, otherwise more then enough voluminous; and because he was an Historian, no Traveller; and the use thereof is principally to such as can reade his owne Idiome; a good part also being the same with that which our former Frier hath delivered.

Chap. II.

Ex quarta parte Majoris operis fratris Rogeri Bacon, Angli excerpta quædam de Aquilonaribus mundi partibus.

Mare Scythicum.

AD Aquilonarem vero partem Indiæ, ut dictum est, sunt Mare Scythicum, & montes illi magni, qui Caucasus & Taurus, & multis aliis nominibus vocantur, secundum diversitatem locorum & Gentium. Et ab Occidente est Persida seu Parthia & Media. Deinde sub eis ad Occidentem est Mesopotamia & tota Syria, ut dictum est. Sed in confinio Mediæ & Parthiæ, est Porta ferrea Alexandri; quæ est Civitas denominata à Portis. Et illæ portæ dicuntur Caspiæ, non Caucasiæ, ut dicit Plinius. Nam aliæ sunt portæ Caucasiæ, ut postea dicetur. Quia in littore Maris Caspiæ sunt hæ Portæ. Est enim Mare quoddam quod sit ex concursu maximorum fluminum venientium ab Aquilone, & Caspium vocatur atque Hircanicum secundum Plinium. Nam Caspii & Hircani super littora illius Maris inhabitant. Non igitur est hoc Mare veniens ab Oceano, ut Isidorus & Plinius, & omnes Authores Occidentales scribunt. In hoc enim casu non habuerunt experientiam certam, nec per se, nec per alios, sed ex rumore scripserunt.

Porta ferrea vel Derbent Vid. Plin. l. 6. c. 11. videsis etiam Ortel. Thes. Geog.

Mare Caspium fit ex concursu fluminum. Isid. Etym. Plin. l. 6. c. 13.

Ptolemæus primus prodidit Mare Caspium terra undiquaque Circundatum.

In libris autem de moribus Tartarorum, & per fide dignos, qui in illis Regionibus fuerunt, patet, quod hoc Mare sit ex concursu fluminum. Et est Mare satis magnum. Nam circuitus est quatuor mensium. Et Hircania prope, est super littus Meridionale illius Maris in termino Parthiæ. Et ubi Parthia conjungitur Mediæ in Portis illis, extenditur à Portis Caspiis versus Orientem, ut dicit Plinius. Deinde contra residuum Mediæ ad ejus Septentrionem, & ad Occidentem Hircaniæ est major Armenia; & eam dividit Euphrates à Capadocia, ut

Capadocia.

dicit Plinius. Propter quod Capadocia est ad Occidentem Armeniæ majoris. Deinde versus Syriam & Mare nostrum est Cilicia, quæ dicitur Armenia minor. Unde jacet partim Medio, partim in Occidente Capadociæ; & ejus principium non distat ab Antiochia per duas dietas. Sub Cilicia ad Septentrionem super Mare comprehenditur Pamphilia, ut dicit Plinius, neglecta gente Isaurica, vel non computata per se propter pravitatem, sed sub eis comprehensa. In Cilicia est Tarsus Metropolis ejus; in quo natus fuit Beatus Apostolus Paulus. Et durat Cilicia à meridie in Septentrionem per Tarsum in latitudine circiter quatuor dietas versus Turkiam. Nam ad Septentrionem Ciliciæ est Lycaonia; ubi est Iconium celeberrima Civitas; à qua Lycaonia dicitur quasi Iconia. Unde Princeps eorum vocatur Soldanus Iconii & Turkiæ. Et à finibus Armeniæ usque Iconium sunt octo dietæ. Nomina Provinciarum in his Regionibus sunt multum mutata propter guerras. Nam Turkia multas terras occupat quæ apud Authores habent nomina antiqua. Ut est pars Asiæ minoris, & Phrygia & Lydia. Asia vero major continet plus medietate Mundi, & totum præter Europam & Africam: unde continet hanc Asiam minorem. Et hæc nunc vocatur apud Græcos Anatoli, id est, Orientalis Græcia: in qua est Galatia; unde Galatæ, quibus scribit Apostolus: & Troia dicitur illa formosissima Civitas: & sunt aliæ mutæ, ut Ephesus, & 7. Ecclesiæ Apocalypsis; & Nicea: unde Synodus Nicena, & multæ aliæ. Et ab Iconio usque Niceam sunt 20. dietæ in æstate: & ab ea usque ad Brachium Sancti Georgii (quod apud antiquos vocatur Hellespontus) Mare inter Italiam & Antiochiam. Et ibi terminatur Asia minor. Et habet à parte Occidentis Thraciam, Macedoniam, & Achaiam. A parte vero meridiei habet Mare illud, quod est inter Italiam & Græciam, & Antiochiam, & Egyptum. Ab Oriente habet Phrygiam. Nam ut dicit Plinius curialite, Phrygia Troadi superejecta Septentrionali sua parte Galatis continua est, meridiana Lycaoniæ ab Occidente Capadociam habet. Et dicit quod Lydia, Phrygiæ ex ortu

Cilicia vel Armenia Minor.

Pamphilia.

[III. i. 53.]

Turkia.

Lycaonia.

Iconium.

Soldanus Iconii.

solis vicina est, unde fuit Crœsus ditissimus Rex Lydorum. Brachium vero Sancti Georgii est strictum multum, & habet Constantinopolim ab Occidente in Europa. Et extenditur à Mari magno quod est inter Asiam & Egyptum, Syriam, & Italiam, circiter centum leucas versus Aquilonem, usque ad aliud Mare, quod vocatur Ponticum, & Mare Majus. Et istud Mare habet formam arcus Scythici; & multas Regiones disterminat. Unde hic incipiunt Regiones Aquilonares: de quibus Philosophi meridiani parum sciverunt, secundum quod Ethicus Astronomus refert in suo libro. Sed hic perambulavit omnes has Regiones, & Mare Oceanum Septentrionale cum Insulis suis navigavit. Volo sequi ipsum: & nihilominus libros de moribus Tartarorum: & præcipue fratrem Willielmum, quem Dominus Rex Franciæ, Lodovicus in Syria existens misit ad terram Tartarorum anno Domini 1253. Qui frater scripsit Domino Regi situm Regionum & Marium. Extenditur autem hoc Mare majus ab Occidente, scilicet à Constantinopoli in Oriens, per mille quadringenta milliaria in longum: & in medio ejus coarctatur ex utraque parte in angulos: & in angulo meridiano est castrum & portus Turkiæ, quod vocatur Sinopolis: A parte vero Aquilonis habet aliud castrum in angulo, quod vocatur Soldaia; & est in Provincia quæ nunc Cassaria dicitur, id est, Caisaria. Et sunt trecenta milliaria inter Sinopolim & Soldaiam. Et hæc est latitudo maris inter illos angulos. Et ista castra sunt duo portus famosi, à quibus transeunt homines à meridianis Regionibus ad Aquilonares, & è contrario. Et ab istis castris versus Occidentem seu Constantinopolim extenditur Mare per septingenta milliaria in longum & latum, similiter ad Orientem per septingenta. Et ista Provincia Cassaria circundatur Mari à tribus lateribus. Nam in Occidente habet partem Maris Pontici, ubi est civitas Kersova, in qua fuit Sanctus Clemens martyrisatus; & prope eam est Insula, in qua est Templum, quod dicitur Angelicis manibus præparatum, in quo corpus Sancti sepultum fuit. Et à Kersova usque ad Soldaiam sunt quadringinta castra,

Descriptio Maris Pontici vel majoris.
Regiones Aquilonares.
Oceanus Septentrionalis.
Quibus authoribus usus est maxime.
Sinopolis.
Soldaia.
Cassaria olim fuit appellata Taurica Chersonesus.
Kersova civitas.

quorum quodlibet fere habet proprium Idioma. Et sunt ibi multi Goti, qui omnes loquuntur Teutonicum. Et *Goti.* à parte meridiei Cassariæ extenditur Mare Ponticum: Et in Oriente ejus cadit flumen Tanais in Mare, ubi habet latitudinem duodecim milliariorum, ubi est Civitas Matrica. Et flumen illud versus Aquilonem facit Mare *Matrica civitas.* quoddam, habens septuaginta miliaria in longitudine & latitudine, nusquam habens profunditatem ultra 6. pedes. Et hoc Mare est Palus Mæotis famosissima, de qua *Palus Mæotis.* Philosophi & Historiæ & Poetæ loquuntur.

Et flumen Tanais extenditur ultra illam paludem versus Aquilonem usque ad montes Riphæos; qui sunt in ultimo *Montes Riphæi.* Aquilonis: à quibus montibus oritur hoc flumen, & descendit per longum terræ tractum in Paludem supradictam, faciens eam; & ultra eam disgraditur, & fluit in Mare Ponticum, ut prædixi. Et hoc flumen famosum dividit Europam ab Asia in locis illis, & Palus illa & plures paludes sunt contiguæ: sed quasi pro una computantur, & vocantur paludes Mæotis: vel Mæotidæ in adjectivo. Paludes igitur illæ quæ vocantur Mare illud vadosum sunt in Oriente Cassariæ; & pars fluminis Tanais, quæ est inter paludes & Mare Ponticum. Et hæc Provincia Cassaria habet ab Aquilone vastam solitudinem, quæ *Vasta Solitudo. Tartaricum iter ego est 64. miliariorum nostrorum.* extenditur à flumine Tanai in Oriente usque ad Danubium in Occidente itinere duorum mensium velociter equitando, sicut equitant Tartari. Et hoc est una die quantum est ab Aurelianis Parisiis. Unde durat hæc terra circiter 4. menses, secundum quod alii homines communiter equitant. Et hæc terra fuit tota Cumanorum, qui dicebantur *Cuniani.* Captac. Sed Tartari destruxerunt eam totaliter, & interfecerunt Cumanos, præter partem quæ fugit ad Regnum *Captac.* Hungariæ, qui sunt ei tributarii: Et à Teutonicis dicitur Valana; A Plinio & Isodoro & cæteris Alania Occiden- *Alania Occidentalis.* talis. Et hæc Provincia habet Danubium, & Poloniam, & Hungariam, ab Occidente. Et ab Aquilone istius Provinciæ est Russia magna: quæ similiter à Polonia *Russia magna.* in una parte sua extenditur ad Tanaim; sed in magna sui parte habet Leuconiam in Occidente (quæ est terra *Vel Lituaniam.*

ita magna sicut Alemannia:) Ad cujus partem Occidentalem sunt multæ terræ in circuitu Maris cujusdam: quod Mare fit per multa Bræchia Maris Oceani quæ veniunt per medium Daciæ, & ultra versus Orientem dilatat se magnum Mare, quod ab Occidente habet Daciam & Sweciam: Sed Swecia est ad Aquilonem Daciæ declinans aliquantulum in Orientem ultra Daciam: ultra quas ad Aquilonem est Norguegia. Deinde Mari magno interjecto sunt Scotia & Anglia: & Mari parvo interposito Hibernia. Notæ sunt hæ Regiones; sed tango eas propter notitiam aliorum. Si ergo à finibus Occidentalibus ex parte Aquilonis ascendamus versus Orientem, primo est Hibernia, secundo Britannia major, quæ continet Angliam & Scotiam: Deinde Norguegia, Swecia, Dacia, & post in Orientem versus est magnum mare prædictum, quod vocatur mare Orientale; quia Oceanus non se extendit ultra aliud mare: Sed super latus Aquilonare istius maris immediate post angulum Sweciæ est Estonia: deinde Livonia versus Orientem illius maris: deinde Curonia seu Curlandia declinando ad Meridianum latus: postea Prussia magna terra in Meridiano latere: deinde Pomerania: postea Lubec portus magnus & famosus in confinio Daciæ & Saxoniæ. In medio istius maris est Insula quædam, quæ vocatur Gotlandia. Et super Livoniam ad Orientem est Semigallia. Curoniam circundat Leuconia prædicta, & etiam circundat Russia magna ex utraque parte maris dicti, & terminatur Meridiana ad Prussiam & Poloniam. Polonia vero jacet ad Meridiem Prussiæ: & ad Meridiem ejus est Bohemia: deinde Austria. Et ad Occidentem terrarum istarum Alemannia; & postea Francia & Hispania. Sed hæ notæ sunt: facio tamen mentionem propter alias. Ad Orientem Austriæ & Bohemiæ est Hungaria, ad quam Occidentalis pars Albaniæ descendit. Nam cadit super Danubium, qui fluit per medium Hungariæ, & ultra eam in mare Ponticum per duodecim ostia magna. In termino vero Hungariæ Orientalis à parte Aquilonis occurrit Moldavia, contra quam ad Meridiem Danubii

Mare Sweciam. *Dacia.* *Swecia.* *Norguegia.* [III. i. 54.] *Mare Orientale.* *Estonia hinc vocati ejus Incolæ in nostris historiis Easterlings.* *Livonia.* *Prussia.* *Semigallia.* *Albania.* *Danubii duodecim ostia.*

sunt * Balchi & Bulgari & Constantinopolis, quæ terræ antiquitus vocabantur Thracia. Albania igitur Occidentalis extenditur à Danubio post finem Hungariæ versus Orientem usque ad flumen Tanaim ; habens Cassariam à Meridie, & Balchiam, Bulgariam & Constantinopolim. Ab Occasu vero Hungariam & Poloniam, & extremitatem Russiæ: ab Aquilone habet totam longitudinem Russiæ.

**Vel Valachi.*

Albania Occidentalis.

Et ultra Russiam ad Aquilonem est Gens Hyperborea, quæ sic nominatur à montibus magnis, qui vocantur Hyperborei. Et hæc Gens propter aeris salubritatem vivit in sylvis. Gens longæva usque quo fastidiant mortem, optimarum consuetudinum, Gens quieta & pacifica, nulli nocens, nec ab alia Gente molestatur: sed confugiunt ad eam sicut ad asylum. Qualiter autem potest Regio ibi esse temperatissima, tetigi prius in complexionibus locorum Mundi. Et sic habemus regiones Aquilonares in Europa notabiles. Ritus vero istarum Gentium sunt diversi. Nam Prutenti, Curlandi, Livonii, Estonii, Semigalli, Leuconii sunt Pagani. Alani vero non sunt, quia Tartari ceperunt terram illam, & fugaverunt omnes, usque in Hungariam. Et Cumani sunt Pagani: & Alani fuerunt similiter, sed deleti sunt. Ruteni sunt Christiani, & sunt scismatici, habentes ritum Græcorum, sed non utuntur lingua Græca; immo lingua Sclavonica: quæ est una de linguis, quæ plures occupat regiones. Nam Russiam, Poloniam & Bohemiam, & multas alias Nationes tenet. Tartari vero à Danubio in ho in terram Alanorum seu Cunamorum, & ulterius, usque fere ad partes ultimas Orientis, & alias Nationes eis vicinas ad Aquilonem & Meridiem subjugaverunt pro maxima parte. Nam aliquæ Gentes sunt in montanis & locis tutissimis, quas non possunt debellare, licet sint eis vicini, quia sunt inexpugnabiles.

Gens Hyperborea, ex antiquorum fabulis.

Pagani.

Tartari.

Alani deleti.

Deest linea.

Tartari.

Tanais quidem fluvius descendit à montibus Riphæis altissimis, qui sunt in vero Aquilone: nec est ultra illos ad Aquilonem habitatio. Et in termino Oriental Russiæ & Alaniæ, ubi mercatores & alii conveniunt de Hungaria

Montes Riphæi.

& Cassaria & Polonia & Russia est quoddam Casale, ubi navigio pertransitur flumen Tanais. Et est Tanais ibi ad latitudinem Sequanæ Parisiis. Et ultra flumen illud est Albania superior usque ad aliud flumen magnum, quod vocatur Etilia, quæ major est in quadruplo quàm Sequana: & est de majoribus fluminibus Mundi; & crescit in æstate sicut Nilus: & à parte Aquilonis distat hoc flumen à Tanai per decem dietas: sed versus meridiem multum seperantur. Nam Tanais cadit in mare Ponticum, & Etilia in mare Caspium: & facit illud mare, cum aliis fluminibus multis, quæ veniunt de Perside & aliis locis. Nam à Pontico mari secundum Plinium sunt tricenta octoginta milliaria usque ad mare Caspium. Et in hac terra habitabant Cumani. Sed Tartari deleverunt omnes, sicut ex altera parte fecerunt usque ad Danubium, ut dictum est. Et Tartari habent pecora infinita, & habitant in tentoriis, non habentes villas nec castra, nisi rarissime. Et unus Princeps cum exercitu, & cum suis armentis gregum vagatur inter duo flumina. Ut unus inter Boristhenem & Tanaim: alius inter Tanaim & Etiliam; & sic ultra versus Orientem, quia semper divisi sunt per pascua & aquam. Et à Januario incipiunt adire partes Aquilonares juxta flumina usque ad Augustum: & tunc redeunt versus meridianas propter frigus Aquilonis in hyeme. Et versus Aquilonem distat Etilia à Provincia Cassariæ per unum mensem & tres dietas, sicut equitant Tartari. Hæc vero terra Tartarorum inter Tanaim & Etiliam habet ad Aquilone quasdam Gentes: & primo est Gens Arimphæa prope montes Riphæos, quæ est similis Hyperboreis in * omnibus. Et hæ duæ Gentes sunt prope polum in Aquilone. Sed remotius ab Aquilone ultra Tanaim est primo Gens quæ vocatur Moxel, subjecta Tartaris. Et sunt adhuc sine lege pure Pagani: civitatem non habent, sed casulas in sylvis. Dominus eorum & magna pars eorum fuerunt interfecta in Polonia per Polonos & Alemannos & Boemos. Nam Tartari duxerunt eos ad bellum cum Polonis: & multum approbant Polonos & Alemannos

Hoc Casale hodie vocatur Asou.

Albania superior.

Etilia flumen, nunc Edel, & Volga, crescit non ex eadem causa, quia Nilus, nec eodem modo; sed Hyeme congelatur; æstate liquefiunt nives, &c.

**Etiam in ipsis de eâ fabulis & antiquandis antiquitatis nugis. Doctè tamen author iste, cujus tempore nec loca ista detecta, nec fabulæ.*

de strenuitate: sperantes adhuc liberari à servitute Tartarorum per eos. Si mercator veniat inter eos, oportet quod ille in cujus domo primo hospitatur, det ei expensas quantum vult ibi morari. Hæc enim est consuetudo illius Regionis. Post hos ad Orientem est Gens quædam quæ vocatur Merduini, subjecti Tartaris. Sed sunt Saraceni, habentes legem Machometi. Post eos est Etilia flumen prædictum quod descendit à majori Bulgaria, de qua postea dicetur. A meridie vero istius Regionis Tartarorum super mare Ponticum sunt Hiberi & Georgiani. Et in Georgia est metropolis civitas, quæ vocatur Tephelis, in qua Fratres Prædicatores habent domum. Et ulterius versus Orientem est terra Corasminorum: sed deleti sunt à Tartaris. Et in his locis solebant antiquitus esse Amazones, secundum Plinium & Ethicum Astronomum. Amazones enim, ut refert Ethicus, fuerunt mulieres ducentes exercitum magnum ex mulieribus sine viris collectum: quæ advocantes viros certis temporibus anni conceperunt: sed masculos genitos interfecerunt, fœminas reservando, quarum in juventute mamillas dextras per artificium chirurgiæ abstulerunt ne in sagittando reciperent impedimentum per mamillas; & Minotauros ac Centauros, monstra ferocissima nutriverunt à juventute mamillis suis: unde antecedebant eas sicut matres suas: & omnem exercitum premebant magis per hujusmodi monstra, quam per arma: & similiter Elephantes à juventute nutriebant & assuescebant ad bella: & sic per centum annos vastabant meridianas partes Asiæ & Græciæ, donec ab Hercule fuerunt seductæ & distructæ.

Etilia, vel Volga. Etil. Tartaricum nomen, Volga Moscoviticum.

Nota quod major Bulgaria, hodie Russia dicitur, & Muscovia.

[III. i. 55.]

Tephelis.

Cormini deleti.

Amazones.

Palea.

Hæc vero loca Georgianorum & Corasminorum habent terram Soldani Turkiæ & Capidociam à Meridie. Nam in latere Meridiano maris Pontici est terra Soldani usque ad Sinopolim, de qua prius dictum est: & post eam in eodem latere maris versus Occidentem est terra Vastacii, scilicet Græcia Orientalis. Nam Occidentalis vocatur ubi Constantinopolis est, & Regiones ei annexæ citra Brachium Sancti Georgii in Europa. Sed Armenia major est super Capadociam ad Orientem. Et ideo illa Armenia etsi

Terræ Vastacii situs.

Regnum Irepezondæ.

Meridiana sit respectu Georgiæ, tamen in Orientem tendit, & extenditur usque Mediam & Mesopotamiam. Et hæc *Terra Ararat.* terra tota æstimatur à multis esse terra Ararat; propter hoc quod in Isaia diciter, quod filii Sennacherib interfecto patre fugerunt in Ararat: In libro Regum dicitur, quod fugerunt in Armeniam. Sed Jeronimus undecimo libro super Isaiam soluit hoc dicens: Ararat regio in Armenia campestris per quam Araxis fluit incredibilis ubertatis ad radices montis Tauri, qui usque illuc extenditur. Quapropter Ararat non est tota Armenia, sed regio determinata; magna tamen est. Nam Araxes fluvius, à quo Ararat regio nominatur, extenditur à capite suo per iter trium mensium & amplius. *De hoc dubito.* Caput autem ejus est Fons in monte Armeniæ ubi propriè oritur Euphrates ex parte Aquilonis, & Tigris ad aliud latus montis versus Meridiem. In montibus autem Armeniæ testante Scriptura requievit Arca Noe: Sed non in quibuscunque montibus: quoniam non est in istis, ubi *Tria flumina ex eisdem montibus.* oriuntur ista tria flumina magna, sed in altissimo Tauri montis cacumine, ubi Ararat regio est, secundum quod dicit Jeronimus undecimo super Isaiam; Arca in qua liberatus est Noe cessante diluvio non ad montes generaliter Armeniæ, sed ad montes Tauri altissimos, qui Ararat imminent campis. Et prope illos montes est civitas quæ maxima fuit, antequam eum destruxerunt Tartari. Nam fuerunt in ea octingentæ Ecclesiæ Hermenorum. Et in *Frater Willelmus. Vid. sup. in Rubruq.* tempore Fratris Willelmi, cum transivit per eam, non fuerunt nisi duæ parvulæ: Et ibi prope fuerunt Martyrizati Beatus Bartholomæus & Beatus Judas Thaddæus. Et ibi *Bartholomæus. Judas Thadæus.* sunt duæ Prophetiæ. Una est Beati Methodii Martyris, qui fuit de Gente illa. Et plane prophetavit de Ismaelitis: quæ prophetia impleta est in Saracenis. Alius Propheta eorum vocatur Akaton, qui prophetavit de Tartaris & destructione eorum. Dicit enim, quod ab Aquilone veniet Gens Sagittaria, quæ omnes Nationes Orientis subjugabit: Et veniunt in Regnum Occidentis, scilicet ad Constantinopolim, & ibi per Principes Occidentis destruentur. Et tunc convertentur omnes Gentes Christi: & erit tanta pax ubique, quod vivi dicent mortuis: Væ vobis, quod

non vixistis usque nunc. Et Imperator Christianus ponet solium suum in Taurino in Perside. Et Hermeni habent istam prophetiam sicut Evangelium. Et civitas memorata vocatur nunc Naxuan; quæ solebat esse caput Regni: & est versus partes Aquilonares Armeniæ. Nam à festo Sancti Clementis ascendit Frater Willelmus juxta Araxem ubi terminatur versus Aquilonem; & in festo Natalis venit ad illam civitatem; & in Octavis Epiphaniæ recessit ab ea: & per Araxem ivit usque ad caput ejus in secunda Dominica quadragesimæ: & non longe plus est à civitate illa ad ultimum Armeniæ à parte Meridiei, quam ad Aquilonem. Deinde superius ad Orientem sunt montes Alanorum, & Aas, qui sunt Christiani, & recipiunt indifferenter omnes Christianos tam Latinos quàm Græcos: unde non sunt scismatici, & pugnant cum Tartaris; & similiter Alani. Post eos ad Orientem sunt Saraceni, qui vocantur Lelgi, qui similiter propter terra fortitudinem pugnant cum Tartaris.

Nunc Nachchuan.

Alani. Aas.

Lelgi, Saraceni.

Post illos ad Orientem sunt Portæ Caspiæ super Mare Caspium, quas Alexander magnus construxit in concursu Montium. Nam cum voluit expugnare Gentem Aquilonarem non potuit propter illius Gentis ferocitatem & multitudinem, Et, ut dicit Ethicus, stetit per annum unum & menses tres, ut defenderet se ab eis, & ingenuit quod talis pessima Gens fuisset in partibus Aquilonis; & exclamavit ad Deum, ut apponeret remedium, ne mundus destrueretur per eos. Sed, licet non fuit dignus exaudiri, tamen Deus sua bonitate, & propter salutem generis humani, jussit fieri terræ motum maximum, & montes distantes per stadium conjuncti sunt usque ad latitudinem unius Portæ. Et Alexander tunc fecit fundi columnas æreas miræ magnitudinis, & erexit portas & linivit eas bitumine, quod nec igne, nec aqua, nec ferro dissolvi posset, quod acquisivit ex Insulis maris. Nec potuerunt divini aliquo modo nisi per terræ motum: & jam directæ sunt. Nam Frater Willelmus, transivit per medium earum cum Tartaris. Et est ibi civitas quæ vocatur Porta ferrea Alexandri: à qua versus orientem incipit Hircania super Hircanum mare, quod est Caspium, ut superius dictum

Portæ Caspiæ.

Bitumen egregium ex Insulis maris.

Porta ferrea Alexandri.

est. Nam Hircania jacet super littus meridionale illius maris, & extenditur usque ad terminos Indiæ: à cujus Hircaniæ latere meridionali sunt Media & Parthia; sicut prius fuit annotatum. Hæ vero Portæ non sunt Caucasiæ, sed Caspiæ, ut dicit Plinius: nec Caucasiæ sunt Caspiæ. Nam Caucasiæ distant à Caspiis per ducenta milliaria versus mare Ponticum: Et à mari Pontico distant per
[III. i. 56.] centum milliaria circa partes Hiberiæ & Georgiæ. Et ista loca cum montibus interjacentibus vocantur claustra Alexandri, per quæ cohibuit Gentes Aquilonares ne irruerent in terras Meridianas devastando eas. Nam Alexander multa bella gessit cum eis, ut refert Ethicus, & aliquando infra tres dies ceciderunt ex utraque parte multa millia hominum. Alexander tamen magis arte & ingenio vicit, quam armorum potestate. Et cum fuerunt excitati sicut Ursi de cavernis suis, non potuerat eos reprimere per violentiam: Sed Deus juvit per terræ motum & clausuras montium: Nunc autem ruptæ sunt; & diu est quod fractæ sunt, sive terræ motu, seu vetustate. Et considerandum est diligenter de locis istis. Nam Gog & Magog de quibus Ezechiel Prophetat, & Apocalypsis, in hiis locis sunt inclusi. Secundum quod dicit Jeronimus undecimo libro super Ezechielem; Gog Scythica gens trans Caucasum & Mæotim & Caspium mare ad Indiam usque tenduntur. Et à principe Gog, omnes qui subditi sunt Magog appellantur. Et Judæi similiter, quos Orosius & alii sancti referunt exituros. Atque, sicut Ethicus scribit, Alexander inclusit viginti duo Regna de stirpe Gog & Magog, exitura in diebus Antichristi: Qui mundum primo vastabunt, & deinde obviabunt Antichristo, & vocabunt eum Deum deorum; sicut & Beatus Jeronimus confirmat. O quam *necessarium est Ecclesiæ Dei, ut Prelati & viri Catholici hæc loca considerent: non solum propter conversionem Gentium in illis locis, & consolationem Christianorum captivorum ibidem, sed propter persecutionem Antichristi, ut sciatur unde venturus sit, & quando, per hanc considerationem & alias multas.

Gog & Magog in his locis inclusi.

Judæi his locis inclusi.

Antichristus.

**Ut Judæi Christum expectaverunt spectantes, imo Crucifigentes præsentem, & alium sperant: sic artibus ejusdem Satanæ contrariis, Pontificii spectantes & Conspicientes, expectant tamen Antichristum, horrentque venturum, quem præsentem honorant; neque sine Magno iniquitatis mysterio vices idem agit Christi & Diaboli.*

A portis vero Caspiis incipit Mare Caspium extendi in longum ad Orientem & in latum ad Aquilonem. Et est non minus quam Ponticum Mare, ut dicit Plinius: Et habet spacium quatuor mensium in circuitu. Frater vero Willielmus in redeundo ab imperatore: Tartarorum circuivit latus Occidental, & in eundo ad eum perambulavit latus Aquilonare; ut ipse retulit Domino Regi Franciæ, qui nunc est, Anno Domini, 1253. Et a parte Aquilonis habet vastam Solitudinem, in qua sunt Tartari: Et ultra eos sunt multæ Regiones Aquilonares antequam pervenitur ad Oceanum. Et ideo non potest istud Mare esse sinus maris Oceani: quod tamen fere omnes authores scribunt. Sed experientia hujus temporis facta per fratrem Willielmum & homines alios fideles docet quod non venit a Mari, sed fit per flumina magna & multa, quorum congregatione fit hoc mare Caspium & Hircanum.

Frater Willielmus.
Rogerus Bacon vixit tempore Lodovici 9 regis Franciæ.
Oceanus Aquilonaris.
Antiqui antiquati.

Tota vero hæc terra Tartarorum à Tanai usque ad Etiliam fuit Cumanorum, qui vocabantur Cangle: qui omnes sunt deleti per Tartaros. Et tota ista terra vocabatur Albania antiquitus. Et hic sint Canes maximi, ita ut Leones, & tauros perimant: Et homines ponunt eos in bigis & aratris. Deinde ultra Etiliam est tertius principatus Tartarorum: Et destructæ sunt gentes indigenæ ab eis: Et fuerunt Cumani Cangle, sicut prius. Et durat principatus ille à flumine Etilia in Orientem per iter quatuor mensium ex parte meridionali, usque veniatur ad terram principalem imperatoris: Sed ex parte Aquilonari durat per iter duorum mensium & decem dierum. Ex quo patet, quod Cumania fuit terrarum maxima. Nam à Danubio usque ad terram hanc in qua Imperator residet, habitabant Cumani. Qui omnes sunt destructi à Tartaris, præter eos qui fugerunt ad regnum Hungariæ. Et hic principatus habet ab Aquilone primo Majorem Bulgariam; à qua venerunt Bulgari, qui sunt inter Constantinopolin & Hungariam & Sclavoniam. Nam hæc quæ in Europa est minor Bulgaria, habet linguam illorum Bulgarorum qui sunt in majori

Cumani idem qui Cangle, & Albani.
Iter ab Etilia 4. mensium.
Terra principalis Imperatoris.
Cumania maxima terrarum, ubi & Turcomani.
Bulgaria major (quæ hodie Russicum sive Moscoviticum Imperium) tunc temporis Mahometica: quæ jam pridem ad ritus Greco modo Christianos transiit, hodieque tenet.

Bulgaria, quæ est in Asia. Et isti Bulgari sunt pessimi Saraceni. Et hoc est mirabile: quoniam illa terra distat a porta ferrea seu a Portis Caspiis triginta diebus & plus per transversum Solitudinis: Et est in fine Aquilonis. Unde mirum est valde, quod ad eos tam distantes a Saracenis pervenit secta Machometi. Et de hac Bulgaria venit Etilia, de qua dictum est. Post eam ad orientem est terra Pascatur, quæ est magna Hungaria, a qua exiverunt Huni: Qui postea Hungri; modo dicuntur Hungari. Qui colligentes secum Bulgaros, & alias Nationes Aquilonares, sicut dicit Isidorus, Claustra Alexandri ruperunt: Et solvebatur eis tributum usque in Egyptum. Et destruxerunt terras omnes usque in Franciam. Unde majoris potentiæ fuerunt, quam abhuc *sunt Tartari. Et magna pars eorum residet in terra quæ nunc vocatur Hungaria ultra Bohemiam & Austriam, quæ est modo apud latinos regnum Hungariæ. Et juxta terram Pascatur sunt Blaci de Blacia majori: à qua venerunt Blaci in terra Assani inter Constantinopolim & Bulgariam, & Hungariam, & Hungariam minorem. Nam populus illè dicitur nunc a Tartaris Ilac; quod idem est quod Blac. Sed Tartari nesciunt sonare B. literam. A parte vere meridiei Istius Solitudinis Tartarorum est mare Caspium: Et deinde montes Caucasi usque in Orientem. Et extenditur hic principatus ab Etilia usque in Catayam Nigram: unde vocatur Cara Cataia. Et Cara idem est, quod Nigra: Et dicitur Cataia Nigra, ad differentiam alterius Cataiæ, quæ est longe ultra hanc ad Orientem multis regionibus distantem ab ista Cataia Nigra: de qua postea dicitur. Et hæc terra cum sibi adjacentibus est terra imperatoris Tartarorum præcipui, in quibus vagatur semper cum curia sua, ascendendo in æstate ad frigidas regiones; & in hyeme ad calidas. Et hæc Cataia Nigra fuit terra Presbyteri Joannis, seu Regis Joannis; de quo tanta fama solebat esse: & multa falsa dicta sunt & scripta.

Finis Aquilonis.

Pascatur terra, Magna Hungaria.

**Scilicet in notoribus illis Orbis regionibus.*

Blaci, Valachia Ilac.

Mare Caspium. Montes Caucasi.

Cataia Nigra, vel Cara Cataia.

Cataia Nigra fuit Terra Presbyteri Johannis, de quo multa falsa, nec fal-

Hic vero oportet exprimi originem Tartarorum: non solum propter evidentiam distinctionis regionum majorem,

sed propter ipsam Gentem, quæ nunc famosissima est, & subdit mundum pedibus. Sciendum igitur, quod cum bellum fuit Antiochiæ, tunc regnavit in Terra ista Coir Can. Nam in historia Antiochena legitur. Quod Turci miserunt pro succursu contra Francos ad regnum Coir Can, qui tenebat Monarchiam in regionibus Aquilonis, tempore illo, quo capta fuit Antiochia qui fuit de Cara Cataia. Coir vero est nomen proprium: Can est nomen dignitatis; & sonat idem quod Divinator. Nam principes ibi regunt populum per divinationes & scientias, quæ instruunt homines in futuris, sive sint partes Physicæ, ut Astronomia & scientia experimentalis, sive artes Magicæ, quibus totum Oriens est deditum & imbutum. Omnes igitur imperatores Tartarorum vocantur Can: sicut apud nos vocantur Imperatores & Reges. Mortuo vero isto Coir, fuit quidam pastor Nestorinus in terra illa potens & Dominus super populum, qui populus vocatur Naiman; qui erant Christiani, Nestorini. Qui sunt mali Christiani: Et tamen dicunt se esse subjectos Romanæ Ecclesiæ. Et isti Nestorini non solum sunt ibi in Terra Naiman, sed per omnes regiones usque in Orientem sunt dispersi. Iste vero pastor erexit se in Regem; & vocatus est Presbyter & Rex Johannes. Huic Johanni erat frater quidam pastor potens Unc nomine: habens sua pascua ultra fratrem suum per iter trium Septimanarum: Et erat Dominus cujusdam Villæ, quæ dicitur Caracarum: quæ est nunc civitas Imperialis, & major in terra Imperatoris: Et tamen non est ita bona sicut Sanctus Dionysius juxta Parisios in Francia; sicut scripsit frater Willelmus Domino Regi. Et ultra pascua istius circiter duodecim dietas erant pascua Moal, qui erant pauperes homines, & stulti ac simplices sine lege: juxta quos fuerunt alii pauperes qui vocabantur Tartari, similes eis. Mortuo igitur Johanne Rege elevavit se in Regem Unc frater ejus, & vocavit se Can: unde Unc-Can dicebatur: qui misit armenta sua versus terminos Moal. Inter quos Moal erat faber quidam nomine Cingis, furans & rapiens animalia Unc-can. Quo congregante exercitum Cingis

sitate minori transiit fabula ad Abassinos novumque dedit nobis Presbyterum Joannem Africanum, Turci.

[III. i. 57.]

Regnum Coir Can.

Naiman populus.

Caracarum Villa.

Pascua Moal.

Tartari.

Cingis faber.

fugit ad Tartaros: Qui dixit ad eos & ad Moal: Quia sumus sine duce ideo Vicini nostri opprimunt nos. Et factus est Dux eorum, & congregato exercitu irruit super Unc-can, & vicit eum; & factus est princeps in terra, & vocavit se Cingis-can: Et accepit filiam Unc, & dedit eam filio suo in uxorem, ex qua natus est Mangu Can, qui regnum divisit istis principibus Tartarorum, qui nunc regnant & discordant ab invicem. Ad hunc enim Mangu Can fuit frater Willelmus. Et ipse Cingis Can ubique præmittebat Tartaros in pugna. Unde exivit fama Tartarorum: qui fere deleti sunt per crebra bella. Et licet propter hanc causam nos istam Gentem vocemus Tartaros, apud quos est imperium & Dominium: tamen semper sunt Imperatores & principes de gente Moal. Nec volunt vocari Tartari sed Moal: quia primus eorum imperator scilicet Cingis-can, fuit Natione Moal. Unde non habuerunt ad huc ante istos qui nunc regnant nisi tres scilicet Cingis-can, & Ken-can, & Mangu-can. Qui Ken-can fuit filius Cingis, & Mangu filius ejus. Hæc igitur gens Moal est stultissima ab origine prima, & pauperrima: Quæ tamen permissione Divina paulatim omnes Nationes vicinas subjugavit & totam mundi latitudinem in parvo tempore prostravit. Quæ si esset concors primo congressu Ægyptum & Affricam vastaret, ut sic ex omni parte Latinos circundarent. Nam nunc a parte Aquilonis regnant usque in Poloniam. Quia tota Russia est eis subjecta, & tota terra ab Oriente usque ad Danubium, & ultra Danubium, scilicet Bulgaria & Blachia, sunt eis tributariæ: Ita quod usque ad terram Constantinopolitanam tenet eorum Imperium. Et Soldanus Turkiæ, & Rex Armeniæ, & princeps Antiochiæ, & omnes principes Orientis usque in Indiam sunt eis subjecti, præter paucos, qui aut nimis distant, aut habent loca in Montanis tutissima, quæ expugnari non possunt.

Cingis can.
Hocata-can.
Ken-can.
Mangu-can.

Tota Russia Tartaris subdita.

Cataia Nigra. ubi fuit Presbyter Johannes.

Primo igitur in terra ubi imperator moratur est, Cataia Nigra, ubi fuit Presbyter Johannes. Post eam est terra fratris sui ultra per iter trium Septimanarum. Deinde terra Moal; & Tartarorum ultra eos per iter quasi duo

Terra Moal.
Terra Tartarorum.

decem dietarum. Sed tota hæc terra est in qua moratur Imperator vagans per diversa loca. Terra tamen in qua fuerunt Moal, vocatur Ornan Kerule: Et ibi est adhuc Curia Cingis Can. Sed quia Caracarum, cum Regione ejus fuit prima adquisitio eorum; ideo Civitatem illam habent pro imperiali: Et prope illam eligunt suum Can, id est Imperatorem. Deinde post Moal & Tartaros ad Orientem sunt fortes homines, qui vocantur Tangut; qui ceperunt primo Cingis-can in bello: Sed pace facta iterum subjugavit eos. Isti homines habent Boves fortissimos, habentes Candas plenas pilis sicut Equi: Quorum vaccæ non permittunt se Mungi,* nisi cautetur eis. Et si isti Boves vident hominem indutum rubeis, insiliunt in eum volentes interficere. Post istos ad Orientem sunt homines qui vocantur Tebeth: qui solebant comedere parentes suos causa pietatis, ut non facerent eis alia Sepulchra nisi viscera sua. De quibus scribunt Philosophi, ut Plinius, Solinus & alii: Et frater Willelmus testatur in libro suo: ac frater Johannes de Plano Carpini similiter in libro, quem composuit de Tartaris, inter quos fuit Anno Domini, 1246. missus a Domino Papa in legationem ad Imperatorem Tartarorum. Sed quia fuerunt ex hoc facto abhominabiles omni Nationi, ideo jam mutaverunt hunc ritum; & tamen adhuc de ossibus capitum faciunt ciphos, in quibus bibunt propter memoriam parentum suorum. Post istos ad Orientem sunt parvi homines & fusci sicut Hispani, & dicuntur Solangi. Quorum nuncii cum veniunt ad curiam alicujus, habent in manu tabulam de Ebore, in qua inspiciunt cum narrant ea quæ volunt, acsi omnia essent ibi scripta. Et ultra eos est quidam Populus, quorum animalia non appropriant alicui, nec habent custodem. Sed si aliquis indigena vult habere aliquod animal, stat super collem & vociferat sicut vult, & veniunt ad vocem suam, & accipit quod vult. Quod si extraneus veniret, odore suo fugaret omnia, & faceret ea Sylvestria. Et ideo cum homo venit extraneus, claudunt eum in domo, & dant ei necessaria vitæ, donec habeat responsum de eis pro quibus venit,

Ornan Kerule.

Caracarum, Civitas Imperialis.

Tangut. Vaccæ mulcendæ cantu ad Mulgendum.

**Mulgeri.*

Tebeth. Vid. ab Hak. to. 1. *& ap. Vincen. spec. hist.* 1. 32.

Solangi.

Cataia in extremitate Orientis.

nec permittent eum vagari per regionem. Ultra hos est Cataia (quæ Seres dicitur apud Philosophos.) Et est in extremitate Orientis, a parte Aquilonari respectu Indiæ, divisa ab ea per sinum Maris & Montes. Et hic fiunt panni serici optimi, & in magna copia. Unde ab hac terra deferuntur ad alias regiones. Et hic populus aspirat multum per nares: Et sunt optimi Artifices in omni arte. Et sunt boni Medici apud eos in omnibus præterquam de Urina, cujus indicio non utuntur, sed per Pulsum & [III. i. 58.] alia signa optime diindicant: Et bene cognoscunt vires herbarum, & totius medicinæ potestatem. Multi ex eis sunt apud Tartaros. Et istorum Cataiorum moneta vulgaris est charta de bambasio in qua imprimunt quasdam lineas. Nec mirum; Cum Ruteni, qui prope nos sunt, habent pro moneta faciem* Hesperolorum. Et ista Cataia non distat per 120. dietas à terra in qua moratur Imperator. Et in illa terra sunt rupes excelsæ, in quibus habitant quædam creaturæ habentes per omnia formam humanam; non tamen genua flectunt, sed ambulant saltando: sed non sunt longitudinis majoris, quàm cubiti; & vestitur totum corpus crinibus. Et venatores portant cervisiam, & faciunt foveas in rupibus ad modum cyphorum: Et illa animalia veniunt & bibunt cervisiam, & inebriantur, & dormiunt, & sic capiuntur: Et venatores ligant eis manus & pedes, & aperiunt venam in collo, & extrahunt tres vel quatuor guttas sanguinis, & dissoluunt ea, ac permittunt abire. Et ille sanguis est preciosissimus pro purpura.

**Vel Aspreolorum. Descriptio Simiæ.*

Sciendum vero, quod à principio Cataiæ magnæ nigræ usque ad finem Orientis sunt principaliter Idolatræ: sed mixti sunt inter eos Saraceni & Tartari, & Nestoriani, qui sunt Christiani imperfecti, habentes Patriarcham suam in Oriente; qui visitat Regiones, & ordinat infantes in cunabulis ad sacros ordines: quia ipse solus[b] ordinat; & non potest venire ad unum locum nisi quasi in quinquaginta annis. Et ille dicit se habere authoritatem à Romana Ecclesia ab antiquo; & paratus est obedire, si via esset aperta. Et isti docent filios Nobilium Tartarorum

Patriarcha Nestorianorum.

[b] *Sic solus Abuna in Æthiopia ordinat.*

Evangelium & fidem, & alios quando possunt. Sed quia parum sciunt, & sunt malorum morium, ideo Tartari despiciunt eos. Et consecrant in missa unum panem latum ad modum palmæ, & dividunt primo in duodecem partes, secundum numerum Apostolorum; & postea illas partes dividunt secundum numerum populi. Et Sacerdos dat unicuique corpus Christi in manu sua; & tunc quilibet assumit de palma sua cum reverentia. Sed Idolatræ prævalent in multitudine in omnibus hiis Regionibus. Et omnes conveniunt in hoc quod habent Templa sicut nos, & campanas magnas. Et ideo Ecclesia Græcorum & totius Orientis nolunt habere campanas. Ruteni tamen habent & Græci in Cassaria. *Idolatræ.* *Templa.* *Campanæ.*

Omnes Sacerdotes eorum radunt caput & barbam, & servant castitatem ex quo radunt caput: Et vivunt centum vel ducentum in una congregatione. Diebus quibus intrant Templum ponunt duo scamna, & sedent e Regione, chorus contra chorum in terra, habentes libros in manibus, quos aliquando deponunt super illa scamna: & habent capita discooperta quamdiu sunt in Templo legentes in silencio; & nullo modo loquerentur in Templo nisi verba officii sui. Habent etiam in manibus quocunque vadunt quandam cordam centum vel ducentum nucleorum sicut nos Pater noster: & dicunt super hæc verba. On, Majo, Baccan, id est, Deus tu nosti. Hæc sunt communia omnibus Idolatris. Sed tamen Jugres, qui habitant in terra ubi Imperator moratur, differunt ab aliis. Nam alii non ponunt unum Deum, sed plures, & creaturam adorant. Isti vero propter Viciniam Christianorum & Saracenorum ponunt unum Deum. Et sunt optimi scriptores: unde Tartari acceperunt litteras eorum: & illi sunt magni scriptores Tartarorum. Et isti scribunt à sursum in deorsum, & à sinistra in dextram multiplicant lineas & legunt. Tebeth scribunt sicut nos, & habent figuras similes nostris. Tangut scribunt à dextra in sinistram sicut Arabes, sed multiplicant lineas ascendendo. Catai Orientales scribunt cum punctorio, quo pingunt pictores: & faciunt *Rasura.* *Castitas.* *Collegia Sacerdotum.* *Corda nucleorum.* *Jugres.* *Tebeth.* *Tangut.* *Catai Orientalis.*

in una figura plures literas comprehendentes unam dictionem. Et ex hoc veniunt Caracteres, qui habent multas literas simul. Unde veri Caracteres & Philosophici sunt compositi ex literis, & habent sensum dictionum. Et tota terra à Danubio usque in Orientem vocatur apud Antiquos Scythia, à quo Scythæ. Et omnes Regiones Tartarorum sunt de Scythia: & etiam Russia, & totum usque ad Alamaniam.

Chinæi utuntur hodie ejusmodi penicillis, & characteribus Caracteres Philosophici.

And thus much ex quarta parte Compendii Studii Theologiæ F. R. Baconi.

Relations of Vincentius Beluacensis, the most of which hee received from Frier Simon de Sancto Quintino, one of the foure Friers sent by Pope Innocent the Fourth to the Tartars: serving to the illustration of the former.

V.B.Spec.hist. lib. 32. Mat. Michou. l. 2. c. 5. saith two of them went to the Cham: but they were two others sent another way, John de Plano Carpini and his fellow, whose story is in M. Hak. and in the said Vincent. l. 32.

ANno, 1246. Cuyne, who is also called Gog Cham, was advanced to the Imperiall Throne of the Tartars. All their Barons being assembled, placed a golden seat in the midst, whereon they caused him to sit; and set a Sword before him, saying, Wee will, and desire, and command thee to rule over us. He demanded if they were contented, to doe, come, goe, slay as he should command. They answered yea. Then said he, The word of my mouth shall henceforth bee my Sword: and they all consented. After this they spread a Felt on the ground, and set him thereon, saying, Looke upwards and acknowledge God, and looke downe on the Felt whereon thou sittest. If thou shalt governe well, wilt be liberall, just, and honour thy Princes according to their dignitie, thou shalt reigne magnificent, and the whole World shall be subject to thy Dominion, and God will give thee all thy hearts desire; if otherwise thou shalt bee miserable and so poore, that the Felt shall not bee left thee whereon thou sittest. This done, they set his Wife with him on the Felt: and lifted them up both so sitting, and proclaimed them Emperour and Empresse of the

Tartars. After which they brought before him infinite store of Gold, and Silver, and Gemmes, with all which remayned to Chagadan, who distributed what he pleased, and reserved the rest. Then began they to drinke untill night after their manner; and afterward sodden flesh came in Carts without Salt, and amongst foure or five they distributed a joynt thereof. They call him Can, concealing his proper name, and he boasts himselfe the Sonne of God. He hath a Prince in the Confines of Persia, called Baioth Noy (Noy, signifieth his dignitie, Baioth, is his name) which hath subdued the Countries of Christians and Saracens to the Mediterranean Sea. Another called Corenzam remayneth in the West Frontiers with threescore thousand under him. The greatest Prince is Bathoth, who hath under him one hundred and threescore thousand Tartars, and foure hundred and fiftie thousand Christians and others. The Chams forces are innumerable.

Others call him Ocodai Can.

[III. i. 59.]

Bathu.

Anno Dom. 1247. Frier Ascelinus sent by the Pope, came into the Campe of the Tartars with other Friers Preachers: where the Captayne Baioth-noy, by Messengers demanded, whose Messengers they were. Frier Asceline answered for them all, I am the Messenger of the Lord Pope, who amongst Christians is greater than any man, reputed a Father and Lord. They replyed, how proudly doe yee say your Pope is greater then any? Knowes he not that the Cham is Son of God, and Baioth-noy and Batho are his Princes? Ascelinus answered, the Pope knowes not them, but heares that the Tartars have comne out of the East, and have destroyed infinite multitudes. And had he knowne the names of Cham or his Princes, he would not have omitted their names in the Letters which we bring. But beeing grieved for the slaughters of so many, especially Christians, with the advice of his Brethren the Cardinals, he hath sent us to the next Tartarian Armie we could find, to exhort the Generall thereof to cease such attempts, and to repent of that which they have done. The Messengers went

and came divers times betwixt, every time in change of Garments, and were very sollicitous for Gifts and Presents which the Friers had none to give. And besides they denyed to performe the Ceremonies of kneeling to Baioth-noy, lest they should thereby intimate a subjection of the Pope to the Tartars: whereupon hee consulted to put them all foure to death, to which a Messenger sent from the Great Cham would not consent. The Friers only would put up their hoods and bow the head: whereat a Tartar asked whereas you Christians adore stockes and stones, that is Crosses imprinted on them: why doe you refuse to doe so to Baioth-noy, whom Cham the Sonne of God hath commanded to be adored. Ascelinus answered, Christians adore not stockes and stones, but the signe of the Crosse thereon, for his sake which dyed on a Crosse, adorning it with his members as precious Jewels and consecrating it with his bloud, purchasing thereby our salvation. So cannot wee doe to your Lord. Baioth-noy sent them word, that hee would send them with their Letters to the Cham, which they refused. Then he sent for the Letters which were translated first into Persian, and thence into the Tartar Language. Hee held them there with many Trickes and Illusions, many weeks with hard fare and ill usage. And after much adoe he returned with Baioth-noys answer, having first had a Messenger with Letters from the Cham.

The foure were Ascelinus, Alberike, Alexander, and Simon.

See a like distinction of Ethnikes, Aug. in Psal. 113.

BAioth-noys Letter was this to the Pope. The word of Baioth-noy. Pope, know this; thy Messengers came and brought thy Letters to us. Thy Messengers spake great words; we know not whether thou gavest them so in charge, or whether they spake it of themselves. In thy Letters thou hadst written; yee kill slay, and destroy many men. The precept of God stable and firme, who containeth the face of the whole world, unto us is this. Whosoever shall heare the Statute on their owne Land, let them yeeld Water and Patrimonie,

and let them deliver power to him which contayneth the face of the whole World. But whosoever will not heare the Precept and Statute, but shall doe otherwise, let them be rooted out and destroyed. Now we send to you touching that Statute and Precept. If yee will yeeld Water and Patrimonie on our Land, it is meet that thou Pope thy selfe in thine person come to us, and to him which contayneth the face of the whole Earth: and if thou wilt not heare the stable Precept of God and of him which contayneth the face of the whole Earth, wee know not, God knowes. It is meet that before thou commest, thou sendest Messengers, and that thou signifiest to us whether thou commest or no; whether thou wilt compound with us, or be Enemie. And send an Answere of the Precept quickly to us. This Precept by the hands of Aybeg and Sargis, we have sent in the moneth of July, the twentieth day of the Moone. In the Territorie of the Castle Sitiens.

THe Copie of the Chams Letters to Baioth-noy. By the Precept of the living God Cingis-cham the Sonne of God, sweete and venerable saith, that God is high over all, hee is God immortall, and upon Earth Cingis-cham, is Lord alone. Wee will that this come into every place to the hearing of all, to the Provinces obeying us, and to the Provinces, obeying against us. It is therefore meete that thou O Baioth-noy excite them and make it knowne to them, that this is the commandement of the living and immortall God: that thou also incessantly make knowne thy desire touching this, and notifie my commandement in all places, where a Messenger may come. And whosoever shall gainsay thee shall be hunted, and his Land shall be wasted. And I assure thee, that whosoever shall not heare this my Mandate, shall bee deafe; and whosoever shall doe according to this my judgement, knowing peace and not doing it, shall be lame. Let this my Ordinance come to the knowledge of all. Whosoever shall heare

and neglect to observe it shall be destroyed and slaine. Manifest this O Baioth-noy. And whosoever desireth the profit of his House, and will serve us, shall bee saved and honoured. And whosoever shall contradict, studie thou to correct them at thine owne pleasure.

[III. i. 60.] *V. Bel. l.* 32. *c.* 90. **This seemes to be that Sartach in Rubruq. Ercalthays pretended Letter in Vincent. c.* 91.

Unto Lewis the French King were sent certayne Messengers from a great man, called Ercalthay*; and there was present Frier Andrew of Lontumel a Dominican, who knew David the chiefe of them, having seene him in the Armie of the Tartars. These brought Letters in Persian and Arabike Letters. They reported also that a great King of the Tartars called Cham was become a Christian, with most of his followers. And now the said Ercalthay had received Baptisme and was come forth from Cham with a great Armie to advance the Christian Faith, and to destroy the Adversaries thereof; and much desired the French Kings love. They thought also that the said Ercalthay would the next Easter besiege Baldach. These told the King also of the Tartarian Affaires. Whereupon he sent Messengers with Letters and Jewels to Ercalthay, with a Tent or Chappell of Scarlet fairely embroydered, with the Storie of the Passion, with Ornaments thereto and things fitting for Divine Service, with a piece of the wood of the Holy Crosse, exhorting him to proceed in the Faith. The Messengers were the foresaid Frier Andrew with two other Friers and two Clerkes. Transcripts of all were sent into France.

Chap. III.

Relations touching the Tartars, taken out of the Historie of R. Wendover*, and Mat. Paris: with certayne Epistles of the same subject.

*Hee was Author of a great part of that history, which is wholly ascribed to Paris by the most.

ANno 1239. the Tartars, inhumane Nations, which had made great slaughters, and had with hostile forces invaded the borders of Christendome, in the greater Hungarie were vanquished and most of them slaine, beeing encountred by five Kings, Christians and Saracens, herein confederate. After which the King of Dacia and the King of Hungarie caused the Confines (before by the Tartars brought in manner to a Wildernesse) to bee inhabited by Christians, which they sent thither. Of which out of Dacia alone went more than fortie ships.

Dacia is here, as often by later Authours corruptly taken for Denmarke. The Dacia of the ancients comprehended Transilvania, Walachia, and Moldavia.

Anno 1240. the detestable people of Satan, to wit, an infinite number of Tartars brake forth from their Mountayne-compassed, and Rocke-defended region, like Devils loosed out of Hell (that they may well be called Tartarians, as Tartareans) and like Grashoppers covering the face of the Earth, spoyling the Easterne Confines with fire and Sword, ruining Cities, cutting up Woods, rooting up Vineyards, killing the people both of Citie and Countrey. And if they spared any, they used them in the fore-front of their battels to fight against their Allies, that if they were therein faint or fayned, themselves at their backes might kill them: if otherwise it was without reward. They are rather Monsters then men, thirsting and drinking bloud, tearing and devouring the flesh of Dogges and Men; clothed with Oxe-hides, armed with Iron Plates; in stature thicke and short, well set, strong in bodie; in Warre invincible, in labour infatigable, behind unarmed; drinking the bloud of their beasts for Dainties, &c. These Tartars of detestable memory, are thought to be descended of the ten Tribes

A Calvish conceit. See Brierwood and my Pilgr. l. 4. c. 2. & l. 5. c. 14.

which went away (forsaking the Law of Moses) after the golden Calves; whom Alexander the Macedon sought to inclose in the Caspian hils; to which labour, exceeding humane power, hee invoked the assistance of the God of Israel, and the tops of the hils joyned together, and the place became inaccessible and impassible. And though it be doubtfull, because they use not the Hebrew Tongue, nor Law of Moses, nor are governed by any Lawes; yet is it credible, that as their hearts then in Moses government were rebellious, Reprobately-sensuall and Idolatrous, so now more prodigiously their heart and Language is confounded, and their life immane and beastly inhumane. They are called Tartars of a certayne River called Tartar, running alongst their hils.

Anno 1241. that inhumane and brutish, lawlesse, barbarous and savage Nation of Tartars, horribly spoyling the North and North-east parts of the Christians, caused great feare and horrour over all Christendome. For they had now brought in manner to a Wildernesse, Frisia, Gothia, Polonia, Bohemia, and both Hungarias, the most part of the Princes, Prelates and people beeing fled or slaine; as by this Letter appeareth.

TO the Beloved and alway worthy to be beloved Lord, our Father in Law, the Illustrious Prince the Duke of Brabant, H. by the grace of God Earle of Loraine, Palatine of the Saxons, his humblest service. The perills foretold in holy Scripture, now breake forth because of our sinnes. For a certaine cruell and innumerable people, savage and lawlesse, invadeth and possesseth the Confines next bordering to us, and are now come to Poland, many other Lands being passed and peoples destroyed. Whereof aswell by our owne Messengers, as by our beloved Cousin the King of Bohemia, we are fully certified and are invited speedily to succour and defend the faithfull. For we know for certayne that about the Octaves of Easter, the Tartarian Nation will invade cruelly and forcibly the Lands of

the Bohemians, and if not prevented, will there perpetrate unheard-of slaughter. And because our next neighbours house is now on fire, and the next Countrey lieth open to waste, and some are alreadie wasted, we earnestly and pitifully entreat the ayde and counsell of God and of our neighbour-brethren for the universall Church. And because delay is full of danger, with all our hearts we beseech you, that you make all possible speed to arme as well for your as our deliverance, making strong preparations of store of Souldiers; diligently exciting the noble, mightie and couragious, with the people subject to them, that yee may have them in readinesse, when we shall next direct our Messengers to you. And we, by the ministerie of our Prelates, Preachers, and Minors, cause the Crosse, (because the businesse belongs to him which was crucified) to be generally preached, fasts and prayers to be appointed, and our Lands in common to be called to the warre of Jesus Christ. Hereto wee adde that a great part of that detestable Nation, with an other Armie adjoyned to them, wasteth Hungaria with unheard-of tyrannie, insomuch that the King is said to have retayned but a small part to himselfe. And to speake much in few words, the Church and People of the North is so oppressed and brought to such Straits, as it never was so scourged since the World began. Dated the yeere of grace 1241. on the day on which is sung Lætare Jerusalem. [III. i. 61.]

Crusados against the Tartars.

And this was the Letters sent to the Bishop of Paris by the Duke of Brabant. The like was written by the Arch-bishop of Cullen to the King of England. Therefore for this grievous tribulation, and for the discord betwixt the Pope and the Emperour, so hurtfull to the Church, there are appointed fasts and prayers, with larger Almes in divers Regions, that our Lord being pacified with his people, who as a magnificent triumpher is as strong in a few as in many, may destroy the pride of the Tartars. The French Kings mother, Queene Blanch, with deepe sighs and plentifull teares spake hereof to her sonne. What shall we doe my dearest sonne about this

A devout Queene and a Saint King.

lamentable event, the terrible rumour whereof is comne to our Confines? generall destruction of us all and of holy Church hangs over our times by the impetuous invasion of the Tartars. The King with mournfull voice, not without the Spirit of God, answered: The heavenly comfort, Mother, exalt us; and if they come on us, either we shall send againe those Tartarians to their Tartarean places whence they came; or they shall exalt us to Heaven.

Divine apophthegme.

Emperour Fr. 2. this Letter to King Henr. 3.

THe Emperour certified hereof, wrote to the Princes, and especially to the King of England in this forme. Frederike Emperour &c. to the King of England greeting. Wee cannot conceale, though it somwhat lately came to our eares, but give you notice of a thing which concerneth the Roman Empire (as prepared to the preaching of the Gospell) & all zealous Christian Kingdoms in the World, threatning generall destruction to all Christendom. A barbarous Nation hath lately come from the Southerne * Region, which had long layne hid under the torrid Zone, and after towards the North by force possessing Regions long remayning is multiplied as the Canker worme, called Tartars wee know not of what place or originall; not without the fore-seene judgement of God is reserved to these last times, to the correction and chastisement of his people, God grant not losse of all Christendom. A publike destruction hath therefore followed, the common desolation of Kingdomes, and spoile of the fertile Land, which that wicked people hath passed thorow, not paring sexe, age, or dignitie, & hoping to extinguish the rest of mankind, whiles it alone goeth about to domineere and reigne every where by their immense and incomparable power and number. Now all things which they have beene able to set eye on being put to death and spoyle, leaving universall desolation behind them, these Tartarians (yea Tartareans) when they had come to the well peopled Colonie of the Cumani (prodigall of their lives, having Bowes their most familiar Armes, with Darts and Arrowes which they continually

**An errour, as usually such shadowes attend fame: like the former of inclosed Iewes. And indeed the Tartars were so base and so remote, that till they like Nilus over-flowed the Earth, they were unknowne, yea, then also; their sudden storms, and unknowne originall adding to that terrour, with which they then amazed, and withall affrighted the World, as these Letters testifie.*

use and are stronger in the armes then other men) they utterly overthrew them, and with bloudy sword killed all which escaped not by flight. Whose neighbourhood scarcely warned the Rutheni not farre distant to take heed to themselves. For they suddenly flie thither, to prey and spoyle as the wrath of God and lightning hurles it selfe, and by their sudden assault and barbarous invasion take Cleva the chiefe Citie of the Kingdome; and all that noble Kingdome was wasted to desolation, the Inhabitants being slayne. Which yet the neighbouring Kingdome of the Hungarians who should have taken warning, neglected: whose sluggish King too secure, being required by the Tartars messengers and letters, that if he desired that he and his should live, he should hasten their favour by yeelding himselfe and his Kingdom; yet was not hereby terrified and taught to fortify against their irruptions: but they ignorant or insolent contemners of their enemies, secure in their enemies approach, trusting in the native fortification of the place, unexpectedly compassed and oppressed at unawares by them entring like a whirlewind, opposed their Tents against them. And when the Tartars Tents were five miles from the Hungarian, the Tartarian fore-runners in the dawning of the morning, rushed suddenly and compassed the Hungarians, and first slaying the Prelates and chiefe men, killed an infinite number, with such unheard-of slaughter as scarcely is recorded ever to have hapned in one battell. The King hardly escaped by flight on a swift Horse, which fled with a small companie to the brotherly portion of the Hyllirian Kingdome, there to be protected; the Enemie possessing the Tents and spoyles. And now wasting the nobler and greater part of Hungarie beyond Danubius, consuming all with fire and sword, they threaten to confound the rest, as by the venerable Bishop Vatiensis the Ambassadour of the said Hungarian King, notice is given to our Court first as he passed, being destined to the Roman Court. Wee are also hereof fully certified by the Letters of our deare sonne Conrade, elect King of Romans alway

Augustus, and heire of the Kingdome of Jerusalem; and
[III. i. 62.] of the King of Bohemia, the Dukes of Austria and Bavaria; by the Messengers words also instructed experimentally of the Enemies neerenesse. Nor could wee learne these things without great griefe. Truly, as the report goeth, their undetermined damnable Armie, by our Lords sufferance, hath proceeded divided purposely in three parts. For one being sent by the Pructeni, and entring Poland, the Prince and Duke of that Land were slayne by them, and after that all the Region spoyled. The second hath entred the bounds of Bohemia, and being entred hath made stay, the King manly opposing himselfe. The third hath runne thorow Hungaria, bounded by Austria. Whence the feare and trembling having beginning from furie, doe excite and invite all; necessitie urgeth to withstand them, the danger being neere; the generall destruction of the world, and specially of Christendome, calls for speedie helpe and succour. For this People is brutish, and without law ignorant of humanitie: yet followers, and hath a Lord whom it obediently observeth and worships, and calls, The God of the earth. The men are of short stature, but square and well set, rough and couragious, at the becke of their Leader rushing on any difficulties: have broad faces, frowning lookes, horrible cries agreeing to their hearts. They weare raw Hides of Oxes, Asses, or Horses, with Iron plates sewed on for defensive Armes hitherto: but now, with griefe we speake it, out of the spoiles of conquered Christians, they are more decently armed, that in Gods anger wee may be the more dishonourably slayne by our owne weapons. They are also furnished with better Horses, fed with daintier fare, adorned with fairer rayment. The Tarters are incomparable Archers; carrie sewed skins artificially made, by which they passe Rivers and waters without losse. When food fayles, their Horses are said to be content with barkes and leaves of Trees, and roots of Herbs: whom yet they finde swift and hardy. And we fore-seeing all those things, often by

Letters and Messengers are mindfull to request your excellence, as also other Christian Princes, earnestly solliciting and warning, that peace and love may flourish amongst Rulers, and discord being appeased (which often endamage Christendome) agreeing together to set stay to them which have lately shewed themselves; forasmuch as fore-warned are fore-armed, and that the common enemies may not rejoyce, that to prepare their wayes, so great dissentions breake forth amongst Christian Princes. Oh God, how much and how often would wee have humbled our selves, doing the utmost that the Roman Bishop might have surceased from the scandall of dissention against us, which is gone thorow the World; and would more temperately have revoked his passions from impetuous rashnesse, that wee might bee able to quiet our subjects by right, and rule them more peaceably; nor that he would protect those Rebels, the greatest part of which is by him fostered: that things being setled, and the Rebels awed against whom wee have wasted much treasure and labour, our power might bee advanced against the common Enemies. But Will being to him for a Law, not ruling the slipperie running of his tongue, and disdayning to abstayne from manifold dissention which he hath attempted; by his Legats and Messengers hee hath commanded the Crosse to be published against mee the Arme and Advocate of the Church, which hee ought to have exercised against the tyrannie of the Tartars or Saracens, invading and possessing the Holy Land, whiles our Rebels insult and consult grievously against our honour and fame. And now that our greatest care is to free our selves from domestike and familiar Enemies, how shall wee also repell Barbarians? seeing that they by their spies which every where they have sent before, they (howsoever directed without Divine Law, yet well trayned in Martiall stratagems) know the publike discord, and the unfortified and weaker parts of the Lands: and hearing of the heart-burning of Kings, and the strife of Kingdomes, are more encouraged and

The Pope to have his will against the Emperour, exposeth Christian Princes to mutuall quarrels, which he should have opposed to the Tartars, never ceasing till he had ruined that Familie and the Empire. Tartar Spies.

animated, O how much doth triumphing courage adde to strength? Wee will therefore by Gods providence converted, apply our strength and industrie to both, that wee may drive away the scandall domesticall and barbarous on this side and on that, from the Church. And we have expressely sent our deare sonne Conrade, and other Princes of our Empire, that they may powerfully withstand the assaults of our barbarous Enemies, and represse their entrie. And heartily wee adjure your Majestie in behalfe of the Common necessitie, by our Lord Jesus Christ, that taking heed to your selfe, and to your Kingdome (which God keepe in prosperitie) with instant care and provident deliberation, you diligently prepare speedy ayds of strong Knights, and other armed men and Armes: this we require in the sprinkling of the bloud of Christ, and the league of *affinitie in which wee are joyned. And so let them be ready with us manfully and providently to fight for the deliverance of Christendome, that against the Enemies now proposing to enter the confines of Germanie, as the Gate of Christendome, by united forces victorie to the praise of the Lord of Hosts may be obtayned. Neither let it like you to passe over these things with dissimulation, or to suspend them by deferring. For if (which God forbid) they invade the Germane confines without obstacle, let others looke for the lightnings of a sudden tempest at the doores; which we beleeve to have hapned by Divine Judgement, the world being diversely infected, the love of many waxing cold (by whom faith ought to be preached and conserved) and their pernicious example stayning the world with Usuries, and divers other kinds of Simonie and Ambition. Let your Excellency therefore provide; and whiles the common enemies are outragious in the neighbour Regions, wisely consult to resist them: because they have comne out of their Lands with this intent, not regarding the perils of life, that they might subdue to them (which God avert) all the West, and may pervert and subvert the Faith and Name of Christ. And in respect of unexpected

*This Emperor Fred. 2. married Isabel Sister to K. Heur. 3.

victorie, which hitherto by Gods permission hath followed them, they are growne to that exceeding madnesse, that now they thinke they have gotten the Kingdoms of the World, and to tame and subject Kings and Princes to their vile services. But wee hope in our Lord Jesus Christ, under whose Standard wee have hitherto triumphed, being delivered from our Enemies, that these also which have broke forth of their Tartarean seats, their pride being abated by opposed forces of the West, these [III. i. 63.] Tartars shall be thrust downe to their Tartara (or Hell). Nor shall they boast to have passed so many Lands, overcome so many peoples, perpetrated so many mischiefes unavenged, when their unwarie Destinie, yea Sathan, shall have drawne them to the conquering Eagles of puissant Imperiall Europe to their deaths. Where Germanie voluntarily raging and prone to Armes, France the mother and nurse of Soulderie, warlike and daring Spaine, fertile England potent in men and a furnished Navie. Almaine full of impetuous Warriours, Strip- *Dacia navalis.* strong Denmarke, untamed Italie, Burgundie ignorant of Peace, unquiet Apulia; with the Pyraticall and invincible Iles of the Greeke, Adriaticke and Tyrrhene Seas, Creet, Cyprus, Sicil, with the Sea neighbouring Ilands and Regions, bloudie Ireland, with nimble Wales, marishie Scotland, Icie Norway, and every Noble and famous Region in the West, will cheerfully send their choise Soulderie under the Colours of the quickning Crosse, which and not onely rebellious men but adverse Devils dread. Dated in our returne after the yeelding and depopulation of Faventia, the third of July.

Some (Papalines) suspected that the Emperour had *Malice mad.* hatched this Tartar-pestilence like Lucifer or Antichrist, to get the Monarchie of the world and to subvert Christianity, and that the secret Counsels and waylesse wayes of the Tartars were fraught with Imperiall Counsels. For they conceale their Language, varie their Armes, and if one be taken, knowledge of them or their purpose can by no tortures be extorted from him.

And where (say they) should they lurke, in which of the Climats till this time? whence their so secret and fraudulent Conspiracie? They are Hircans and Scythians, savage blood-suckers, who with the confederate Cumani, through the Emperours devise, have overthrowne the King of Hungarie, to make him seeke shelter under the Imperiall wings, and doe him homage, &c.

Selib. 8. *c.* 6. & 4. Needs must they goe whom the Devill drives: or how else but by mad malice, and furious faction, or an Anti-christian mist, could such impossibilities have beene conceived? Of their driving the Turkes and the Choerosmines out of Persia is else-where spoken. Of the Popes entertainment of the Tartarian Messengers, Anno 1248. close Conferences with them and gifts to them, with divers other discourses in the said author or Authors, I omit. Onely this Epistle following, as containing both the strange adventures of an Englishman, and his relations of the Tartars from better experience, I could not but adde heere, making so much to the Readers purpose and ours. It was written by one Yvo of Narbone a Clergie man, which being accused of Heresie to Robert de Curzun the Popes Legat, fled, and lived one while with the Patarines, another with the Beguines, and at last writ this letter containing a discourse of his travels amongst them in Italie and Germanie. He begins Giraldo Dei gratia Burdegalensi Archiepiscope, Yvo dictus Narbonensis suorum olimnovissimus Clericorum, salutem, &c. and after some premisses of the Patarines, and Beguines (too long for this place) hee proceeds; Hoc igitur & multis aliis peccatis inter nos Christianos emergentibus iratus Dominus, &c. In English, Our Lord therefore being angry with this and other sinnes falling out amongst us Christians, is become as it were a destroying enemie.

YVO OF NARBONNE

A.D. 1243.

Part of an Epistle written by one Yvo of Narbona unto the Archbishop of Burdeaux, containing the confession of an Englishman, as touching the barbarous demeanour of the Tartars, which had lived long among them, and was drawne along perforce with them in their expedition against Hungarie: Recorded by Matthew Paris in the yeare of our Lord 1243.

THe Lord therefore being provoked to indignation, by reason of this and other sinnes committed among us Christians, is become, as it were, a destroying enemy, and a dreadfull avenger. This I may justly affirme to bee true, because an huge Nation, and a barbarous and inhumane people, whose Law is lawlesse, whose wrath is furious, even the rod of Gods anger, overrunneth, and utterly wasteth infinite Countries, cruelly abolishing all things where they come, with fire and sword. And this present Summer, the foresaid Nation, being called Tartars, *Neustat.* departing out of Hungarie, which they had surprised by treason, layd siege unto the very same Towne, wherein I my selfe abode, with many thousands of Souldiers: neither were there in the said Towne on our part above Fifty men of warre, whom, together with twenty Crosse-bowes, the Captaine had left in Garrison. All these, out of certaine high places, beholding the enemies vaste Armie, and abhorring the beastly cruelty of Antichrist his complices, signified forthwith unto their Governour the hideous lamentations of his Christian subjects, who suddenly being surprised in all the Province adjoyning, without any difference or respect of condition, Fortune, sexe, or age, were by manifold cruelties, all of them destroyed: with whose carkesses, the Tartarian chieftaines, and their brutish and savage followers, glutting themselves, as with delicious cates, left nothing for vultures but the bare bones. And a strange thing it

is to consider, that the greedy and ravenous vultures disdained to pray upon any of the reliques, which remained. Old and deformed Women they gave, as it were for daylie sustenance, unto their Canibals: the beautifull devoured they not, but smothered them, lamenting and scritching, with forced and unnaturall ravishments. Like
[III. i. 64.] barbarous miscreants, they quelled Virgins unto death, and cutting off their tender paps to present for dainties unto their Magistrates, they engorged themselves with their Bodies.

Howbeit, their spials in the meane time discrying from the top of an high mountaine the Duke of Austria, the King of Bohemia, the Patriarch of Aquileia, the Duke of Carinthia, and (as some report) the Earle of Baden, with a mighty power, and in battell aray, approching towards them, that accursed crew immediatly vanished, and all those Tartarian Vagabonds retired themselves into the distressed and vanquished land of Hungarie; who as they came suddenly, so they departed also on the sudden: which their celeritie caused all men to stand in horrour and astonishment of them. But of the said fugitives, the Prince of Dalmatia tooke eight: one of which number the Duke of Austria knew to bee an Englishman, who was perpetually banished out of the Realme of England, in regard of certaine notorious crimes by him committed. This fellow on the behalfe of the most tyrannicall King of the Tartars, had beene twise, as a messenger and Interpreter, with the King of Hungarie, menacing and plainely fortelling those mischiefes which afterward happened, unlesse he would submit himselfe and his Kingdome unto the Tartars yoke. Well, being allured by our Princes to confesse the truth, he made such oathes, and protestations, as (I thinke) the Devill himselfe would have beene trusted for. First therefore hee reported of himselfe, that presently after the time of his banishment, namely, about the thirtieth yeare of his age, having lost all that he had in the Citie of Acon at Dice, even in the midst of Winter, being compelled by

ignominious hunger wearing nothing about him but a shirt of sacke, a paire of shooes, and a haire cap onely, being shaven like a foole, and uttering an uncoth noyse as if hee had beene dumbe, he tooke his journey, and so travelling many Countries, and finding in divers places friendly entertainment, he prolonged his life in this manner for a season, albeit every day by rashnes of speech, and inconstancy of heart, hee endangered himselfe to the Devill. At length, by reason of extreame travaile, and continuall change of ayre and of meates in Caldea, hee fell into a grievous sicknesse, insomuch that he was weary of his life. Not being able therefore to goe forward or backward, and staying there a while to refresh himselfe, hee began (being somewhat learned) to commend to writing those wordes which he heard spoken, and within a short space, so aptly to pronounce and to utter them himselfe, that he was reputed for a native member of that Countrie: and by the same dexteritie he attained to manie Languages. This man, the Tartars having intelligence of by their spies, drew him perforce into their societie: and being admonished by an oracle or vision, to challenge dominion over the whole earth, they allured him by many rewards to their faithfull service, by reason that they wanted Interpreters. But concerning their manners and superstitions, of the disposition and stature of their bodies, of their Countrie and manner of fighting, &c. he protested the particulars following to be true: namely, that they were above all men, covetous, hastie, deceitfull, and mercilesse: notwithstanding, by reason of the rigour and extremitie of punishments to be inflicted upon them by their superiours, they are restrained from brawlings, and from mutuall strife and contention. The ancient founders and fathers of their tribes, they call by the name of Gods, and at certaine set times they doe celebrate solemne Feasts unto them, many of them being particular, and but foure onely generall. They thinke that all things are created for themselves alone. They esteeme it none offence to

exercise cruelty against rebels. They be hardy and strong in the breast, leane and pale-faced, rough and huffe-shouldred, having flat and short noses, long and sharpe chinnes, their upper jawes are low and declining, their teeth long and thin, their eye-browes extending from their fore-heads downe to their noses, their eyes inconstant and blacke, their countenances writhen and terrible, their extreame joints strong with bones and sinewes, having thicke and great thighes, and short legs, and yet being equall unto us in stature: for that length which is wanting in their legs, is supplyed in the upper partes of their bodies. Their Countrey in old time was a land utterly desert and waste, situated farre beyond Chaldea, from whence they have expelled Lyons, Beares, and such like untamed beasts, with their bowes, and other engines. Of the hides of beastes being tanned, they use to shape for themselves light, but yet impenetrable armour. They ride fast bound unto their Horses, which are not very great in stature, but exceedingly strong, and maintained with little provender. They use to fight constantly and valiantly with Javelins, maces, battle-axes, and swords. But especially they are excellent Archers, and cunning warriers with their bowes. Their backs are sleightly armed, that they may not flee. They withdraw not themselves from the combate, till they see the chiefe Standerd of their Generall give backe. Vanquished, they ask no favour, and vanquishing, they shew no compassion. They all persist in their purpose of subduing the whole world under their owne subjection, as if they were but one man, and yet they are moe then millions in number. They have 60000. Courriers, who being sent before upon light Horses to prepare a place for the Armie to incampe in, will in the space of one night gallop three dayes journey. And suddenly diffusing themselves over an whole Province, and surprising all the people thereof unarmed, unprovided, dispersed, they make such horrible slaughters, that the King or Prince of the land invaded, cannot finde people sufficient to wage battell against them, and to

withstand them. They delude all people and Princes of regions in time of peace, pretending that for a cause, which indeed is no cause. Sometimes they say that they will make a voyage to Collen, to fetch home the three wise Kings into their owne Countrey; sometimes [III. i. 65.] to punish the avarice and pride of the Romans, who oppressed them in times past; sometimes to conquer barbarous and Northern nations; sometimes to moderate the furie of the Germans with their owne meeke mildnesse; sometimes to learne warlike feates and stratagems of the French; sometimes for the finding out of fertile ground to suffice their huge multitudes; sometimes againe in derision they say, that they intend to goe on Pilgrimage to Saint James of Galicia. In regard of which sleights and collusions certaine undiscreet Governours concluding a league with them, have granted them free passage thorow their Territories, which leagues notwithstanding being violated, were an occasion of ruyne and destruction unto the foresaid Governours, &c.

To the Reader.

I Found this Booke translated by Master Hakluyt out of the Latine. But where the blind leade the blind both fall: as here the corrupt Latine could not but yeeld a corruption of truth in English. Ramusio, Secretarie to the Decemviri in Venice, found a better Copie and published the same, whence you have the worke in manner new: so renewed, that I have found the Proverbe true, that it is better to pull downe an old house and to build it anew, then to repaire it; as I also should have done, had I knowne that which in the event I found. The Latine is Latten, compared to Ramusios Gold. And hee which hath the Latine hath but Marco Polos Carkasse, or not so much, but a few bones, yea, sometime stones rather then bones; things divers, averse, adverse, perverted in manner, disjoynted in manner, beyond beliefe. I have seene some Authors maymed, but never any so mangled and so mingled, so

present and so absent, as this vulgar Latine of Marco Polo; not so like himselfe, as the three Polos were at their returne to Venice, where none knew them, as in the Discourse yee shall find. Much are wee beholden to Ramusio, for restoring this Pole and Load-starre of Asia, out of that mirie poole or puddle in which he lay drowned. And, O that it were possible to doe as much for our Countriman Mandevill, who next this (if next) was the greatest Asian Traveller that ever the World had, & having falne amongst theeves, neither Priest, nor Levite can know him, neither have we hope of a Samaritan to releeve him. In this I have endevoured to give (in what I give) the truth, but have abridged some things to prevent prolixitie and tautologie in this so voluminous a Worke, leaving out nothing of substance, but what elsewhere is to be found in this Worke: and seeking rather the sense then a stricter verball following our Authours words and sentence. As for the Chapters I find them diversly by divers expressed, and therefore have followed our owne method.

Chap. IIII.

The first Booke of Marcus Paulus Venetus, or of Master Marco Polo, a Gentleman of Venice, his Voyages.

§. I.

The Voyages of Master M. Nicolo and M. Maffio from Constantinople to the Great Can, and their comming home to Venice: their second Voyage with the Authour and returne.

**Of Baldwins conquering of Constantinople and the Empire of the Latines there, Ramusio hath given a long discourse: see also Knolles Turkish Historie: & sup. tom. 1. l. 8. c. 6.*

IN the time of Baldwin Emperour of Constantinople,* where usually remayned a Magistrate of Venice, called Messer lo Dose, in the yeare of our Lord 1250. Master Nicolo Polo, Father of Master Marco, and M. Maffio his Brother, Noble, Honourable and Wisemen of Venice, beeing at Constantinople with store of

Merchandize, kept many Accounts together. At last they determined to goe into the Great (or Euxine) Sea, to see if they could increase their stocke, and buying many faire and rich Jewels. They departed from Constantinople and sayled by the said Sea to a Port called Soldadia:* from whence they travelled after by Land to the Court of a great Lord of the Tartars, called Barcha, who resided in the Cities of Bolgara and Assara, and was reputed one of the most liberal and courteous Princes that ever had beene amongst the Tartars. He was very well pleased with their comming, and did them great honour. They having made shew of their Jewels, and seeing they pleased him, freely bestowed them on him. He, loth to be exceeded in liberalitie, caused twice the value to bee given them, and besides great and rich gifts. Having stayed one yeare in the Country of the said Prince, whiles they thought to returne to Venice, there suddenly arose Warre betwixt the said Barcha and another named Alau, Lord of the Easterne Tartars. These Armies fighting together, Alau had the Victorie, and the Armie of Barcha received a great overthrow. By reason whereof, the wayes beeing not secure, they were not able to returne that way which they came. And having consulted how to returne to Constantinople, they were advised to goe so farre to the East, that they might compasse the Realme of Barcha, by unknowne wayes: and so they came to a Citie called Ouchacha, which is in the Confines of the Kingdome of this Lord of the Tartars on the West, and passing further, they went over Tigris (one of the foure Rivers of Paradise) and after that a Desart of seventeene dayes Journey, without Citie, Castle, or Fort, finding only Tartars, which live in the fields in certayne Tents, with their beasts. Beeing past the Desart they came to a good Citie called Bocara, (the name also of the Province) in the Region of Persia, which was subject to a King called Barach: in which place they stayed three yeares before they could goe forward or backward, by reason of great warres betwixt the Tartars.

*Called by Abilfada Ismael, Sogdat, and placed in Chirmia (not Armenia) on the North side of the Euxine Sea. Frier Bacon before cals it Soldaia in Cassaria. [III. i. 66.]

Bocara, or Boghar in Bactria, of which see M. Jenkinson.

At that time a certayne Wiseman was sent Ambassador from the said Prince Alau to the Great Can, who is the greatest King of all the Tartars, residing in the Confines of the Earth, betwixt the North-east and the East, called Cublai Can: who being comne to Bocara, and finding there the said two brethren which had now well learned the Tartarian Language, he rejoyced above measure, and perswadeth these Westerne men or Latines to goe with him, to the presence of the Great Emperour of the Tartars; knowing that hee should gratifie him in this, and the men notwithstanding should be entertayned with great honour, and rewarded with large gifts; especially, seeing through the manifold conference had with them, he now perceived their pleasing behaviour. Those men therefore considering, that they could not easily returne home without danger, consulting together, joyne with the said Ambassadour, and journey with him to the Emperour of the Tartars, having certayne other Christians in their Company, whom they brought with them from Venice, and departing towards the North-east and the North, were a whole yeare in going to the Court of the said chiefe King of the Tartars. The cause of their long time in this Journey, was the Snowes and River Waters much increased, so that they were forced in their travell to stay the wasting of the Snow, and decreasing of the flouds.

They come to the Great Can.

Being therefore brought before the presence of the Great Can, they were most courteously received of him. He questioned them concerning many things, as of the Countries of the West, the Romane Emperour, and other Kings and Princes, how they carried themselves in Government, and in Warlike affaires, how Peace, Justice, and Concord continued among them; also what manner of life, and customes were observed with the Latines; and especially of the Pope of the Christians, of the things of the Church and the Religion of the Christian Faith. And M. Nicolo and M. Maffeo, as Wisemen told him the truth, alway speaking well to

him, and orderly in the Tartarian Tongue. Insomuch that hee often commanded they should bee brought to his presence, and they were very acceptable in his sight.

Having well understood the Affaires of the Latines, and resting satisfied with their answers, the Great Can intending to send them his Ambassadours to the Pope, first, consulted with his Barons, and then calling to him the two Brethren, desired them for his love to goe to the Pope of the Romans, with one of his Barons called Chogatall, to pray him to send an hundred Wisemen, and learned in the Christian Religion unto him, who might shew his Wisemen, that the Faith of the Christians, was to bee preferred before all other Sects, and was the only way of salvation; and that the Gods of the Tartars were Devils, and that they and others the people of the East were deceived in the worship of their Gods. Hee gave them also in charge to bring in their returne from Jerusalem, of the Oyle of the Lampe which burneth before the Sepulchre of our Lord Jesus Christ, to whom hee had great devotion, and held him to bee true God. They therefore yeelding due reverence to the Great Can, promise that they will faithfully execute the charge committed unto them, and present the Letters which they received from him, written in the Tartarian, to be delivered to the Bishop of Rome.

They are sent Ambassadours from the Can to the Pope.

He (according to the custome of his Kingdome) commanded a Golden Tablet to bee given them ingraven and signed with the Kings marke; carrying the which with them throughout his whole Empire, in stead of a Passeport, they might bee every-where safely conveyed through dangerous places, by the Governours of Provinces and Cities, and receive expenses from them; and lastly, how long soever they would stay in any place, whatsoever they needed to them or theirs, should be ministred unto them. Taking their leave therefore of the Emperour, they take their Journey, carrying the Letters and Golden Tablet with them. And when they had rid

Golden tablet used as a Commission under the broad Seale.

twentie dayes Journey, the Baron aforesaid associated unto them began to fall grievously sicke. Whereupon consulting and leaving him there, they prosecute their intended Journey, beeing every-where courteously received by reason of the Emperours Tablet. Yet in very many places they were compelled to stay, by occasion of the over-flowing of Rivers, so that they spent three yeares, before they came unto the Port of the Citie of the Armenians, named Giazza. From Giazza they goe to Acre, to wit, in the yeere of our Lord 1269. in the moneth of Aprill.

[III. i. 67.] *Acre or Acon, then in possession of the Christians, see before l. 8. c. 4.*

But having entred into the Citie of Acre, they heard, that Pope Clement the fourth was lately dead, and that no other was substituted in his place: for the which they were not a little grieved. At that time, there was a certaine Legate of the Apostolicall Sea at Acre, to wit, Master Tibaldo de Vesconti di Piacenza, to whom they declared all they had in commission, from the Great Can: and he advised them, to expect the Creation of a new Pope. In the meane space therefore departing to Venice to visit their Friends, (purposing to remayne there untill another Pope were created) Master Nicolo found that his wife was dead, whom (at his departure) hee had left great with child, but had left a sonne, named Marco, who was now* nineteene yeeres of age. This is that Marco which ordayned× this Booke, who will manifest therein all those things which he hath seene. Moreover, the Election of the Pope of Rome was deferred two yeeres.

Pope Clement the fourth.

**Another copie hath* 15.

×*For the Booke was written by a Gentleman of Genoa from his mouth: and therefore still in Ramusio Marco is mentioned in the third person, and not in the first: at least much of it was so written and the whole published by both.*

They (fearing the discontentment, and disquieting of the Emperour of the Tartars, who (they knew) expected their returne) goe backe againe to Acre to the Legate, carrying with them Marco aforesaid, and (having gone to Jerusalem, and fetched of the Oyle) with the Legats Letters, testifying their fidelitie to the Great Chan, and that a Pope was not yet chosen, they went againe towards Giazza. In the meane time whiles they were going, Messengers came from the Cardinals to the Legate, declaring unto him, that he was chosen Pope: and he

called himselfe[d] Gregorie. Hearing this, presently sending Messengers, hee calleth backe the Venetians, and admonisheth them not to depart, preparing other Letters for them, which they should present unto the Great Chan of the Tartars; with whom he also joyned two Preaching Friars, men famous for their honest conversation and learning, whereof the one was called Friar Nicolo Davicenza; the other, Friar Guielmo da Tripoli. To these hee gave Letters, and Priviledges, and authoritie to order Priests and Bishops, and of all absolution as if himselfe were present, with Presents also of great value, and Crystall vessels to present the great Chan, together with his Benediction. They came to Giazza, a Port of the Sea in Armenia. And because Bentiochdare the Sultan of Babylon levying a great Armie had then invaded the Armenians, the two Friars mentioned, began to bee afraid of themselves, and delivering the Letters and Presents to Master Nicolo, and Maffio, and Marco, desiring to avoide the danger of the wayes, and perill of warres, remayned with the Master of the Temple, and returned with him.

[d] *The tenth that name.*

Letters, and Preaching Friars sent unto the Tartar.

But the three Venetians exposing themselves to all danger, with many labours, and much difficultie travelled many dayes, alwaies towards the North-east and North, till they after three yeeres and a halfe came unto the Emperour of the Tartars, unto the Citie called Clemenfu: for in the Winter time their journey had often and long hinderances, by reason of the snow and extreme cold, and inundations of waters. Moreover, King Cublai hearing that they were comming, who were yet very farre off, sent Messengers fortie dayes journey to meet them, who should conduct them and minister all necessaries for the journey.

The Citie Clemenfu.

Going therefore to the Kings Court, and being brought to his presence, they fell downe before him on their faces, yeelding the accustomed reverence. Of whom being curteously received, they are willed to arise, and he commandeth them to declare, how they passed the

The adoration of the Tartars.

divers dangers of the wayes, and what they had treated with the Bishop of Rome. Then they orderly declare all things, and give the Emperour the Popes Letters and Presents which they brought. Whereat the Chan wonderfull rejoycing, commended their faithfull cares. The Oyle also brought from the Lampe of the Lords Sepulcher, and offered unto him, hee reverently received of them, and commanded it should bee honourably preserved. And asking of Marco, who hee was, Master Nicolo answered, that he was his Majesties servant and his sonne. Hee entertayned him with a friendly countenance, and caused him to write amongst other his honourable Courtiers: Whereupon he was much esteemed of all the Court, and in a little space learned the customes of the Tartars, and foure divers Languages, being able to write and reade them all.

Marcus Paulus made one of the Chans Clerkes, and a Courtier. Marcos Legation.

The great Chan to make his wisedome more apparent, committed an Embassage unto him to be performed in a Citie called Carahan, unto the which he could scarcely attayne in sixe moneths space. But he, carrying himselfe wisely in all things, discharged what hee had in commission, not without the commendation and favour of the Prince. And knowing the Emperour was delighted with novelties in the Countries which he passed thorow, he diligently searched the customes and manners of men, and the conditions of the Countries; making a memoriall of all which he knew and saw, to pleasure the Great Chan. And in sixe and twentie* yeeres which he continued one of his Court, he was so acceptable to him, that he was continually sent thorow all his Realmes and Signiories, for the affaires of the Great Chan, and sometimes for his owne, but by the Chans order. And this is the true reason that the said Master Marco learned and saw so many novelties of the East, which follow in order diligently written.

His wisedome in travelling to a farre Countrey.

**This 26. yeers are to be reckoned to the time in which this booke was written, from 1272. to 1298. as in the Relation appeareth. The sense is that it was 26. yeers since he began to be a Courtier.*

But these Venetians having stayed in that Court many yeeres, and growne very rich in Jewels of great value, were inflamed with desire to visit their Countrey, fearing

They desire to returne.

that if the Chan (now old) should die, they should not bee able to returne. One day Master Nicolo seeing the Chan merrie, craved licence to depart in the name of all three. Whereat hee was moved, and asked why [III. i. 68.] they would put themselves on so dangerous a journey: and if they wanted riches, he would give them twice as much as they had: and in great love would not permit their departure. Yet in the meane space it happened, that a King of the Indians, named Argon, sent three wise men unto the Court of Great Cublai, whose names were Ulatai, Apusca, Coza, to treat with him, that he wold deliver him a wife; for his wife named Bolgana, being lately dead, begged this grace of the King at the point of death, and left in her Wil, that he should not marrie a wife of another Familie then her owne, which was of Catay. King Cublai therefore yeelding to his request, caused to be sought out for them a faire young Mayden of seventeene yeeres of age, named Cogatin, descended of the said Queenes stocke, and to be the wife of Argon.

Argon, a King of the Indians.
Argon is a Nation of India.
And this King governed the same.
The will of Queene Bolgana.
Cogatin.

These Embassadors departing, rode eight moneths the same way they came, but found so hot warres betwixt the Tartars, that they were constrayned to returne: and acquainted the Chan with their proceedings. Meanewhiles, Master Marco had returned from the parts of India, where he had beene employed with certaine ships, and declared to the Chan the novelties of the places, and the securitie of those Seas: which words having passed him, the Embassadours conferred with the Venetians, and agreed that they with the Queene should goe to the Great Chan, and desire leave to returne by Sea, and to have the three Latines, men skilfull in Sea affaires, with them to the Countrey of King Argon. The Great Chan was much displeased with their request, yet upon their petition granted it: and caused Nicolo, Maffio and Marco to come to his presence, and after much demonstration of his love, would have them promise to returne to him, after they had spent some time in Christendome, and at

their owne house. And he caused to give them a Tablet of Gold, in which was written his commandement, for their libertie and securitie thorow all his Dominions, and that expenses should bee given them and theirs, and a Guide or convoy for safe passage; ordayning also that they should be his Embassadours to the Pope, the Kings of France, of Spayne, and to other Christian Kings. Hee caused fourteene ships to be prepared, each having foure Masts and able to beare nine Sayles in sayling, the forme of which is too long here to relate. Foure of them, or five, had from two hundred and fiftie to two hundred and sixtie Mariners each of them. In these ships the Embassadours, the Queene, and Nicolo, Maffio, and Marco, set sayle, having first taken leave of the Great Chan, who gave them many Rubies and other precious gems, and expenses for two yeeres.

After three moneths they came unto a certaine Iland, named Java, and from thence sayling through the Indian Sea; after eighteene moneths, they come unto the Countrey of King Argon, sixe hundred men of the Mariners and others, and but one of the Women and Damsels died in the journey, and onely Coza of the three Embassadours was living. When they came to the Countrey of King Argon, they found that hee was dead, and that one Chiacato governed the Kingdome, for his sonne being young. They sent to acquaint him with their businesse; who answered, that they should give her to Casan the Kings sonne, then in the parts of Arbor secco, in the Confines of Persia with sixtie thousand persons for the guard of certaine passages against the enemie. Having done so, Nicolo, Maffio, and Marco returned to Chiacato, and stayed there nine moneths. After this, taking leave, Chiacato gave them foure Tables of Gold, each a cubit long, five fingers broad, of the weight of three or foure Markes: in which was written, that in the power of the eternall God, the name of the Great Chan should bee honoured and praised many yeeres; and every one which should not obey, should be put to death, and his goods

confiscate. It was further contayned, that these three Embassadours should be honoured, and service done them in all Lands and Countries, as to his owne person: and that Horses, Convoyes, expenses and necessaries should be given them. All which was duly put in execution, that sometimes they had two hundred Horses for their safeguard. In this their travell they heard that the Great Chan was dead, which tooke from them all hope of returning thither. They rode till they came to Trabesonde, and from thence to Constantinople, and after to Negroponte, and at last came with great riches safe to Venice, Anno 1295. And thus much may serve for a Preface to the following worke, whereby might appeare, how Marco Polo could come to the knowledge of the things therein contayned.

To supply a little more, delivered by Tradition and recorded by Ramusio: he sayth that these three being comne to Venice, like Ulysses in Ithaca, none knew them; all esteeming them long since dead. Besides, their voyage had so altered them, that they seemed rather Tartarians then Venetians, having in manner forgotten their native Language; their habite also was of thicke Cloth, like Tartars. They went to their house in Saint John Chrysostomes Street, and is there still to be seene, then a faire Palace, and now called, The Court of millions: which name it had by reason of Marcos relations of so many millions in this worke, and in his discourses of the Great Chans incredible wealth. They found there inhabiting some of their kindred, nor knew how to make themselves knowne. Therefore, as I have often heard of Magnifico Messer Gasparo Malipiero, a very old Gentleman of singular integritie, from the report of his Father and Grandfather, &c. they agreed to invite many of their kindred to a feast, prepared in honourable manner with much Magnificence: in which at first all three came forth in Crimson Sattin sutes, and after the Guests were set, stripped themselves, and gave them to the Servitors, comming forth in Crimson Damaske; and

[III. i. 69.] at the next service in Crimson Velvet, and after in the common habit, giving still the former to the servitors. Dinner ended and the Servitors put foorth, Marco brought forth their three habits of thicke Cloath in which they had comne home, and thence tooke and set on the Table an incredible quantitie of Jewels artificially sewed therein, which was no lesse marvell to the beholders, then evidence of their being of the Polo family as they pretended. Maffio was made a Magistrate in Venice, Marco was daily frequented with the youth; and all wanne great reputation. In few moneths after, Lampa Doria Generall of a fleet of Genois being come to the Ile Curzola with seaventie Galleyes, Andrea Dandolo was sent against them, and in that Fleet Marco was made Captaine of a Galley, which by disadventure of Warre was taken, and he carryed prisoner to Genoa. Where his strange travels being made knowne, a certaine Gentleman daily resorting to him (as did the whole Citie in admiration) caused and helped him to write this storie, having sent to Venice for his Notes. The booke was first written in Latine, and thence translated into Italian. One of which Latine Copies very ancient and haply copied out of Marcos originall, I have seene and compared with this which I heere Publish, lent me by a Gentleman of this Citie of the house of the Ghisi my speciall friend, which holds it in speciall esteeme. No price might ransome him, insomuch that his Father wanting an heyre to his wealth marryed againe, and had by his wife three Children. Marcos worthinesse obtained that which no moneys worth could doe, and being at libertie heé returned and marryed, and had two Daughters (but no sonne) Moretta and Fautina, &c.

That Gentleman of Genoa made a Preface to the Booke, and Francisco Pipino a Frier Preacher which translated the same, Anno 1320. out of the Vulgar (the Latine being rare, as well it might before Printing and perhaps never seene of him) into Latine. Both those Prefaces are in Ramusio: the latter commends M. Polo

for a devout and honest man, and saith his Father confirmed the truth of this Booke, and his uncle Maffio on his Death-bed to his Confessor. Pipino abbreviated the Booke and perhaps gave occasion to that corruption which was after increased by others.

§. II.

Observations of M. Polo, of Armenia, Turkie, Zorzania, Baldach, Persia, Chirmain, Cobniam, Ormus, Knave-fooles Paradise, and other Easterne parts in Asia, and Armenia the lesse.

THere are two Armenia's, the greater and the lesse. In the lesse the King abides in a Citie called Sebastoz, which in all his Countrey observeth Justice and good Government. The Kingdome it selfe hath many Cities, Fortresses and Castles: the soyle also is fertile, and the Countrey lacketh no necessary thing, nor doth it want game of Beasts and fowle: the ayre is not very good. The Gentlemen of Armenia in times past were stout warriours, but become now effeminate and nice, give themselves to drunkennes and ryot. There is a certaine Citie in this Kingdome seated neere the Sea, named Giazza, having an excellent Haven whither many Merchants resort from divers Countries, even from Venice and Genua, by reason of the divers marchandises brought thither, especially Spices of sundry sorts, and certaine other precious riches brought thither out of the East Countries for trading: for this place is as it were a certaine part of all the East Countries.

The manners of the Inhabitants.

Giazza.

In Turchomania are three sorts of Nations; to wit, the Turchomans or Turke-men, which observe the law of Mahumet. They are men unlearned, rude, and wilde, inhabiting the Mountaines and inaccessible places, where they know are pastures; for they live onely of their beasts. There are good Horses, called Turke-men, (or Turkie horses) Mules, of great estimation. The other

Turchomania, or Turkie.

Nations are Grecians and Armenians, who possesse the Cities and Townes, and bestow their labour on Marchandise and Artes. They make the best Carpets in the world. And they have many Cities, the chiefe whereof are Cogno, or Iconium, Cæsarea, and Sebaste, where Saint Basil suffered Martyrdome for Christ, and they acknowledge one of the Kings of the Tartars for their Lord.

Armenia the greater, being a very large Province, tributary to the Tartars, hath many Cities and Townes. The chiefe Citie thereof is called Arzuiga, and the best Bukram is made there. Most wholsome hot waters also spring there, for the washing and curing of mens bodies. And the other more famous Cities next to the Metropolis, are Argiron and Darziz. In the Summer time, very many Tartars resort thither with their Flockes and heards, allured through the fatnes of the pasture: and againe in the Winter depart for a certaine time by reason of the abundance of Snow. The Arke of Noah remained in the Mountaines of this Armenia. This Countrey hath the Province of Mosull and Meridin, bordering on the East. But on the North is Zorzania,* in the confines of which a Fountaine is found, from which liquor-like oyle floweth, yet is it unprofitable for the seasoning of meat, but very fit for the making and maintaining of Lampes, and to anoint other things enough to lade Camels.

Of the Georgians.

In Zorzania is a King called alway David Melicz, or King David: One part of the Province is subject to him, the other payeth tribute to the King of the Tartars. The Woods there are of Boxe-tree. The Countrey abutteth on the two Seas, Mar-maggiore, and that of Abaccu (or the Caspian) which containeth in Circuit twentie eight hundred Miles, and is like a Lake, not mingled with other Seas. In it are many Ilands, Cities and Castles, some of which are inhabited by those which fled from the Tartars out of Persia. The people of Zorzania are Christians, observing the rites of the Christians. They keepe their hayre short, like the

* *Georgia.*

[III. i. 70.]

Westerne Clergie. The Inhabitants have many Cities and Castles, and abound with Silke, of the which they make very faire Cloathes.

Moxul is a Province in which dwell people of many sortes, one called Arabi which are Mahumetans, other are Christians, some Nestorians, others Jacobites, and others Armenians: and they have a Patriarch called Jacolit, which ordaineth Archbishops, Bishops, and Abbots, and sends them thorow all parts of India, and to Cairo and Baldach, and all parts where Christians dwell, as doth the Pope of Rome. And all the cloathes of Gold and of Silke called Mossulines are wrought in Moxul. But in the Mountaines of this Kingdome dwell the people called Cordi, whereof some are Nestorians, other Jacobines, and some followers of Mahumet. They are wicked men and rob Merchants. Neare to them is another Province, called Mus and Meridin, wherein growes infinite store of Cotton or Bombast, whereof they make Buckrams and other workes. They are all under the Tartars. *Moxul.*

Baldach is a great Citie, in which was the Chalifa that is the Pope of all the Sarcens. A River runnes thorow it, from whence to the Sea is ordinarily seaventeene dayes journey. They sayle by a Citie called Chisi: but before they come thither is Balsara, about which grow the best Dates in the world. In Baldach are many cloathes of Gold and Silke: there are wrought Damaskes and Velvets with divers figures of creatures. All the pearles (in manner) in Christendome come thence. In that Citie is studyed the law of Mahomet, Negromancie, Physicke, Astronomie, Geomancie, and Phisnomie: It is the chiefe Citie in those parts. When the Tartars began to raigne, there were foure Brethren, the eldest of which, Mongu raigned in Sedia. These purposing to subdue the world, went one to the East, another to the North, to the South a third, which was Ulau, and the other to the West. In the yeare from the Incarnation of our Lord 1250. Ulau having a great Army of one hundred thousand Horse, besides Foot, yet used policie, and having hid a great *Baldach.* *Chisi.* *Balsara.* *Ulau Alau, or Haalon.*

part of his men brought by fained flight the Calipha into his ambush, and tooke him, and the Citie: in which he found infinite store of treasure, insomuch that he wondered.

He sent for the Califa, and reproved him that in that warre hee had not therewith provided himselfe of Souldiers for defence: and commanded that hee should be inclosed in that Tower, where his Treasure was, without other sustenance. This seemed a just judgement from our Lord Jesus Christ on him. For he in the yeare 1225. seeking to convert the Christians to Mahumet: And taking advantage on that place of the Gospell, that hee which hath Faith asmuch as a graine of Mustard-seed, should be able to remove mountaines, he Converted all the Christians, Nestorians, and Jacobites, and propounded to them in ten dayes to remove certaine Mountaines, or turne Mahumetans, or be slaine, as not having one man amongst them which had the least faith. They therefore continued eight dayes in Prayer: after which a certaine Shoomaker by revelation to a Bishop, was designed to performe it. This Shoomaker once tempted to lust by sight of a young Woman in putting on her Shooe, zealously had fulfilled that of the Gospell, and literally had put out his right eye: He now on the day appointed with other Christians following the Crosse and lifting his hands to Heaven, prayed to God to have mercy on his people, and then with a loude voyce commanded the Mountaine in the name of the Father, Sonne, and holy Ghost to remove, which presently with great terrour to the Califa and all his people was effected. And that day is since kept holy, with fasting also on the even.

Tauris. Tauris is a great Citie in the Province of Hirace. It is a most populous Citie. They live of Arts and Merchandise. They make Cloathes of gold and silke. Foraine Merchants make there great gaine, but the Inhabitants are generally poore: a mixed people of Nestorians, Armenians, Jacobites, Georgians, and Persians, and Mahumetans. These last are perfidious and treach-

erous, thinking all well gotten which they steale from men of other Religions. And this wickednesse of the Saracens hath converted many Tartars thereto. If the Christians kill them in their robberie, they are reputed Martyrs. From Tauris to Persia are twelve dayes journey. In the confines of Tauris is the Monasterie of Saint Barsam, the Monkes whereof are like Carmelites; they alway make girdles which they lay on the Altar, and give to their friends, which devoutly esteeme of them.

Devils Martyrs.

Persia containeth eight Kingdomes: whereof the first is called Casibin, the second Curdistan, the third Lor, the fourth Suolistan, the fifth Spaan, the sixt Siras, the seaventh Soncara, the eight Timochaim, which is neere Arboresecco towards the North. Faire and great Horses are there, whence they are sold into India. There are also very goodly and excellent Asses sold dearer then the Horses, for that they eat little, carrie much and farre. They have Camels but not so swift. These are necessary in those Countries, which sometime in a long way yeeld no grasse. The people in those Countries are very wicked, contentious, Theeves, and Murtherers, professing the faith of Mahumet. Merchants are every where slaine by those Theeves, unlesse they travell in troupes. Yet are there excellent Artificers in the Cities, who make wonderfull things in gold, silke, and Embroyderie. They abound with Silke-wormes, Wheat, Barley, Milium, and other kindes of Corne: and have also plenty of Wine and fruits. And though their Law forbid wine, yet they have a glosse to correct or corrupt the text, that if they boyle it, then it changeth the taste, and therefore the name also of Wine.

The eight Kingdomes of Persia.

Horses.

Asses.

The Inhabitants.

[III. i. 71.]

Fine distinction, as in Popish fasts.

Jasdi is a great Citie in the confines of Persia, where much Trading is exercised. It hath also cunning Artificers who labour in Silke.

Jasdi.

Chierman is a Kingdome in the confines of Persia to the East, subject to the Tartars. In the veines of the Mountaines the stones are found, commonly called Turchisses: veines also of Azzaio and Andanico. There are also made

all Armes and munition for warre, and by the Women excellent needle-workes in Silkes, with the portraitures of all sorts of Creatures verie admirable. There are the best Falcons in the world, verie swift of flight, red brested, and under the trayne, lesse then those of other Countries. Proceeding further, you goe through a great Plaine, and having ended eight dayes journey, you come unto a certaine descent. In the Plaine many Partridges are found, and also Castles and Townes. But in that steepe descent are many trees and those fruitfull, but no habitation is there but of Shepheards. This Countrey in the winter time hath intollerable cold.

Camandu. After this you come unto a certaine great Plaine, where a certaine Citie is seated, named Camandu, which in times past was great, but is now destroyed by the Tartars, and the Countrey is called Reobarle. There grow Pomgranats, Quinces, Adams-apples, and divers others fruits, which grow not in our cold Countries. It hath also very great Oxen, and all white, thin hayred with thicke blunt short hornes, with a Camels bunch on the backe, accustomed to beare great burthens. And when the packe-saddles are set upon the bunch, they bow the knee like Camels, and having received the burthen rise again, being so taught by men. The Sheepe of that Countrey are no lesser then Asses, bearing so long and broad a tayle, that they weigh thirty pound weight. They are very faire and fat, and good meat. Moreover, in the plaine of this Countrey are many Cities and Townes, with high walls of Mud to defend them from the Caraunas, that is Mestizos, or mingled people of Indian women and Tartars, ten thousand of which bee conducted by one Nugodar, the nephew of Zagathai who ruled in the greater Turkie. This Nugodar hearing of the Malabars subject to Soldan Asidin, without his Uncles knowledge went and tooke Dely with other Cities, and erected a new Seignorie, and mixing with the Indian women procreated these Caraunas, which goe up and downe to rob and spoyle in Reobarle and other Countries. There they

Oxen with a bunch on the backe.

Sheepe of the bignes of Asses.

learned magicall and diabolicall Arts, by which the ayre is so darkned in the day time for a long space, that none may see them or prevent them. M. Marco one time thorow such darkness did almost fall into their hands, but made shift to escape to a Castle called Cousalme: but many of his company were taken or slaine. *Their Inchantments.* *The Authors danger.*

That Plaine whereof I now speake, is five daies journey extended towards the South. But at the end therof, the way beginneth by litle and litle to descend for twenty miles together, & the way it selfe is very bad, and not without danger by reason of Theeves. At length you come to very goodly Plaines, which extend themselves two dayes journey in length, and the place it selfe is called Ormus. That Countrey aboundeth with Rivers of water and Palme trees. There is also plenty of divers Fowles, especially of Poppin jayes, which are not like to ours. From hence you come unto the Ocean, where on an Iland is seated, a Citie called Ormus, whereto many Merchants resort, bringing Spices, Pearles, precious Stones, cloath of Gold and Silkes, and Elephants teeth, and all other precious things from India. That Citie is a great Mart, having Cities and Castles under it, and is head of the Kingdome Chermain: the King is called Ruchmedin Achomach, who yeelds obedience to the King of Chermain. He makes himselfe heyre, if any Merchant dyes there. In Summer they by reason of the heat betake themselves to their Garden houses built on waters. And from nine till noone there blowes a winde with such extreame heat from the sands, that it swallowes up a mans breath and stifleth him, which makes them lye in the water. The King of Chermain sent an Armie of sixteene hundred Horse, and five thousand Foot, against the Lord of Ormus for not paying his tribute, which were all surprised and stifled with that winde. The Inhabitants of the place eate no Bread made of Corne and flesh, but feed upon Dates, salt Fish, and Onions. They have not very sound Ships: for they fasten them not with yron nayles (by reason that the wood is brittle and would cleave) *Ormus.* *Parrats.* *Their Ships.*

An outward shell which growes upon the Caco Nut, and yeelds a thready substance.

but with woodden pins, with certaine threds made of the shels of Indian Nuts. These shels are dressed after the manner of Leather, out of the which, threds are cut, and of the thrids exceeding strong cordes are made, which are able to indure the force and violence of the water, and are not easily corrupted thereby. Those Ships have one Mast, one sayle, one beame, and are covered but with one decke. They are not chalked with Pitch, but with the Trane of Fishes. And when they cross the Sea to India, carrying Horses and other fraight with them, they lose many Ships, because the Sea is very tempestuous, and the Ships are not strengthened with yron. The Inhabitants of that Countrey are blacke, and addicted to the Law of Mahumet. It is the custome of this Countrey, when any Master of a family dyeth, that the wife left behind him should mourne for him foure weekes, once a day. They have women which professe the practice of mourning and are thereto hired, to mourne daily for their dead.

[III. i. 72.] Returning from Ormus to Chermain is a fertile Plaine, but the bread made there, cannot bee eaten of them, who are not accustomed thereunto, it is so bitter by reason of the bitter water put therein, whereof are store of hot Bathes good against diseases.

A Desart in which is Salt, bitter, laxative, greene water.

Going from Chermain in three dayes riding you come to a Desart, which continued till you come to Cobinam, seven dayes Journey, which is extended. In the first three dayes you shall have no water, save a very few, and those salt and bitter, of a greene colour in shew, as if it were the juyce of Herbs: and whoso tasteth but a little thereof, cannot escape loosenesse of the belly. The like also hapneth, if any taste the Salt made of that water. It is therefore needfull, that Travellers carrie some water with them, if they will not be indangered through thirst. The beasts also which are compelled to drink that water, escape not without scouring. In the fourth day they find a fresh River under ground: the three last dayes are as the first.

Cobinam. Cobinam is a great Mahumetan Citie; goodly, and

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great Looking Glasses of Steele, are made there. Tutia also which cureth the eyes; and Spodio and that, after this manner. That Country hath Mines, out of which they digge Earth, which they boyle casting it into a fierie Fornace, an Iron grate receiving the ascending vapour from above, in the which, the conglutinated and clammie vapour becommeth Tutia. But the grosser matter remayning in the fire, is called Spodio. The Inhabitants of this Countrey, are followers of Mahumet. *Tutia and Spodio.*

Leaving the Citie Cobinam, you meet with another Desart eight dayes Journey in length, and in it there is great drynesse: it wanteth trees, and fruits, and waters which it hath are very bitter, so that the very beasts refuse to drinke them except they mixe meale therewith, and Travellers carrie water with them. But having passed over this Desart, you came to the Kingdome Timochaim in the North Confines of Persia, where many Cities and Castles are. There is a great Plaine in which a great tree groweth, called the tree of the Sunne, which the Christians call, The dry Tree. This tree is very great and thicke, and hath leaves, which on the one side are white, and on the other side greene. It produceth[a] prickly shales like those of a Chestnut, but nothing in them. The wood is solide and strong, yellow like Boxe. There is no tree within one hundred miles, except on one side, on which are trees within ten miles. In this place the Inhabitants say, that Alexander the Great fought with Darius. The Cities are plentifull of good things, but Mahumetan, and of temperate Aire. It hath also goodly men, but specially women, the most beautifull in my judgement in the World. *A Desart of eight dayes Journey.* *Timochaim.* *Tree of Sun, or Arbor Socco.* [a] *Ricci.*

Mulehet is in Saracen Language, as much to say as a place of Heretikes, and of this place they call the men Mulehetici, that is, Heretikes in their Law, as with us Patarines. Having spoken of the Countrey, the old man of the Mountayne shall bee spoken of, of whom Marco heard much from many. His name was Aloadine, and was a Mahumetan. Hee had in a goodly Valley betwixt *Mulehet.* *Aloadine the old man of the Mountayne.*

two Mountaynes very high, made a goodly Garden, furnished with the best trees and fruits he could find, adorned with divers Palaces and houses of pleasure, beautified with gold Workes, Pictures, and Furnitures of silke. There by divers Pipes answering divers parts of those Palaces were seene to runne Wine, Milke, Honey and cleere Water. In them hee had placed goodly Damosels skilfull in Songs and Instruments of Musicke and Dancing, and to make Sports and Delights unto men whatsoever they could imagine. They were also fairely attyred in Gold and Silke, and were seene to goe continually sporting in the Garden and Palaces. He made this Palace, because Mahomet had promised such a sensuall Paradise to his devout followers. No man might enter: for at the mouth of the Valley was a strong Castle, and the entrance was by a secret passage.

Knave-fooles Paradise.

Alaodine had certaine Youthes from twelve to twentie yeares of age, such as seemed of a bold and undoubted disposition, whom hee instructed daily touching Mahomets Paradise, and how hee could bring men thither. And when he thought good, he caused a certaine Drinke to bee given unto ten or twelve of them, which cast them in a dead sleepe: and then hee caused them to be carryed into divers Chambers of the said Palaces, where they saw the things aforesaid as soone as they awaked: each of them having those Damosels to minister Meates and excellent Drinkes, and all varieties of pleasures to them; insomuch that the Fooles thought themselves in Paradise indeed. When they had enjoyed those pleasures foure or five dayes, they were againe cast in a sleepe, and carryed forth againe. After which, hee caused them to be brought into his presence, and questioned where they had beene, which answered, by your Grace, in Paradise, and recounted before all, all before mentioned. Then the old man answered, This is the commandement of our Prophet, that whosoever defends his Lord, he make him enter Paradise: and if thou wilt bee obedient to mee, thou shalt have this grace. And having thus animated them,

hee was thought happie whom the old man would command, though it cost him his life: so that other Lords and his Enemies were slaine by these his Assasines,* which exposed themselves to all dangers, and contemned their lives. Hereupon hee was esteemed a Tyrant, feared in all those parts; and had two Vicars one in the parts of Damasco, and another in Curdistan: which observed the same order with young men. Hee used also to rob all which passed that way. Ulau in the yeare 1262. sent and besieged his Castle, which after three yeares siege they tooke, slue him and ruined his Paradise, not being able for want of victuall to hold out longer.

*It is likely that the Assasines mentioned in the eighth & ninth Bookes were branches of this stock, Disciples of his Syrian Vicar: or this of them.

§. III.

[III. i. 73.]

Of Sapurgan, Balac, Thaican, Scassem, Balaxiam, Bascia, Chesmur, Vochan, Samarchan, Carchan, Peym, the dreadfull Desart of Lop and Tanguth.

DEparting from the foresaid place, you come unto a certayne Country pleasant enough, which hath Hils, Plaines, and excellent Pasture, and lastly, fruits in great plentie: for the soyle thereof is very fruitfull. This continues sixe dayes, and then you enter a Desart of fortie or fiftie miles, without water. After this you come to the Citie Sapurgan, where plentie of all victuall is found: especially, Pompions the best in the World, sweet like Honey.

Large pleasant Countrey.

A Desart.

Sapurgan

Pompions

Passing from thence, we came unto a certayne Citie, named Batach, which in times past was great and famous, having sumptuous Marble Palaces: but now overthrowne by the Tartars. In this Citie they report, that Alexander tooke the Daughter of King Darius to wife. To this Citie (on the East and North-east) continue the Confines of Persia. But if you goe from hence, and proceed betweene the East, and the North-east, you cannot finde any Habitation for two dayes

Statyra.

Balach, perhaps in Susa.

Journey: because the Inhabitants of the place having endured so many grievances by Theeves and Robbers, are compelled to flye unto the Mountaynes, to wit, places of more safetie. Many waters are found there, and very much game of wild beasts: Lyons also are there. And because Travellers find no food in that Journey, they carrie victuals with them, which may suffice them for two dayes.

That two dayes Journey ended, which we mentioned, we met with a certayne Castle, called *Thaican; where is great plentie of Corne, and very goodly fields. The Mountaynes also on the South are high, some of which are of white and hard Salt, and the Inhabitants thirtie dayes Journey about fetch it from thence, being the best World, so hard that they must breake it with Iron Instruments, so much that the whole World may have sufficient Salt from thence. The other Mountaynes have store of Almonds and Pistaches. Going betweene the East and North-east from hence the Countrey is fruitfull, the Inhabitants Murtherers, Perfidious, Mahumetans, Drunkards: Their Wine is boyled and excellent. They goe bare-headed, save that the men bind up their heads with a certaine string of ten hanfuls long. But they make them clothing of the skinnes of the wilde beasts which they take, as Breeches and Shooes, and use no other Garments.

**Thracian.*

Salt-mountaynes.

Scassem.

After three dayes Journey is the Citie Scassem seated in a Plaine, and hath many Castle, in the Mountaines round about it. A certaine great River also floweth through the middle thereof. There are many Porcupines in that Countrey, which they hunt with Dogges by the Hunters: and they contracting themselves with great furie, cast their prickly Quils against the men and the Dogges, and wound them. That Nation hath a particular language: the sheepherds thereof abide in the Mountaynes, having made Caves for their Habitation. You goe hence three daies Journey without any Habitation at all, to the Province Balaxiam.

Porcupines. Porci spinosi.

Balaxiam is a Mahumetan Province, and hath a peculiar Language. Their Kings who succeed one another by hereditarie right, are reported to have derived their discent from Alexander the Great, and from the Daughter of Darius, and are called Zulcarnen, which is to say, Alexander. There are found the Ballasses, faire precious stones, and of great value. No man without danger of life, dare either digge such stones, or carrie them out of the Countrey, but with the licence and consent of the King: for all those stones are the Kings, and he sendeth them to whom he pleaseth, either for a Present, or payment of Tribute; he exchangeth also many for Gold and Silver. And this hee doth lest the stone whereof there is such plentie should become viler and cheaper. Other Mountaynes also in this Province yeeld stones, whereof the best Azure is made, the like whereof is not found in the World. The Mines also yeeld Silver great store, and Brasse and Lead. The Countrey it selfe is very cold. It hath many Horses, and those excellent, great, and swift, which have so hard and strong hoofes on their feet, that they need no Iron Shooes, although they runne through Rockes. It is said that not long since there were Horses of the Race of Alexanders Bucephalus, all with his forehead-marke, in the possession only of the Kings Uncle, who was slaine for denying the King to have of them: whereupon his Widow in angry spite destroyed the whole Race. There are also excellent Falcons. The soyle thereof beareth notable Wheate, and Barley without huskes, and Oyle made of Nuts and Susimane, which is like to flaxe seed, more savourie than other Oyle. There are strait passages and many stormie places. The men are good Archers and Huntsmen, clothed with beasts skinnes. The hils are steepe and high, large plaines, Rivers alongst the ruptures; and if any have an Ague with abiding two or three dayes on the hils he recovereth, which Marco prooved in himselfe after a yeares sicknesse. The women in the skirts of

Balaxiam.

Couragious Horses, and unshod.

Bucephalus-breed.

their Garments put sixtie or eightie yards of Cotton, the greatest Bumsie Boncer seeming the goodliest Lasse.

[III. i. 74.] *Bascia.* The Province Bascia is ten dayes Journey toward the South, distant from the Countrey Balaxiam. And the Countrie it selfe is very hot: whereby it commeth to passe, that the people are browne: they are expert Magicians, and continually attend thereto. They have a peculiar Language: and weare Golden and Silver Eare-rings with Pearles and stones artificially wrought in them. They eate flesh and Rice, and are Idolaters, craftie and cruell.

Chesmur. The Province Chesmur is seven dayes Journey distant from Bascia. The Inhabitants thereof have a peculiar Language, and are Idolaters; beyond all others cunning Inchanters, forcing their Idols to speake, and darkning the day. They are the chiefest Idolaters, and Idols are descended from them. From thence you may goe to the Indian Sea. The men and women are browne, not wholly blacke, the heate some-what tempered: their food is flesh and Rice, yet are they exceeding leane. There are many Cities and Townes there. Their King is tributarie to none. There are certaine Heremites in this Province, who in Monasteries and Cels worship Idols, honouring their Gods with great abstinence of meate and drinke, and observe great Chastitie, are very cautelous not to offend their Idols, and live long. Of these are many Abbeyes, and the people give them great reverence. The men of this Province kill no quicke creatures, and shed no bloud: and if they will eate flesh, it is necessary that the Saracens which live amongst them, kill the creature. Corall is here sold dearer then any where. Wee will leave the way to India now and returne to Balaxiam and direct our way towards Catay, betwixt the East and North-east. Beyond Balaxiam is a certaine River, whereon stand many Castles and Villages belonging to the King of Balaxiams Brother: and after three dayes Journey is the Province

Vochan, having in length and breadth three dayes Journey. The Inhabitants thereof have a peculiar Language, and worship Mahumet. They are good Livers, stout Warriours, and good Hunters: for that Countrey aboundeth with wild beasts. If you depart hence betwixt the North-east and the East, you must ascend for three whole dayes together, untill you come unto an exceeding high Mountayne, then the which, there is said to bee none higher in the World. There also, betweene two Mountaynes, a great Lake is found, whence by a Plaine runneth a very goodly River, neere unto which are excellent Pastures, so that in them a leane Horse, or an Oxe, may bee fatted in ten dayes. There is also plentie of wild beasts: especially, exceeding great wild sheepe, having hornes some of them sixe palmes or spans long, of the which they make divers kinds of vessels. That Plaine contayneth twelve dayes Journey in length, and is called Pamer; nor is there any humane Habitation there, and Travellers must carry victuals with them. No Bird also appeareth there, by reason of the cold, and (it is reported for a Miracle) if fire be kindled there, it is not so bright nor so effectual to boyle any thing, as in other places. From hence the way leadeth fortie dayes further, betweene the East and the North-east through the Mountaynes, Hils, and Valleyes, in the which many Rivers are found, but no humane habitation, nor any herbe: and the Countrey it selfe is called Beloro. Habitations of men are seene in the top of those high Mountaynes, but such as are savage, wicked, Idolatrous; who live by hunting, and are clothed with the skinnes.

Vochan.

Highest mountayne.

Pamer.

Beloro.

After this you come to the Province Caschar, which is tributarie to the great Cham and a Mahumetan. In it are Vines, greene Gardens, fruitfull trees, Cotton, Flaxe, and Hempe, and a fertile soyle. The Inhabitants have a peculiar Language, and are Merchants, and Artificers, who are so covetous that they eate that which is bad, and drinke worse. Some Nestorian Christians are

Caschar.

found there, who also have their Churches. The Countrey inlargeth it selfe five dayes Journey.

Samarchan is a great and famous Citie in that Countrey, where are goodly Gardens and a fertile Plaine. It is subject to the Nephew of the great Cham. In it the Christians dwell with the Saracens, whence little agreement is betwixt them. It is reported, that in this manner a Miracle hapned, the brother of Great Cham, named Zagatai, governed that Countrey, about one hundred yeares agoe, being perswaded to become a Christian, the Christians through his favour built a Church, in honour of Saint John Baptist, with such cunning that the whole Roofe thereof, was supported by one Pillar in the midst, under which was set a square stone, which by favour of their Lord was taken from a building of the Saracens. Zagathais Sonne succeeded after his death in the Kingdome, but not in the faith: from whom the Saracens obtayned that the Christians should be compelled to restore that stone. And when they offered a sufficient valuable price, the Saracens refused to receive any other composition then the stone. But the Pillar lifted up it selfe, that the Saracens might take away their stone, and so continueth.

Carchan.

Departing againe from this Citie, you come into the Province Charchan, about five dayes Journey in length. This Province hath plentie of all victuals, beeing subject to the Dominion of the Nephew of Great Cham. The Inhabitants worship Mahumet, yet among them certaine Nestorian Christians dwell. They are great Artificers, and have most of them great legges, and a great Wenne or Bunch in the throat, by reason of the waters which they drinke.

Wennes by bad waters happen also in the Alpes.

Cotam the name of a Province and chiefe Citie.

The Province Cotam followeth betweene the East and the North-east. It is subject to the Dominion of the Nephew of Great Cham, and hath many Cities and Townes. The chiefe Citie thereof is called Cotam. The Province is extended eight dayes Journey in length. There is no want therein of any thing, appertayning to

the maintenance of life. It hath plentie of Cotton, [III. i. 75.] Flaxe, Hempe, Corne, and Wine. But the people are not warlike, yet good Artificers and Merchants. They acknowledge Mahumet.

Proceeding further through the same Countrey, you meet with the Province Peim, extended five dayes Journey in length. It is subject to Great Can, and hath many Cities and Castles. The chiefe Citie thereof is called Peim, neere which runneth a River, wherein precious stones are found, to wit, Jasper stones and Chalcedonie. The Inhabitants of the Countrey worship Mahumet, and are Artificers and Merchants. There is a custome in this Province, that when any marryed man goeth into another place, and returneth not home within twentie dayes, it shall be lawfull for the Wife to marrie another Husband, and the men also wheresoever they goe doe the like. All those Provinces aforesaid, to wit Caschar, Cotam, Peim, to the Citie of Lop, are in the bounds of Great Turkie.

Peim.

Adulterous custome.

Great Turkie, or Turcomania.

Ciarcian is subject to the Tartars, the name of the Province and chiefe Citie, it hath many Cities and Castles. Many precious stones are found there in the Rivers, especially Jaspers and Chalcedonies, which Merchants carrie even to Ouchach to sel, and make great gain. From Peim to this Province, and quite thorow it also, it is al Sand, with many bad waters and few good. When any Armie passeth through this Province, all the Inhabitants thereof with their Wives, Children, Cattel, and all their household stuffe, flie two dayes Journy into the sands, where they know good waters are, and stay there: and carrie their Corne thither also to hide it in the sands after Harvest for like feares. The wind doth so deface their steps in the sand, that their Enemies cannot find out their way. Departing from this Province, you are to travell five dayes Journey thorow the sand, where no other water almost then that which is bitter is to be found, untill you come unto the Citie named Lop.

Ciarcian.

Lop is a great Citie, from whence is the entrance of

Lop.

Desart of Lop. a great Desart, called also Lop, seated betweene the East and the North-east. The Inhabitants are Mahumetans, subject to the Great Can. In it Merchants who desire to passe over the Desart, cause all necessaries to be provided for them. And when victuals beginne to faile in the Desart, they kill the Asses and Camels and eate them. They most willingly use Camels, because they are sustayned with little meate, and beare great burthens. They must provide victuals for a moneth to crosse it over-thwart; for to goe thorow the length, would aske a yeares time. They goe thorow the sands and barren Mountaines, and daily find water, yet it is sometimes so little, that it can scarsly suffice fiftie or one hundred men with their beasts: and in three or foure places the water is salt and bitter: the rest (which are eight and twentie) good. In it are neither beasts nor birds. They say that there dwell many spirits which cause great and mervailous Illusions to Travellers to make them perish. For if any stay behind that he cannot see his company, he shall be called by name, and so going out of the way is lost. In the night they heare the noyse as it were of a company, which taking to bee theirs they perish likewise. Other appearances as of their companions, or of enemies have caused some to miscarrie. Consorts of Musicall Instruments are sometimes heard in the Ayre, likewise Drummes, and noyses of Armes. They goe therefore neere together, hang Bels on their beasts neckes, and set markes if any stay.

Illusions of Devils. It seemeth that the compasse was not then found out, which of later times they use in Desarts, as in the Sea.

Sachion. *Tanguth.* Having passed over the Desart, you come unto the Citie Sachion, betwixt the East and North-east, subject to the Great Can, in the Province of Tanguth, where among the Worshippers of Mahumet, a few Nestorian Christians are found. Many Idolaters are also there, who have their proper Language. The Inhabitants of this Citie, live not of Merchandize, but the fruits of the Earth. This Citie hath many Monasteries, consecrated to divers Idols, in the which many Sacrifices are offered, and great reverence. And when a Sonne

is borne unto a man, hee presently commendeth him to some Idoll, and in honour thereof, nourisheth a sheepe that yeere in his house, which he presenteth before it together with his Sonne, the next Festivall Day of that Idoll, with many Ceremonies and great reverence. Afterward the flesh of the sheepe is boyled, and left so long before the Idoll, while their Prayers are finished, which they make for the conservation of their Sonne, and the Idoll hath sucked out the savour of the meate, after which their fancie all his kindred being gathered together, eate that flesh at home with great devotion and joy: but orderly keepe the bones in certayne vessels. The Priests have the feete, head, inwards, skinne, and some part of the flesh for their share. In celebrating the Funerals of such as were of esteeme, the dead bodies are burned after this manner. The kindred send for the Astrologers, and tell them what yeare, moneth, day, and houre, hee who dyed was borne: who perceiving the constellation, declare the day when hee is to be burned: so that when the Planet fits not, they reserve the dead bodie sometimes seven dayes, and sometimes sixe monethes, preparing a Chest for it at home, and joyning the sides together with such cunning Art, that no stinke can issue forth. They also imbalme the bodie it selfe with Spices, and cover the Chest fairely painted with a costly cloth: and every day that the dead corps is kept at home, at the houre of Dinner, a Table is prepared neere the Chest, setting wine and meate thereon for the space while one might well eate a meales-meat, supposing that the soule of the dead, feedeth of the savour thereof. The Astrologers sometime forbid to carrie it forth at the chiefe gate, pretending some disastrous starres thereto, and cause them to carrie it out another way, and sometimes breake the wall which is opposite to that place which the Planet makes more luckie; for otherwise the spirits departed would bee offended and hurt those of the house. And if any such evill happen, they ascribe it to the dead thus wronged.

The Sacrifice of the Birth-day.

The Rites of Funerall.

Astrologers.

[III. i. 76.]

When the bodie is carryed through the Citie to be burned without, woodden Cottages are erected in the way, with a porch covered with Silkes, in which they set the bodie, and set before it Bread, Wine, and Flesh, and Delicate Cates, supposing the spirit to be refreshed therewith, which must bee presently present at the burning of the bodie.

And when they come unto the place of burning, they write and paint upon Papers made of the barkes of Trees, the Images of Men and Women, Horses, Camels, Money, and Garments. (All the Instruments of the Citie meane-while resounding) all which are burned together with the dead bodie. For they say, that that dead man shall have so many Men-servants, and Mayd-servants, Cattell, and Money, in another life, as resemblances, and Pictures were burned together with him, and shall perpetually live in that honour and riches.

The Province Chamul lyeth in the great Province Tanguth, subject to the Great Can, having many Cities and Townes: the chiefe Citie is called Chamul. The Land butteth upon two Desarts, to wit, the great Desart, whereof wee have spoken before, and a certaine other, that is lesse, of three dayes Journey. It aboundeth with such things, which a man needeth for the sustentation of life. The Inhabitants are Idolaters, have a peculiar Language, and seeme to bee borne for none other purpose, but to apply themselves to sporting, singing, dancing, writing and reading after their fashion, playing on Instruments, and to give themselves delight. When any Traveller passing by, turneth into any mans house for entertaynment, the Master of the Family receiveth him with great joy, and commandeth his Wife and all the Family, that they as long as he will abide with them, obey him in all things. In the meane space, he departeth not to returne so long as the Guest remayneth in his house. And meane-while hee lyeth with the Wife, Daughter, and the rest, as with his owne Wives. The women of that Countrey are beautifull, and readie to obey all those Commandements of their Husbands, who

Joviall Lads.

Bawdes to their owne Wives.

Kind Cuckolds.

are so besotted with this folly, that they thinke it a glorious thing for them, and acceptable to their Idols, for which they prosper with plentie of all things. Mangu Can having heard of this folly, commanded them to observe this detestable custome no longer; which they did about three yeares, and then seeing not their wonted fertilitie, and troubled with some Domesticall crosses, sent Ambassadours to the Can, and instantly entreated, that he would revoke so grievous an Edict, and not abolish that Tradition which they had received from their Elders. The Can answered, seeing you desire your reproach and shame, let it be granted you. Goe and doe herein after your wont. The Messengers returning with this Answer, brought great joy to all the people: this custome is observed by that people untill this day.

This Chapter is not in Ramusios Italian Copie which I have (printed 1559.) yet is it mentioned there among the Provinces of Tanguth.

After the Province of Camul, followeth the Province of Chinchintalas, which on the North boundeth upon the Desart, and is sixteene dayes Journey in length, subject to the Dominion of Great Chan. It hath Cities and many Castles. The people thereof are divided into three Sects. Some few acknowledge Christ, and these are Nestorians: others worship Mahumet, the third adore Idols. In this Province there is a Mountaine where are Mines of Steele and Andanicum, and also Salamanders, of the which cloth is made, which, if it bee cast into the fire, cannot bee burned. But that cloth is made of the Earth in this manner (as one of my companions, a Turke named Curcifar, a man indued with singular industrie, informed me) who had the charge of the Minerals in that Province. A certaine Minerall of Earth is found in that Mountayne, which yeeldeth threeds, not unlike to Wooll, which being dryed in the Sunne, are bruised in a brazen Morter, and afterward washed, and whatsoever earthy substance cleaveth unto them, is taken away: lastly, those threeds so purged and made small, are spunne like other Wooll, and woven into cloth. And when they will whiten those clothes, they cast them into the fire for an houre, and

then they are taken out of the flaming fire unhurt, whiter then Snow. After the like manner they clense them, when they have taken any spots: for no other washing is added to them, besides the fire. But touching the Salamander, the Serpent, which is reported to live in the fire, I could search out nothing in the East Countries. They say, there is a certayne Napkin at Rome, woven of the Salamander, wherein the Handkerchiefe of the Lord is kept wrapped up, which a certayne King of the Tartars sent unto the Bishop of Rome.

And I have not a little travelled in Travellers to find this Salamander, but have found not a little; no Midwife to my throwes; which makes mee throw away that conceit.

After you are past this Province, you go betwixt the East and North-east ten dayes Journey, in which few Habitations or things remarkable are found; and then you come to the Province Succuir, which hath many Habitations and Townes. The chiefe Citie thereof is called Succuir. In this Province, among many Idolaters, a few Christians are found: they are subject to the Great Can. They apply not themselves to Merchandize, but live of the fruits of the Earth. The best Rhubarbe is found in great quantitie in this Province, which is carryed thence by Merchants, to divers parts of the World. Strangers dare not go to the Mountaynes where it growes, by reason of venemous herbs, which if their beasts should eate them would lose their hoofes; but those of that Countrey know and avoyd them. The generall name of this Province, and of the two following is Tanguth.

Succuir.

Rhubarbe. Of this Ramusio hath given a large discourse from the Relation of Chaggi Meneret, which had beene in these parts.

[III. i. 77.] Campion is a great Citie, the principall in the Countrey of Tanguth. In it are the Christians (which have there three great and faire Churches), Mahumetans, and Idolaters. The Idolaters have many Monasteries, where they worship their Idols. Moreover, those Idols are made either of stone, wood, or clay, some over-layed with gold, and very artificially wrought. Among these, some are so great, that they contayne ten paces in length, fastned to the earth, as if they lay upright, neere unto the which, little Idols are placed, which seeme to give reverence to the greater, and both are much reverenced. The Religious men seeme to live more honestly then other

Campion. Christian Churches. Idolatrous Monasteries. Idols of divers kinds.

A.D. 1320.

Idolaters, abstayning from certaine things, as Lecherie, and other things; although Lecherie seemes no grievous sinne: for they say, if a woman seekes for love to a man, he may use her without sinne, but not, if he seekes first to her. They reckon the whole circuit of the yeere by Moones. In these Moones, they observe five, or foure, or three dayes, wherein they kill no Beast, or Bird, nor eat Flesh (as is the use with us on Friday, Saturday, and Vigils.) The Lay-men marrie twentie or thirtie wives, as they are able to maintayne: yet the first is accounted the more worthie, and more legitimate. The husband receiveth no dowrie from the wife, but hee himselfe assigneth convenient dowrie, in Cattell, servants, or money, according to his abilitie. If the wife become hatefull to the husband, it is lawfull for him to divorce her from him, as he pleaseth. They take for wives their Kins-women or Mothers in law. Marco, together with his Father, and Uncle, remayned a yeeres space in this Citie, for the dispatch of certaine affaires.

The yeere of the Moone.

Their many wives.

From the City Campion, you goe twelve dayes journey to the City Ezina, bordering upon a sandy Desart towards the North, contayned in the Province of Tanguth. Many Camels are there, and many other beasts; and Hawkes of divers kinds. The Inhabitants are Idolaters, living of the fruits of the Earth, forbearing merchandise.

Ezima.

§. IIII.

Of Carchoran, the Originall, proceedings and exploits of the Tartars; of Priest John and his discendants. Customes of the Tartars. Of Bargu, Erginul, Xandu the Cans Citie and Palace; of Muske: of strange Sorcerers, and austere Monkes.

ALl the Provinces and Cities aforesaid, Sachion, Chemul, Chinchitalas, Succuir, Campion, and Ezina, pertayne to Tanguth. Having passed over the foresaid Desart, you come unto the Citie Carchoram,

Carchoran, vid. Rubr. of Caracarum.

The originall of the Dominion of the Tartars.

which is in circuit three miles, strongly rampierd with earth, for they want stone. Neere it is a great Castle, and in it the Governors faire Palace. This was the first place neere which in old times the Tartars assembled themselves. And now we will declare how they began to raigne. They dwelt in the North parts, to wit, in Ciorza and Bargu, where are many and great Playnes without Cities and Townes, but goodly Pastures, Rivers and waters. They had not a Prince of their Nation, but payed tribute to a certayne great King, named as I have heard, in their language Umcan, which in some mens opinion in our tongue signifieth, Presbyter (or Priest) John. To him the Tartars gave yeerely the tenths of all their beasts. In processe of time, the Tartars so encreased in multitudes, that Umcan was afraid of them, and thought to disperse them into severall parts of the world. And therefore when any rebelled he sent three or foure of an hundred of the Tartars into those parts, so diminishing their power; and the like he did in his other occasions, deputing some of their principals to that purpose. They seeing their ruine intended and loth to be separated one from another, went from the places where they dwelt to the Desart towards the North, where by remotenesse they might be safe, and denyed to Umcan their wonted Tribute.

It hapned that about An. 1162. the Tartars having continued some time in those parts, chose a King among themselves, a wise and valiant man, named Cingis Can. He began to reigne with such justice, that he was beloved and feared of all as a God rather then a Prince, insomuch that his fame brought all the Tartars in all parts to his subjection. And hee seeing himselfe Lord of so valiant men would needs leave those Desarts, and commanding them to provide Bowes and other weapons, began to subdue Cities and Provinces, in which Conquests hee placed such just Governours, that the people were not offended. The chiefe of them hee carried alongst with him with great provisions and gifts. Seeing therefore

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that he was advanced to so great glorie, and power, he sent Embassadors politikly to Umcan to intreate, that he would bestow his daughter upon him to be his wife. Which he taking, in very evill part, answered with indignation, and rejecting the Embassadors of Cingis, said, doth my servant demand my daughter? Get ye out of my sight and tell your Master, if he ever make such demand againe, I will make him die a miserable death. But King Cingis, levying a great Armie, went forth with an hostile minde, and incamped in a certaine great Plaine, named Tanduc, sending unto the King, and signifying unto him, that he should defend himselfe. But he, comming with a mightie Armie, descended to the Playnes, and pitched his Tents within ten miles of the Campe of the Tartars. Then Cingis commanded his Astrologers to shew him, what event and successe the battell should have. They cutting a Reed lengthwise in two parts, set the pieces themselves into the ground, and wrote upon the one, Cingis; and on the other, Umcan; and said unto the King: In the meane space, while we reade the Conjurations, it shall come to passe by the Idols power, that these two parts of the Reed shall fight together: And whose part shall ascend upon the other, that King shall obtayne victorie in the battell. The multitude therefore running together to behold that spectacle, the Astrologers beganne to mumble their prayers, and reade their inchantments, when presently the parts of the Reed being moved, fought together, untill at length the part of Cingis ascended upon the part of Umcan. Which being seene, the Tartars assured of the future victorie, were encouraged to the battell, and Umcan being slayne, the Victorie, and Kingdome, and Umcans daughter remayned to Cingis. Cingis raigned sixe yeeres after this, in the which hee got many Provinces: and lastly, when he endeavoured to winne a certaine Castle, called Thaigin, and came somewhat neere, being shot in the knee with an Arrow, he died, and was buried in the Mountaine Altai.

The fruit of a wilde government.

Cingis goeth forth against Umcan. Tanduc.

He consulteth with the Magicians. [III. i. 78.]

Hee vanquisheth the Enemie by warre.

He dieth with the shot of an Arrow.

Cingis Can. Cyn Can. Bathyn Can. Esu Can. Mongu Can. Cublai Can.

The first King of the Tartars, was called Cingis; the second, Cyn Can; the third, Bathyn Can; the fourth, Esu Can; the fifth, Mangu Can; the sixth Cublai Can, whose power is greater then all his Predecessors, having inherited theirs, and adding by Conquest in manner the rest of the World. For he lived neere sixtie yeeres in his Government. The name Can signifieth Emperor. All the great Cans, and Princes of that bloud of Cingis, are carried to the Mountaine of Altai to be buried, wheresoever they die, although one hundred dayes journey from it. And they which carrie the Corpse to the buriall, kill all those that they meet in the way, saying: goe, and serve our Lord the King in another life. They kill also the better Horses. When the bodie of great Cham Mongu, the Predecessor of Cham Cublai, was brought unto the Mountaine Altai to bee buried, the Souldiers accompanying the funerall, are reported to have slayne above ten thousand men, upon the foresaid occasion.

Altai the Sepulcher of the Kings of the Tartars. Their cruell custome of funerals.

The marriages of the Tartars.

The Tartarean women are most faithfull to their husbands. Adulterie is a great shame with them: yet it is accounted lawfull, and honest, that every one may marrie as many wives as he is able to maintayne, although the first be judged to be more principall and honorable then the rest. These live together in the same house without one ill word, in admirable concord, make their merchandises, buy, and sell, and chaffer all things necessarie to their husbands and housholds, the men medling with nothing but their hunting, hawking, and things pertayning to Armes. They have the best Falcons in the World, and so they have of Dogs. They live onely of Flesh and Milke, and what they take in hunting. They eat Horses, Camels, Dogs, if fat; and drinke Mares milke, called Chemurs, so used, that it is like white[z] Wine. If the father dies, the sonne may have all his wives except his owne mother and sisters. So, the brother being dead, it is lawfull for the brother who remayneth alive, to marrie the widdow of the brother. The husbands receive no dowrie from the wives, but they

Womens concord and industrie.

[z] *Cosmos.*

themselves assigne dowry to the wives, and their mothers. Through the multitude of wives, the Tartars have many children. Nor is the multitude of Wives very burdensome unto the Tartars, seeing they gaine much through their labours. Besides, they are very carefull for the governement of the familie, and preparation of food: and with no lesse care, execute the other duties of the house. But the men apply themselves wholly to hunting, fowling, and exercise of Armes. The Tartars nourish many herds of Oxen, flocks of Sheepe, and other Beasts, and Cattell, and abide with them in places of Pasture, in the Summer time, in the Mountaines, and colder places, where they finde Pasture and Wood; but in the Winter, they remove unto the hotter Countreyes, where they finde Pasture for their Cattell: and goe forth-on two or three moneths together. Their houses are covered with stickes and felts, ordinarily round, which they carrie with them on Carts or Waggons of foure wheeles, whithersoever they goe. For they can fold and extend them, set them up, and take them downe: and they turne the doore of them alwaies to the South. They have also neat Carts of two wheeles (covered with Felt so well that rayne cannot pierce them) drawne by Oxen, and Camels, wherein they carrie their wives, children, and necessarie houshold-stuffe with them, and defend them from the injurie of foule weather, and rayne.

Their substance of Cattell.

Cottages.

The Tartars, if they be rich, are clothed with Sables, Ermins, and Cloth of gold, and all their furniture is costly. Their Armes are Bowes, Swords, Polaxes, and some Lances, but they can best use their Bowes, whereto they are used from their childhood. They are hardie, valorous, cruell, will continue two dayes and nights on horse-backe armed; exceeding patient of difficulties, and exceeding obedient to their Lords. Their Cattell also are hardie.

The Law and Faith of the Tartars is this. They say, that there is a great God, high and heavenly, of whom with daily incense they desire good understand-

The Tartars religion.

ing and health. They have another, which they call Natigay, which is like an Image covered with Felt, or some other thing, which every one hath in his house. To this God they make a wife and children, placing the wives Image at the left hand, and the representations of children before his face. This they call, The God of earthly things, which keepeth their Children, and their Beasts, and Corne; and give it great reverence. Before they eat themselves, they anoint the mouthes of the Images with the fat of the sodden Flesh, and they cast [III. i. 79.] the broth out of doores, in honour of other Spirits, saying, that their God with his familie have had their part; and after they eate and drinke at pleasure.

If the sonne of any Tartar die, who hath not yet beene married, and also the daughter of another die unmarried, the parents of both the deceased parties meet together, and make a marriage betweene the dead: and making a draughter in writing, of that contract, they paint men and women for servants, Horses and other creatures, with clothes of all sorts and moneyes, in paper, and burne them together with the writing of contract; by the fumes whereof, they say that all these things are carried to their children in another world, where they are married, and the fathers and mothers thinke they are joyned together through such a bond of affinitie, as if those marriages had beene celebrated, while the married couple yet lived.

Painted Marriages.

When the Tartars goe to warre, their Prince conducteth about one hundred thousand Horse, appointing Heads over tens, hundreds, thousands, ten thousands, by which orderly subordination, commands are easily effected. Every hundred is called a Tuc; ten, a Toman. When they set forth they send out men every way, as Scouts that no Enemie may assault them unprovided. Of Horse and Mares, there are for every man about eighteene. They carrie also their like Felt houses, under the which they shelter themselves in the time of rayne. When there falls out some important employ-

Their warfare.

ment, they will ride ten dayes together without victuals boyled, and live of the bloud of their Horses, cutting a veyne and sucking it. They have Milke dried like Paste, which they make, boyling the Milke, and taking the Creame which swims on the top, put it in another vessell, and thereof make Butter: After, they set the Milke in the Sunne, and drie it; and when they goe in the Armie, carrie ten pounds thereof, and every morning take halfe a pound, and put it into a little Flaske or Bottle of Leather, with as much water as he pleaseth: which while he rides, beats together: and this is his dinner. When they encounter with their Enemies, they ride here and there shooting, and sometimes make shew of flight, shooting as they flee, and finding the Enemies broken, redintegrate their forces, and pursue the victorie: having their Horses at command, with a signe to turne any way. But now the Tartars are mixed in divers parts, and so are their fashions.

The mulct or penaltie of nine fold.

They punish malefactors after this manner. If any steale a thing of small value, and hath not deserved to be deprived of life, he is seaven times beaten with a Cudgell, or seaventeene, or seaven and twenty, or thirty seaven, or forty and seaven, giving the strokes according to the measure and qualitie of the offence, and that unto an hundred; some doe often times dye, through these strokes. But if any have stollen an Horse, or another thing, for the which hee deserveth to dye, he is cut asunder with a Sword in the middle: but if hee will redeeme his life, he shall restore the theft nine fold.

The markes of the heards of Cattell.

Such as have Horses, Oxen or Camels, brand them with their markes, and send them to the pastures without a keeper.

Bargu.

Leaving the Citie of Carachoran, and the Mountaine Altai, you come unto the champaine Countrey of Bargu, which extendeth it selfe Northwards about sixtie dayes journey in length. The Inhabitants of those places are Mecriti, and they are subject to great Chan, using the manners of the Tartars. They are wilde men, and eate

Meditæ.

the flesh of Beasts which they take by hunting, especially of Stagges, whereof they have great plentie, and they make them so tame, that they may ride them. They want Corne and Wine. In the Summer they exercise great hunting and taking of wilde Beasts and Fowle, with the flesh whereof they may live in the winter: For in Winter, as well fowle as other living creatures flie from thence, by reason of the exceeding and untolerable cold of that Countrey. After the end of fortie dayes journey, you come unto the Ocean, neere which is a Mountaine where Astori, and strange Falcons breed, which are carryed thence unto the Court of great Chan.

Strange Falcons. This is either a conjecture or by relation hardly credible.

Heere we must returne unto the Citie Campion. If therefore you proceed further five dayes journey from the Citie Campion towards the East, (in the places lying in the middle, horrible voyces of Devils are heard in the night time) you come to the Kingdome Erginul, in the Province of Tangut, subject to the great Cham. In this Kingdome are many other Kingdomes which are Idolators. There are some Nestorian Christians, and Turkes. There are many Cities and Castles, of which Erginul is chiefe. From hence, if you proceed further to the Southeast, you may goe to the parts of Cathai, going Southeast towards Cathai, there is a certaine famous Citie named Cinguy, (the name also of the Province) tributarie unto great Chan: contained in Tangut: the people are some Christians, some Mahumetans, others Idolators. Their are also found wilde Oxen, neere as great as Elephants, very faire, having white and blacke hayre, short in other parts, and on the shoulders three palmes long, fine and white beyond silke: of which Marco brought some to Venice as a rare thing. Many also of these Oxen are tamed, and made to engender with tame Kine, and the breed of them are fitter for businesse then any other creatures, beare great burthens, are yoaked to the plow, and doe twise as much as others. The best Muske in the world is found in this Province, and is of a goodly

Night walking Spirits. Erginul.

Cathai.

Wilde Oxen of the bignesse of Elephants.

Muske.

beast of the bignesse of a Goat, having grosse hayre like a Stagge, feet and tayle like a Gazella but without hornes; it hath foure teeth, two above, and two beneath, of the length of three fingers, subtle, and white as Ivorie, and is a faire beast to see to, when the Moone is at full, neare the navill under the belly there growes to this beast an impostume or bladder full of blood, [III. i. 80.] and at the full then they goe to hunt the said beasts and take away that swelling, which is dryed in the Sunne, and is the best Muske: the flesh also is good to eate. Master Marco brought to Venice the head and feet of this beast dryed. The men live of Merchandise and Arts, and have aboundance of Corne: they are Idolaters, of a fat body and a little Nose, blacke hayred, having no beard but foure hayres on their chin. The women are faire and white. And when the men desire to marry wives, they rather seeke the beautifull, then the noble or rich. Whereby it commeth often to passe, that a great and Noble man marryeth a poore wife, but beautifull, assigning dowrie to her mother there. This Province extendeth it selfe five and twentie dayes journey in length, and is very fertile. In it are exceeding great Feasants, having traynes eight or ten handfuls long. Many other kindes of Birds are also found there, which have very goodly feathers, distinguished with divers and excellent colours.

Beautie preferred before Nobilitie and riches.

Feasants.

Proceeding further towards the East, after eight dayes journey, you meet with the Province Egrigaia, in the which are many Cities and Castles, all still in Tanguth. The principall Citie is called Calacia. The Inhabitants thereof are Idolaters, there are three Churches of Nestorian Christians, and are subject to the great Chan. In the Citie Calacia, Chamlets are made, woven of white wooll and the hayre of Camels, then the which, there are scarce any fairer found in the world.

Egregaia.

Going to the East from the Province Egrigaia, the way leadeth unto the Province Tenduch, in the which are many Cities and Castles: where also Presbyter

Johannes useth to abide, who now payeth tribute to great Chan. This King of that progenie of Priest John is named George, and is a Priest and a Christian, and most of the people are Christians. All the Great Chans, after his death who was slaine in battell by Cingis, gave their Daughters to those Kings to wife. This King George holds not all that Priest John before held, and is the fourth of that progenie. There is a Nation there called Argon, more goodly men and fitter for Merchandise then the rest, descended of Idolaters and Mahumetans. There are also two Regions where they raigne, which in those parts are called Og and Magog, but they which dwell there call them Ung and Mongul: In Ung are Gog and in Mongul the Tartars. Riding East seaven dayes towards Catay, are many Cities peopled with Idolaters, Mahumetans, and Nestorians. There is one Citie called Sindicin, where very faire and excellent Armes are made of divers sorts, fit for Armies. In the mountaines of this Province are great Mines of silver, and manifold game of wilde beasts, and the Countrey of the mountaines is called Idifa. Three dayes journey distant from the foresaid Citie, standeth another Citie Jangamur, that is White Lake, wherein is a Palace, in which the great Chan most willingly remaineth, because there are many Lakes and rivers, many Swannes, and in the plaines, Cranes, Feasants, and Partridges, and store of other fowle. There are five sorts of Cranes there: some have blacke wings like Crowes, others are white and bright, having their feathers full of eyes like Peacocks, but of a golden colour, the necke blacke and white very beautifull; a third sort of bignesse not unlike ours; a fourth, little and very faire, intermingled with red and blew colours; the fifth, of a grizell or gray colour, having red and blacke heads, and these are very great. And neere unto this Citie lyeth a certaine valley where many Cottages are, in the which an exceeding number of Partridges is maintained, which are kept for the King, comming to lodge there for a time.

Gog and Magog.

The Citie Sindicin.

Idifa.

Cianganor.

Five sorts of Cranes.

This Citie is three dayes journey Northeastward to the Citie Xandu, which the great Chan Cublay now raigning, built; erecting therein a marvellous and artificiall Palace of Marble and other stones, which abutteth on the wall on one side, and the midst of the Citie on the other. He included sixteene miles within the circuit of the wall on that side where the Palace abutteth on the Citie wall, into which none can enter but by the Palace. In this inclosure or Parke are goodly meadowes, springs, rivers, red and fallow Deere, Fawnes carryed thither for the Hawkes, (of which are there mewed above two hundred Gerfalcons which he goeth once a weeke to see) and he often useth one Leopard or more, sitting on Horses, which hee setteth upon the Stagges and Deere, & having taken the beast, giveth it to the Gerfalcons, and in beholding this spectacle he taketh wonderfull delight. In the middest in a faire Wood hee hath built a royall House on pillars gilded and vernished, on every of which is a Dragon all gilt, which windeth his tayle about the pillar, with his head bearing up the loft, as also with his wings displayed on both sides: the cover also is of Reeds gilt and varnished, so that the rayne can doe it no injurie, the reeds being three handfuls thicke and ten yards long, split from knot to knot. The house it selfe also may be sundred, and taken downe like a Tent and erected againe. For it is sustained, when it is set up, with two hundred silken cords. Great Chan useth to dwell there three moneths in the yeare, to wit, in June, July, and August. On the eight and twentieth day of August, he departeth to make a solemne sacrifice. He hath an herd of white Horses, and white Mares, about ten thousand, of the milke whereof none may drinke except hee be of the progenie of Cingis Can, except one family, called Boriat, priviledged hereto by Cingis for their valour. And these beasts as they goe up and downe feeding are much reverenced, nor dare any goe before them or hinder their way. The

Xandu.

Hunting with Leopards.

A goodly house of pleasure.

A solemne Sacrifice.

Mares milke.

Astrologers or Sorcerers tell Chan that on the twentie [III. i. 81.] eight of the Moone of August, he should disperse that milke heere and there, for the honour of all spirits and his Idols, that they might be carefull preservers of all those things which he possesseth.

The Kings Magicians. There are two sorts of Idolaters, Sorcerers called Thebeth and Chesmir, which in the midst of stormes ascend the Palace and suffer no rayne to fall thereon; which they make the people beleeve comes to passe by their sanctitie: and therefore they goe slovenly and regardlesse of their persons, never washing nor combing themselves. They also have a horrible custome to dresse and eate such as are condemned to death, but not those which dye naturally. They are called also Bachsi, which is the name of their Order, as Friers Predicants or Minors with us. They seeme by Magicke to doe what they list, when the great Can in his Hall sits at his Table, which is eight yards high: and in the midst of the hall a good distance from the table is a great Cupboard or plate furnished: They cause that the peeces full of Wine or Milke or other viands of themselves, fill the goblets without any hand touching them, and goe ten paces in the ayre into the great Cans hand; and when he hath drunke, returne to their place. This they doe in the presence of any man, when their Lord commands. These Bachsi also when they will make feasts to their Idols, goe to the Can and say; Sir, know that if our Idols be not honoured with Sacrifices, they will bring plagues to Corne and Beasts. And therefore wee pray you to give the flesh of so many Sheepe with blacke heads, and so many pounds of Incense and Lignum aloes, that we may make them due sacrifice and honour. This they spake not to him themselves, but by certaine Lords deputed to that Office, who speake to the Can and obtaine it. On the feast day they sacrifice the said beasts, and sprinkle the broath before the Idols.

They have great Monasteries some of the bignesse of a Citie, in some of which are about two thousand Monkes

which serve Idols, sequestred from the Laitie in their shaving and garments. For they shave their heads and beards, and weare a religious garment. These in the solemnities of their Idols sing with solemne songs and lights, some of them may marry. There are some of great abstinence called Sensim, leading an austere life, for they eate nothing but Meale mingled with water till all the Flower be gone, and eate the branne without any savour. These worship the Fire, and the men of other rules say that these which are so austere, are Heretikes against their Law, because they worship not Idols as they doe; and there are great differences betwixt them: and these marry not in any case. They shave their Head and Beard: they weare blacke hempen garments, and bright yellow. They sleepe in thicke Mats, and live the severest life in the world.

Shavings.

Austeritie.

§. V.

Of Cublai Can, his Raigne and Acts, Magnificent feasts and Huntings, Court and Counsell. His Citie Cambalu and glorious Palace.

IN this Booke I purpose to write of all the great and marvellous Acts, of the present Can called Cublai Can, which is in our Tongue Lord of Lords, the greatest Prince in peoples, Cities and Treasures, that ever was in the world. Hee being discended from the Progenie of Chingis, the first Prince of the Tartars, is the sixth Emperour of that Countrey, beginning to raigne in the yeare of our Lord 1256. being twentie seaven yeares old, and ruling the people with great wisedome and gravitie. He is a valiant man, exercised in Armes, strong of bodie, and of a prompt minde for the performance of matters, before he attained to the dignitie of the Empire (which by his wisdome he did against the will of his Brethren) he often shewed himselfe a valiant Souldier in the warres, and carryed himselfe like a wiser and bolder Captaine, then ever the

Heere begins the second Booke of Marco Polo, of which I thought good to advertise the Reader: as for the Chapters, the Latine and Remusio so differ, that I have left both and observed our owne division.

Cingis or Chingis Can.

Tartars had. But since he swayed the Kingdome, he went but once into the Field, but sends his Sonnes, and other Captaines in expeditions.

Naiams rebellion.

In the yeare of our Lord 1286. his Uncle named Naiam, being thirtie yeares of age, and having the command of many people, and Countries, so that hee was able easily to bring together foure hundred thousand Horse. Being puffed up through youthfull vanitie, would now no longer be subject, but would needs take away the Kingdome from his Lord Cublai, and sent to

Caydu.

another great Lord named Caydu, Lord of the parts towards great Turkie, who was nephew of the Emperour Cublai, yet hated him, who yeelding consent to Rebellion, promised to come in proper person with an hundred thousand Horse.

Both of them began to gather Forces, which could not bee done so secretly but Cublai heard of it, and presently tooke order to set guard to the wayes that no intelligence might passe that way: and then assembled all the Forces within ten dayes journey of Cambalu with great speed, so that in twentie dayes, were gathered together three hundred & sixtie thousand Horse, and one hundred thousand Foot, a great part of them Falconiers and men of his Houshold. With these hee made all haste day and night towards Naiams Countrey, where at the end of twentie five dayes he arrived, altogether unlooked for: and rested

[III. i. 82.] his men two dayes. Then hee called his Astrologers, and caused them before all the Armie to divine who should have victorie (a thing they alway use to incourage their men) and they promised it to Cublai. One morning whiles Naiam was sleeping negligently in his Tent, having not so much as sent out any scouts to espie, Cublai made shew of his Armie upon a hill to Naiams. Hee himselfe sate in a certaine Castle of wood, full of Archers and Crosse-bow men, borne by foure Elephants; on the top whereof was the Royall Standard with the Images of the Sunne and Moone. Hee devided his Armie into three wings, of which he sent that on the

right hand and the other on the left against Naiams Armie: To every ten thousand Horse were assigned five hundred Foot with Lances, taught to leape up behind the horse-men if any occasion of flight happened, and suddenly on advantage to light and slay the enemies horses with their lances. Caidu was not yet come. The battels joyned and made a cruell fight, which continued from morning till noone: and then was Naiam taken and brought before Cublai, who commanded that he should be sewed betwixt two Carpets, which should be tossed up and downe till the breath were out of his bodie, that so the Imperiall blood might not be exposed to the Sunne and the ayre. The remainder of his people sware Obedience to Cublai, which were foure Nations, Ciorza, Carli, Barscol, and Sitingui.

Naiam was secretly baptised, and by profession a Christian, but no follower of the workes of Faith, and signed his principall Ensigne with the signe of the Crosse, having with him infinite store of Christians which were all slaine.

The Jewes and Saracens, that were in the Armie of Cublai, began to upbraid the Christians with this disaster of the Crosse, who thereupon complained to Cublai. Hee then sharply reproving the Jewes and Saracens, turning to the Christians saith; Surely, your God and his Crosse, would not give any ayde to Naiam, but be not you therefore ashamed, because God beeing good and just, ought not at all to defend Injustice and Iniquitie. Naiam was a Traytour to his Lord, and contrary to all equitie raised rebellion, and sought the helpe of your God in his mischievous purpose. But he as a good and upright God, would not favour his Designes. He returned after this with great triumph to Cambalu, and stayed there till Easter. On that day he called the Christians before him, and kissed their Gospels, and made his Barons doe the same. The like hee doth in the great Feasts of Saracens, Jewes, and Ethnikes, that Sogomamber Can the God of the Idols, Mahumet,

Moses, or whosoever is greatest in heaven might helpe him. Yet he made best shew of liking to the Christian Faith, but pretended the ignorance of the Professors, and the mightie acts of the Sorcerers, to his not professing it.

Now for rewarding his Souldiers, he hath twelve Barons or wise Counsellours, which give him notice of each Captaynes merit, who raiseth them command of one hundred to a thousand, and from one thousand to ten thousand, and so forward, giving them Vessels of Plate and Tablets. The Captayne of one hundred hath a Tablet of silver, and the Captayne of one thousand of Gold, or silver gilded; the Captayne of ten thousand hath a Tablet of Gold with a Lions head on it: the weight of the Tablets differ also according to the worth and weight of the dignitie. On the said Tablet is written a command in this manner. By the strength and power of the great God, and by the Grace which he hath given to our Empire, the name of Can be blessed, and let them all dye and be destroyed which will not obey him. All they which have these Tablets have priviledges in writing, of all things which they are to doe or demand. And the Generals when they ride in publike, they have a cloth borne over their heads; and when they sit, sit on a Chaire of silver. Their Tablet is of three hundred Saggi (fiftie ounces of Gold) with the Images of the Sunne and Moone. They whose Tablet have a Gerfalcon, may take with them for their guard the whole Armie of a great Commander.

Cublais person described.

Cublai is a comeley and faire man of a meane stature, of a red and white face, blacke and goodly eyes, well fashioned nose, and all the lineaments of his bodie consisting of a due proportion. He hath foure wives which he accounteth lawfull, and the first-borne of them succeedeth him in the Kingdome. And every one of these is called Empresse, and holdeth a peculiar Court, and that Princely in a proper Palace, having about three hundred chosen Hand-mayds, and Mayd-servants, and

His Wives and Concubines.

many Eunuch servants, and at least ten thousand persons in their Family. The King hath also many Concubines.

There is a certaine Nation of faire people, Tartars, called Ungut, whether every second yeare he sendeth *Ungut.* Ambassadors to purvey the fairest Lasses for him of greatest esteeme for beautie, which bring him foure or five hundred more or lesse, as they see cause. There are Praysers or Examiners appointed, which take view of all their beauties, examining Eyes, Nose, Mouth, &c. apart; and set price on them at sixteene, seventeene, eighteene, nineteene, twentie or more Carrats. And they bring those of that rate which their Commission appoints. These hee causeth to bee reviewed by other Examiners, and of so many chuseth perhaps thirtie for his Chamber of the chiefe; which he puts to some of his Barons Wives, to see if they snore not in their sleepe, if in smell or behaviour they be not offensive. Those which are approoved are by fives divided, each fifth part wayting three dayes and nights in his Chamber by course, the other in the next Lodgings preparing whatsoeven these command them. The lesse prized are put to Cookerie, and other noble Officers. And sometimes the Can bestowes them on Gentlemen with great portions. The [III. i. 83.] men of that Countrey esteeme it a grace and credit to have Daughters worthy his liking: and thinke themselves borne under an ill Planet, if they have not for his turne.

Cublai hath two and twentie Sonnes by his foure *His children.* legitimate Wives, and the first-borne of his first Wife was called Cingis, who should have succeeded him in the Empire, if hee had not dyed before his Father. He left a Sonne named Temur, a valiant man, wise, and exercised *Temur.* in Armes, who is to succeed his Grand-father in the Empire, in stead of his deceased Father. But by his Hand-mayds and Mayd-servants, he hath five and twentie Sonnes, all which are daily exercised in feats of Armes, and are great Lords. Seven of his Sonnes by his Wives are Kings of great Provinces, and maintayne their states with great reputation.

Three moneths of the yeere, to wit, December, Januarie, and Februarie, Cublai remayneth ordinarily in Cambalu which is at the North-east border of Cataio, and there on the South part by the new Citie is seated a great Palace. First, there is a square Wall, each square being eight miles, with a deep Ditch environing, and a Gate in the middle of each: after which is the space of a mile in circuit where Souldiers stand. After this is another circuit of sixe mile square, with three Gates on the South square, and three on the North: that which is in the midst being in both the greater, and kept shut, except when the Can passeth that way; the other alway open to others. In each corner of this Wall and in the midst is a faire Palace, eight in all, very large, in which are kept the Cans munitions and furnitures of all sorts, for Horses in one, in another Bowes and shooting Artillerie, in a third Costlets, Curasses and leather Armours, and so in the rest. Within this circuit is another wall-circuit, very thicke, and ten paces high, all the battlements white; the wall square, each square a mile in length, with sixe gates as the former, and eight Palaces also very great, wherein are the Cans provision. Betwixt these two last walls are many faire trees and medowes, in which are Deere, Muske beasts, with other game, and store of grasse, the paths being heigthned two cubits to spare it, no durt, nor plashes of water being therein. Within this last wall is the Palace of the great Can, the greatest that hath beene seene, abutting with the wall on the North and South and open spaced where the Barons and Souldiers passe. It hath no seeling, but a very high roofe: the foundation of the pavement ten palms high, with a wall of marble round about it, two paces wide, as it were a walke. In the end of the wall without, is a faire Turret with Pillars. In the walls of the Halls and Chambers are carved Dragons, Souldiers, Birds, Beasts, of divers kinds, histories of Warres, gilded. The roofe is so made, that nothing is seene but Gold and Imagery. In every

square of the Palace is a great Hall of marble, capable of great multitudes. The Chambers are disposed the best that may be devised: the roofe is red, greene, azure, and of all coloures. Behind the Palace are great Roomes, and private store-houses for his treasures and Jewels, for his women, and other secret employments. Over against the said Palace of the Can, is another for Cingis his sonne, whose Court, was in all things like his Fathers. Neere this Palace towards the North is a Mount made by hand, a mile in compasse, one hundred paces high: beset with trees that are alwaies greene. Unto this mountaine, the king commandeth all the best trees, to be brought from remote parts, lading Elephants with them, for they are taken up with the roots, and are transplanted in this Mountaine. And because this Mountaine is alwaies greene it is called, The greene Mountaine. And where the earth of that Mount was taken away, are two Lakes answering each other, with a pretie River filling them, stored with fish, and so grated that the fish cannot get forth.

The greene Mountaine.

Two Lakes.

The Citie of Cambalu in the Province of Cathai, seated on a great River, was famous, and regall, from antiquitie. And this name Cambalu signifieth, The Citie of the Lord, or Prince. This Citie the great Can removed unto the other side of the River where the Palaces are: for he understood by the Astrologers, that it should rebell against the Empire.* This new built Citie is called Taidu: and he made all the Catayans to goe out of the old Citie into the new: which contayneth in compasse foure and twentie miles, every side of the square contayning sixe miles. It hath walls of earth ten paces thicke at the bottome, and at the top but three, by little and little ascending thinner: the batlements are white. Every square of the wall hath three principall Gates, which are twelve in all, having sumptuous Palaces built over each of them. There are also excellent Palaces in the angles of the walls, where the Armes of the Garrison (which are one thousand at each gate) are kept.

Cambalu.

**The long storie of this rebellion is omitted.*

Taidu.

Palaces.

The equalitie of the streets. The buildings are squared out, & the streets laid very straight by line, throughout this Citie, so that from one Gate a free prospect openeth thorow the Citie, to the opposite Gate, having very goodly houses built on both sides, like Palaces with Gardens and Courts, divided to the Heads of Families. In the middle of the Citie, a certaine sumptuous house is built, wherein hangeth a very great Bell, after the third knolling whereof in the night no man may goe out of his house, untill the beginning of the day following, except it be for speciall cause, as for a woman in travell, &c. And they are compelled to carrie a light with them.

Suburbs large. Without the Citie of Cambalu are twelve great Suburbs, three or foure miles long, joyning upon each of the twelve Gates, more inhabiting the Suburbs then the Citie: heere Marchants and Strangers keepe, each Nation having a severall Store-house or Burse in which they lodge. No dead corps of any man is buryed within this Citie, but the bodies of Idolaters are burned without the Suburbs, where the dead bodies of other sects are buryed. And because an huge multitude of Sorcerers converse alwayes there, they have about twentie five thousand Harlots in the Suburbs and in the Citie, and these have a Captaine appointed over every hundreth, and thousand; and one Generall; whose office is, that when Embassadours come, or such as have businesse with the Can whose charges he findeth, this Captaine giveth every Embassadour and every man of his family, change of women nightly at free cost: for this is the Queanes tribute. The Guards every night cast those in prison which they finde walking late: and if they be found guiltie they are beaten with Cudgels: for the Bachsi tell them that it is not good to shed mans blood. But many dye of those beatings.

[III. i. 84.] *Burial without the Citie.*

Harlots of the Suburbs.

The number of the horse-men of the Courtiers. The great Can hath in his Court twelve thousand Horse-men, which they call Casitan, faithfull Souldiers of their Lord, who guard his person more for state then feare. And foure Captaines have the charge of

these, whereof every one commandeth three thousand. When one Captaine with three thousand Souldiers within the Palace, hath guarded the King for three dayes and nights, another Captaine with his Souldiers againe succeedeth: and so throughout the whole yeeare, this course of watching by course is observed. *The Guard.*

When through occasion of any feastivall day hee keepeth a solemne Court, his Table being higher then the rest of the Tables, is set at the North part of the Hall, and his face is to the South, having the greatest Queene on his left hand, to wit, his principall wife, and his Sonnes, and nephews, and they of the blood royall on his right. Yet their table is in a lower place, so that they scarce touch the Kings feet with their heads; the seat of the eldest being higher then the rest. The Barons and Princes, sit in a lower place then that. Their wives also keepe the like order, first the Cans sonnes wives and his kinsmens, sits lower on the left hand, and after, those of the Lords and of every Captaine, and Noble-man, each in her degree and order. And the Emperour himselfe, while he sitteth at his table, may cast his eyes upon all that feast with him in that Hall. There are not Tables for all to sit, but the greatest part of the Souldiers and Barons eate on Carpets. At all the doores stand two giantly fellowes with Cudgels, to see that none touch the Threshold, which if hee doe they take his garments away; which he must redeeme with so many blowes as shall be appointed, or else lose them. They which serve the King sitting at the table, all of them cover their mouthes with Silke, least their breathing should by any meanes touch the Kings meat or drinke. And when he hath minde to drinke, the Damosell which gives it, goeth back three paces and kneeles downe, and then the Barons and all the people kneele, and the Musicians sound their Instruments. There is no cause why I should write any thing concerning the meats which are brought to the Table, how daintie and delicate they are, and with what magnificence and

Solemn feasts.

The order of them that sit downe.

Threshold threshing.

The Noblemen that carry dishes, cover their mouthes.

The ceremonies while the King drinketh.

Consorts of Musicke.

pompe they are served in. All the Tartars observe this custome, to celebrate the Birth day of their Lord most honourably. The Festivall birth day of Cublai is kept the twentie eight of September, and this day hee accounteth more solemne, then any of the whole yeare, except the first of February, wherein they begin their yeare. The King therefore in his Birth day is cloathed with a most precious garment of Gold, and about two thousand Barons and Souldiers, are cloathed of the same colour of gold (though of Silke stuffe) and a girdle wrought with gold and silver, which is given them with a payre of shooes: some weare Pearles and Gemmes of great price, namely, the Quiecitarie, which are next to the Can: and these garments are not worne but on their thirteene solemne Feasts according to the thirteene Moones of the yeare; all then cloathed like Kings. This custome is also observed with the Tartars, that on the birth day of great Cham, all the Kings, Princes, and Nobles, which are subject to his Dominion, should send presents unto him, as to their Emperour. And they who desire to obtaine any place of Dignitie or office of him, offer their requests unto twelve Barons appointed for this purpose, and what they decree, is all one, as if the Emperour himselfe had answered them. All people also, of what Faith or sect soever, whether Christians, or Jewes, Saracens, or Tartars, and other Pagans are bound, solemnly to call upon their Gods, for the life, safetie, and prosperitie of Great Can.

The birth day of Cublai.

New Moone feast.

The presents of the men of Dignitie, subject unto him.

The like Custome is still used by the Mogull, as also the New-yeares day.

The twelve Barons.

The prayers of divers Religions.

On the day of the Kalends of February, which is the beginning of the Tartars yeare, great Can and all the Tartars, wheresoever they are, celebrate a very great and solemne Feast, and all aswell men as women, desire to bee cloathed in white Garments. For they beleeve, that the white garment is a token of good lucke: Therefore that fortune might favour them all the yeare, they weare white in the beginning of the yeare. Moreover the Rulers of Cities, and Governours of Provinces, mindfull of their dutie, send unto their Emperour on this day

New-yeres day.

The white colour accounted ominous.

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presents of Gold and Silver, Pearles and Precious stones, many white Cloathes, and other white things, and many Horses of a white colour: the rest of the Tartars at the beginning of the yeare, send white presents one to another. It is the custome of those which bring presents, if they can, of each to present nine times nine; as if they send Horses, to present nine nines, that is eightie one, and so of Gold, of Cloaths, & other things, that somtimes he hath by this reckoning one hundred thousand Horses. Also at this good lucke, all the Elephants which the Emperour hath (five thousand in number) are brought unto the Court, covered with Tapistrie, wherein the similitudes of divers Beasts and Fowles are portrayed, carrying upon their shoulders two Chests full of golden and silver vessell. Many Camels also are brought, covered with faire Silken clothes, which bring other things, necessarie for the Court. And this day in the morning, all the Kings, Captaines, Barons, Souldiers, Physicians, Astrologers, Falconers, and the Governours of Provinces, and Armies, and other Officers of the Emperour, assemble in the great Hall before the King, and they who happen to have no place there, for the multitude of men, stand in another place where he may see them. All being placed in their order, and degree, one ariseth as it were some Prelate, and crieth out with a loude voyce, Bow downe, and adore. And presently all doe reverence, bending downe their foreheads to the earth. Then he sayth, God preserve our Lord with long life and joy, and all answere, God grant. Then he sayth, God encrease and advance his Empire, and preserve his Subjects in peace, good-will, and prosperitie: and all answere, God grant. And this they doe foure times. The adoration finished, the said Prelate goeth to an Altar richly adorned, on which is a red Table, wherein is written the name of the Can, and taking a Censer, and putting odoriferous Spices therein, they perfume the Table and the Altar with great reverence, in honour of great Can, and so returne to

New-yeares gifts.

See Sir T. Roe of the presents to the Mogull.

The Kings Elephants.

[III. i. 85.]

their places. After which, are offered the gifts whereof we have spoken; and then the Tables are prepared, and a *The Feast.* most solemne Dinner held, eating and drinking with great joy with their wives, in manner before described. And *A tame Lion.* lastly, a domesticall Lion is brought unto the King, which lying at his feet, like a gentle Whelpe, acknowledgeth his Lord.

The office of the Provincial Hunters. In those three moneths, in which as we said before, the Emperour remayneth in the Citie of Cambalu, to wit, in December, Januarie, and Februarie, all the Hunters which the Emperour hath in all Provinces, round about the Province of Cathai, apply themselves to hunting, and offer all the greater wilde-beasts, to wit, Stags, Beares, Roe-buckes, wilde Boares, Deere, and such like, unto their Governours: who (if they be distant from the Emperours Court, lesse then thirtie dayes Journey) send such beasts taken, by Waynes, and Ships unto the Emperour, having first bowelled them. But such as are fortie dayes journey distant from his Court, send onely the skinnes, which are necessarie for the making of Armour. Hee hath many Leopards, and Wolves for *Tame Leopards, and Lions.* hunting, and many Lions also, greater then those which are in Babylon, in the haire whereof certaine little beames appeare of divers colours, to wit, white, blacke and red, and they are accommodated to catch Boares, Beares, Stags, Roe-buckes, wilde Asses, and wilde Oxen; and it is marvellous to see the Lions fiercenesse and dexteritie in the act. Two Lions use to bee carried in one Wagon, when they goe to hunt, and with them a Dog, with which they are tamed; and they carrie them on this fashion, because of their furie and unrulinesse: and they must carrie them contrary to the wind; for else the beasts would sent *Eagles.* them, and flee. Hee hath many tame Eagles, which are so fierce, that they take Hares, Roe-buckes, Deere, and Foxes; among which some of them feare not with great violence to seize upon Wolves, and vexe them so sore, that without labour and danger, they may be taken by men.

The great Can hath in his Court two which are brethren, one called Bayan, the other Mingan, called in the Tartar language, Civici, that is, Masters of the Game, whereof either hath the charge of ten thousand men: they which are under one of them, are clothed in red; the other in skie-colour, alway when they hunt. These keepe divers sorts of Dogs, to the number of five thousand Mastives and other. In hunting they goe with their people, one on the right, and the other on the left hand of the King: and they take up so great a length of the Playne, that from one end to the other is a dayes journey, so that no beast can escape them; and it is great pleasure when the Can goes in the midst, to see the Dogs follow Harts, Beares, and other kinds. And these Brethren are bound by covenant, from the beginning of October to the end of March, to bring to the Court, one thousand heads of beasts and birds, besides Quailes, and fishes the best they can, in great proportion.

The Masters of the Game.

The moneth of March comming in, great Can departeth from the Citie of Cambalu, and proceedeth North-eastward towards the Ocean distant thence two dayes journeyes, bringing with him about ten thousand Falconers, who have Falcons, Hawkes, Gerfalcons, and other kinds of Fowles of prey fit for hawking. These Falconers disperse themselves by an hundred or two hundred in a Companie: and the birds that are taken, for the most part, are brought unto the King, who by reason of his Gout, sitteth in a woodden house, which two Elephants carrie, covered with the skins of Lions, and within hanged with cloth of Gold, having with him for his recreation, twelve choice Hawkes, and twelve favoured Courtiers: many Noblemen and Souldiers ride by, who guard the Kings person. Who, when they see Phesants, or Cranes, or other birds flying in the aire, declare it to the Falconers which are neere unto the King: and they, signifying the same unto the King, uncover the Kings House, and let their Falcons and Hawkes flie, and the

Hawking.

10000. *Falconers.*

The Kings Horse-litter.

King sitting on his Bed, beholdeth the pastime of the birds. Other ten thousand men also goe with the King, who in that hawking, runne hither and thither, by two and two, and marke whither the Falcons and Hawkes flie, that are cast from the fist, that (if need bee) they may helpe them. And these, in the Tartars Language, are *Toscaol.* called Toscaol, that is to say, Watch-men or Markes-men, being skilfull in a certaine kind of whistle, wherewith they call in the Hawkes that are flowen. Nor is it needfull, [III. i. 86.] that the Falconer who let the Hawkes flie, should follow her, seeing they, of whom I now speake, are busily imployed in taking up the Hawkes, and are carefull that by no meanes they bee hurt or lost. And every flying *The markes of the Hawkes.* Hawke carrieth a little table of silver on her foot, signed with the marke of her Master or Falconer, that if shee bee lost, shee may bee restored to her owner. But if the marke cannot be knowne, the Hawke is delivered to a certaine Baron, who for this cause is called Bulangazi, to whom are brought all lost things (otherwise the Finder would be counted a Thiefe) and to him Losers resort to inquire of things lost. He hath a most eminent place, noted by his Ensigne, that in so great an assembly of people he may be knowne.

Whiles they are thus busied in sporting and hawking, they come unto a certaine great Plaine, called Caczarmodin, where the Tents of the King and all the Courtiers are *The number and order of the Pavilions.* prepared, about ten thousand in number. The first and chiefe is the Cans Pavilion, under which ten thousand Souldiers stand, besides Barons and Noble-men, with the doore to the South: sustayned with three Pillars, wrought with divers curious and excellent carved workes, and covered with the skinnes of Lions (and strakes of divers colours) which keepe out rayne. But within, the walls of the Pavilions are covered with most costly skinnes of *The huge price of Armelines, and Sables.* Armelines and Sables, although in those Countries these skinnes are accounted most precious, that sometimes skinnes worth two thousand Sultanines of gold are scarce sufficient for one paire of Vests. The Tartars

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call the Sable, the Queene of Furres. The Cordes, wherewith these Pavilions are supported, are of silke. There are also other Pavilions erected, wherein the Wives, Sonnes, and Hand-maides of the King remaine. Further also, the Falcons, Hawkes, Owles, Garfalcons, and other Birds, which serve for Hawking, have their Tents wherein they are contayned. For, there is so great a multitude of Tents, that to them that come thither, a farre off it seemeth that a famous Citie is built there. The King remayneth all March in that Plaine, and taketh innumerable Beasts and infinite multitudes of Fowle. For no man may else hunt in all the Provinces of that Kingdome, at the least within five dayes journey one way, ten another, and fifteene a third way of the Cans Court: nor keepe an hunting Dogge, or an Hawke: and specially, from the beginning of March untill the moneth of October, no man is permitted to use any device or engine whatsoever, to take Stagges, Deere, Roe-bucks, Hares, lest he should hinder their breede: and hereupon it is that there are such store.

Hunting forbidden.

It is incredible what multitudes of People, Merchants, and merchandises of all sorts are seene in Cambalu. The Money of the Great Can is not made of gold or silver, or other metall, but they take the middle barke from the Mulberrie Tree, and this they make firme, and cut it into divers and round pieces, great and little, and imprint the Kings marke thereon. Of this matter therefore, the Emperour causeth an huge masse of money to bee made in the Citie of Cambalu, which sufficeth for the whole Empire: and no man under paine of death may lawfully coine any other, or spend any other money, or refuse it in all his Kingdomes and Countries. Nor any comming from another Kingdome, dare spend any other money in the Empire of Great Can. Whereby it commeth to passe, that Merchants often comming from farre remote Countries and Regions unto the Citie of Cambalu, bring with them gold, silver, pearle, and precious stones, and receive the Kings money for them. And because this

Barke or Paper money.

Cambalu, the Mint of money.

money is not received in their Countries, they change it againe in the Empire of Great Can for merchandise, which they carrie away with them. He also payeth stipends to his Officers and Armies of the mentioned money; and lastly, whatsoever thing he needeth in his Court he buyeth with this money. Wherefore, there is not a King to be found in the world, who exceedeth him in Treasure, not expended on the Mint as elsewhere.

The Great Can hath twelve Barons, as is said before, which are his Counsell of Warre, and dispose of martiall affaires, and the exalting or disgracing of Captaines and Souldiers. Their office is called Thai, that is, The high Court, because they have none above them but the Can. Other twelve Barons are appointed Counsellors for the foure and thirtie Provinces, which have a faire Palace in Cambalu, in which is for every Province a Judge & many Notaries. These have power to choose Governours of the said Provinces, and present their names to the Can which confirmes them. These also have the charge of the Treasure to exact and dispense the same. Their office is called Singh, that is, The second Court, subject to none but the Can, yet reputed lesse noble then the former, that being a martiall State.

§. VI. [III. i. 87.]

The Cans provisions for Embassadors and for Posts; against Dearth; for High-wayes; for the Poore in Cambalu, for Astrologers; Tartars Wine, Fuell, Religion, Opinions, Behaviour, Court-neatnesse: Polos proceeding from Cambalu Westward. Of Pulisangan, Gouza, Tainfu, Pianfu, Thaigin, Cacianfu, Quenzanfu, Sindinfu, Thebeth, Caindu, Caraian, Carachan, Cardandan and Vociam.

Without the Citie of Cambalu, many publike wayes conduct to the neighbouring Provinces, and in every one of them alway at the end of five and twentie or thirtie miles, are Lodgings or Innes built, called Lamb, that is, Post-houses, with great and faire Palaces, Chambers furnished with Beds and other Provisions, meete to entertaine great Men, yea to lodge a King; the provisions laid in from the next adjoyning places: where about foure hundred Horses are in readinesse for Messengers and Embassadors, which there leave their ridden Horses and take fresh. And in mountaynous places, where are no Villages, he sends People to inhabite, ten thousand at a place where these Lamb are built, which till the ground for their provisions; and this continueth unto the furthest limits of the Empire; so that in the publique wayes, throughout the whole Empire, about ten thousand of the Kings Innes are to bee found. And the number of the Horses, appointed for the service of the Messengers in those Innes, are more then two hundreth thousand, a thing almost incredible to tell: so that in a little while with change of Men and Horse, intelligence might flie to the Court. And if any wonder how so many men and beasts should be provided for, hee must consider that the Moores and Gentiles have many women, and store of children, some having thirtie

Postes and Innes. The Romans also had publike Stables, as appeares by Constantine, Zos. l. 2. and Palladius who in three dayes would ride from the Confines of the Empire to Constantinople, Soc. l. 7. c. 19.

sonnes which follow them armed; and for victuall they sow three seeds, Rice, Panike and Mill, which yeeld an hundred fold: they make not bread, but boile these with Milke or Flesh. Wheat will not so encrease with them: nor suffer they any ground, which will beare, to lye untilled. And their Cattell alway increase, that each of them carries with him six, eight, or more Horses into the field for his owne person. These Horses also take turnes, that of the foure hundred aforesaid two hundred are in the stables readie, the other two hundred at grasse by monethly courses. Their Cities adjoyning to Rivers or Lakes, are appointed also to have ferry Boats in readinesse for the Posts. And Cities adjoyning to Desarts, are fested at Horses and provisions thorow those Desarts, but have contribution from the Can. In cases of great import, the Poste rides with a Gerfalcon Table, and is trussed so that he will ride two hundred miles in a day, or two hundred and fiftie, sometimes also they ride the night, Foot-posts running by with lights, if the Moone shine not. They winde a Horne that the fresh Horses may be brought forth for them to mount presently, and having their bellies and heads girded runne as fast as the horse can: and those which are able to endure this excessive riding are of great reputation.

There are also betweene the said Innes other habitations, three or foure miles distant one from another, where there are a few houses wherein Foot-posts dwell, having all girdels full of shrill sounding bells. These are alwayes readie, and as often as the Kings Letters are sent unto them, convey them speedily to the next habitation: who hearing the sound of the Foot-post comming afarre off, expect him, and receiving his Letters, presently carrie them to the next watch: and so the Letters passing through divers hands, are conveyed without any delay, unto that place whither they ought to come. And it commeth often to passe, that the King understandeth newes, or receiveth new fruits from a place, ten dayes journey distant, in two dayes: as fruits growing at Cam-

Foote-postes. Die Post boden.

balu in the morning, the next day at night at Xandu. But all the mentioned Postes are free from all exaction of Tribute, and receive a good recompence of their labours from the Kings Rent gatherers besides. Some also are appointed to examine these Posts monethly, and to punish their faults. *Their Priviledges.*

He sends yeerly unto divers Provinces, subject to his Empire, to inquire whether any harme be done to the Corne, by Tempests, Locusts, Wormes, or any other plague. And when he hath notice given him, that any Province or Citie, hath sustained any damage, he remitteth Tributes to that people for that yeere, and sendeth Graine for victuall and for Seede, out of his owne Garners. For, in the time of great plentie, the King buyeth abundant store of Corne, and keepeth it with great care of Officers, three or foure yeeres in Garners, that when there shall be scarcitie of Corne in one Countrey, that defect may bee supplied out of the Kings Store-houses. Hee selleth his graine for the fourth part of other mens price, and alway provideth that his store-houses be stored. Likewise, when any murren lighteth among Cattell, hee sends them other Cattell which he hath for Tenths in other Provinces. And if a thunder-bolt hath stricken any beast of any Herd or Flock, he will have no Tribute thereof for three yeeres, be the Herd never so great: nor custome of a Thunder-stricken ship, thinking God is angrie with them which are so stricken. Likewise, that Travellers may find the way in all places capable to beare Trees, He hath caused Trees to be planted, a little distance one from another, neare unto the principall wayes; and in Sandie and desart places, he hath caused to set Stones and Pillars for that purpose: and Officers are appointed to looke to these things. Hee plants Trees the rather because his Astrologers tell him, that planting Trees lengthens the life. *Provisions against dearth.* *Fatherly Royaltie.* [III. i. 88.] *Hence perhaps the walk from Lahor to Agra was occasioned.*

They make excellent drinke, in the Province of Cathai, of Rice and divers Spices, which in the taste thereof excelleth the sweetnesse even of Wine. And they who *Their Rice-wine.*

drinke more greedily therof then reason judgeth to be fit, or the nature of the drinker requireth, sooner become drunke then if they had drunke Wine.

Coales taken out of mines, a thing strange to Polo an Italian, but common with us, called Seacole, because they are brought by Sea from Newcastle, &c.

Throughout the whole Province of Cathai, certaine blacke stones are digged out of the Mountaines, which put into the fire burne like wood, and being kindled preserve fire a long time, as if they be kindled in the Evening, they keepe quicke fire all the night. And many use those stones, because that though they have store of wood, yet is there such frequent use of Stoves and Bathes (thrise every weeke) that the wood would not serve.

Æneas Sylvius and the China Jesuites, have told wonders of these black stones, a wonderfull divine bounty indeed to this Land, and specially to this Citie.

It is not amisse also, having spoken of his Provisions abroad, to mention his care for the poore of Cambalu. When he heares of any honourable Familie decayed by disadventures, or of any which cannot worke, and have no meanes: he causeth to give to such Families the whole yeares expenses; each of such Families going to the Officers for that purpose, and shewing their Bill of allowance, receive provisions accordingly. There is a Palace deputed for those Officers. They are provided also of garments for Winter, and for Summer; the Can having the Tenths of all Wool, and Silke, and Hempe, which he causeth to bee made into Clothes in a house thereto appointed: for all Trades are bound one day in the weeke to worke for him. He provides also apparell for his Armies, and in every Citie causeth Cloth to be made of his tithe wooll. You must understand that the Tartars ancient customes knew no almes, but rather upbraided such as were in necessitie, as hated of God. But the Idolaters, especially these Bachsi, have propounded it as a good worke acceptable to God, and have taught him to be thus bountifull, so that in his Court bread is never denyed to any which aske: and there is no day in which is not given away twentie thousand Crownes in Rice, Millet and Panike, whereby he is esteemed as a God.

Cans charitie to the Poore.

The Tenths paid to the Can.

Weekly labour for him.

The Devill an Angell of light.

There are also in Cambalu of Christians, Saracens, and

Catayans, about five thousand Astrologers and Diviners, which the Great Can provideth yeerly of foode and rayment, as those poore abovesaid. These have an Astrolabe in which are marked the signes of the Planets, the houres and points of all the yeere. Herein all these Astrologers, each Religion apart, view the course of the yeere, according to every Moone, observing the disposition of the weather, referring alway to God to doe more or lesse after his owne pleasure. They write also upon certaine squares (they call them Tacuini) the things which are to come that yeere, which they sell to those that will buy them, and such as speake most truth are most honored. If any intend any great worke, or to goe a farre journey, and will know the event beforehand, he makes recourse to these Astrologers, to see it with their eyes in the Heavens; which they doe, comparing the present Constellation with that of his Birth (which they demand of him) so foretelling him the good or evill. *Astrologers.*

The Tartars reckon the computation of their yeeres by twelves, the first signified by a Lion, the second by an Oxe, the third by a Dragon, the fourth by a Dogge, and so thorow the whole twelve: so that if a man be demanded when he was borne; he will answer, such a point of such an houre, of such a day in the yeere Lion (this their fathers exactly set downe in a booke) and when the twelve is complete, they goe over the same againe. *Tartarian computation of times.*

Of their Religion we have said that they are Idolaters, and for their Gods have a Table set aloft in the wall of their Chamber, on which is written, a Name representing the High God of Heaven; and there every day, with a Censer of incense, they adore it in this manner. They lift up their hands aloft, and strike their teeth thrice, praying it to give them a good understanding and health; and desire thereof nothing else. Besides, on the ground they have another statue, called Natigai, The God of earthly things, with his Wife and Children *Their Religion.*

(as before is said), whom likewise they worship with incense, striking *or gnashing the teeth, and lifting up the hands; and desire thereof temperature of the aire, fruits of the earth, children, and the like. They hold the Soule to be immortal, and that when a man dies, it enters into another bodie better or worse, according to the merits in the former life, as of a poore man to become a Gentleman, and after of a Prince or Lord, and so higher till it be assumpted in God: or if it hath ill deserved to be a poorer man, after a Dogge, alway descending to the lowest ranke of basenesse. They have a comely speech, salute cheerfully and honestly, have a gracefull carriage, and feed cleanly. They beare great reverence to their Parents, and if any be undutifull, or helplesse to their necessitie, there is a publike Office designed to this particular, to punish ungratefull or disobedient children. Prisoners are released at three yeeres end, and marked in the cheeke, to be knowne Malefactors.

**Shattendo i denti.*

Opinions of the soule.

Their Customes.

Court-reverence.

The Barons and People which goe to the Grand Can, observe these Rites. First, within halfe a mile of the place where the Can is, all is husht and quiet without noyse or cryes, or any loud speech: and every Baron carries continually a little faire vessell to spit in, after which hee covers it, none daring to spit on the Hall. They have Furre buskins of white leather, which they put on when they enter the Hall, putting off the former and giving them to the servants, lest they should foule the faire artificiall Carpets.

[III. i. 89.] TEn miles off Cambalu, is a certayne great River, named Pulisangan, emptying it selfe into the Ocean, by which many ships with much merchandise ascend. And in that place, there is a very faire Bridge, all of Serpentine stone curiously wrought, contayning three hundred paces in length, and eight in breadth, that ten men may ride abrest. On each side it is fairely mounted with a wall of marble, and Pillars set on a rew: and

An admirable Bridge. Ramusio hath given a picture, London more.

in the height of the ascent is a great and high Pillar, at the foote whereof is a great Lion, and on the top another. And so quite thorow the Bridge, one pace and halfe distant are Pillars with Lions on the top, and a faire well-wrought marble worke betwixt, to keepe men from falling.

Having passed over the River and Bridge, proceeding thirtie miles westward (in which Palaces are continually seene with Vineyards and fertile Fields) you come to the Citie Gouza, both faire and great, having many Monasteries of Idols. Cloth of gold and silkes are made there, and the purest and finest Cambricks or Launes; and many common Innes for Strangers and Travailers are found in that Citie: The Citizens are Artificers and Merchants. A mile without this Citie the way parteth, one leading West, the other South-east: that to the West leadeth through the Province of Cathay, but the other towards the Countrey of Maugi. From the Citie of Gouza to the Kingdome of Tainfu, you ride ten dayes thorow Cataio, alway finding many faire Cities and Castles, well traded with Vineyards and tilled Fields, from whence Wine is carried to Cataio, where it wants. There are many Mulberrie trees for Silke-wormes: the People civill and Cities very frequent.

The Citie Gouza.

Parting of the way.

Tainfu is the name of the Kingdome, and of the chiefe Citie which is great and faire, hath much trading with store of munition, fit for the Cans Armies. The Wine about this Citie serveth the whole Province. Seven dayes further westward is a goodly Countrey, beautified with many Castles and Cities, in which also great trade of merchandise is used. After which, you come to a Citie very great, named Pianfu, in which there is great abundance of Silke and Trading.

Tainsu.

Armes.

Westward from Pianfu standeth a very goodly Castle, named Thaigin, anciently built by a King called Dor. In it is a spacious Palace, wherein is a faire Hall, in which are painted all the famous Kings which have reigned there; a faire spectacle. Of this King Dor

Dor and his Damsel-court. The King of Achen, and the Mogol, doe likewise in part.

they say that he was potent, and was attended onely by young Damsels, whereof his Court had great store. They also when hee listed to take his pleasure, carried him in a small light Chariot thorow the Castle, which is so fortified by Art and Nature, that the Governour thereof feared none, no not Umcan his Lord, against whom hee rebelled. But seven men professing fidelitie and service to Dor, tooke him at advantage in hunting, and brought him captive to Presbyter John or Umcan, who put him in vile clothes, and appointed him to keepe his Cattell, and set on him a strong guard till two yeeres were ended: after which, hee commanded him to bee brought before him, and attyred him in Princely apparell, and giving him his pardon after sharpe admonition, sent him so well attended to the repossession of his Kingdome.

Caramoran.

About twentie miles beyond the Castle Thaigin, is the River Caramoran, which by reason of the exceeding bredth and depth thereof, hath no Bridge: and floweth to the Ocean. On the shoare thereof are many Cities and Castles built; wherein much trading is exercised. This Countrey aboundeth with Ginger, Silke, and Fowle, especially Feasants, that three of them are bought for a groat of Venice. There grow Reeds infinite store, so great that some are a foot, some are a foot and halfe in compasse, profitable to many uses. Passing this River, after two dayes journey is the famous Citie

Cariansu.

called Carianfu, where many clothes of Gold and Silke are made: heere growes Ginger, Galingale, Spike, and many Spices. The people are Idolaters. Proceeding seven dayes journey Westward, many Cities, and Townes, goodly Fields and Gardens are found; and every where Mulberies for Silke-wormes. And they are Idolaters: but there are also Christians, Turkes, Nestorians, and some Saracens. There is much both of wilde Beasts and Fowle. If you proceed seven dayes journey further,

Quenzanfu.

you shall come to a certaine great Citie, named Quenzanfu, which is the chiefe Citie of the Kingdome, in

which have raigned many famous Kings: and at this day, the sonne of great Can, called Mangalu, hath the command thereof. That Countrey yeeldeth great plentie of Silke, Cloth of Gold, and all other things necessarie for furnishing of an Armie, and for preservation of the life of Man. The Inhabitants worship Idols, and there are some Christians, and Turkes, and Saracens. Five miles without the Citie standeth the Palace of Mangalu, seated in a Playne, where are many Springs, Riverets, and places of Game. There is a high wall encompassing five miles, where are all wilde Beasts and Fowles, in the midst is an excellent Palace, having many Halls and Chambers great and faire, all painted with Gold and Azure, and infinite Marbles adorning. The King with his Courtiers applieth himselfe to hunting of wilde Beasts, and taking of Fowle, and followeth his fathers steps in Justice and Equitie, much beloved of his people. *King Mangalu.*

Going three dayes Journey Westward from the said Palace, through a certaine goodly Plaine, where many Cities and Castles are (and abundance of Silke, Merchandise, and Arts) is a mountainous Countrie, where, in the Mountaines and Valleyes are frequent Habitations, and store of Lodgings, of the Province of Cunchin. The Inhabitants are Idolaters, and Husbandmen. Also, in that Countrie they hunt Lions, Beares, Stags, Roebuckes, Deere, Wolves. That Plaine is two dayes journey, and the Countrey is twentie dayes Westward all inhabited, having Mountaines, and Valleyes, and many Woods. *Cunchin.* [III. i. 90.]

After that, twentie dayes towards the West, is a Province, named Achbaluch Mangi, that is, The white Citie of the borders of Mangi, which is wel peopled. This Province for two daies journy hath a Plaine, with infinite habitations. After which follow Mountaines, Valleyes, and Woods, all inhabited twentie dayes journey Westward. It hath store of wild beasts, and of those creatures which yeeld Muske. In this Province Ginger groweth in great plentie, as also Corne and Rice. *Achbaluch Mangi.*

Mangi. Sindinfu. After twentie dayes journey thorow those Hills, is a Playne, and a Province in the Confines of Mangi, named Sindinfu. The chiefe Citie hath the same name, great and exceeding rich, being twentie miles circuit about. It hath had many rich and mightie Kings, but the old King dying, left three sonnes Successors of the Kingdome, which divided the Citie into three parts, compassing every part with their proper walls, all which notwithstanding were contayned within the former wall. But great Can subjected that Citie and Kingdome to his Dominion. Thorow this Citie runne many Rivers, in many places, and round about, some halfe a mile over, some two hundred paces, very deepe, and on them are many Bridges of stone, very faire, eight paces broad, set on both sides with marble Pillars, which beare up a timber Frame that covers the Bridge; each Bridge having streets and shops all alongst. When these Rivers are past the Citie, they *Quian.* becom one great river, called Quian, which runneth one hundred dayes journey hence to the Ocean. Neere these Rivers are many Cities and Castles, and ships for Merchandise. Proceeding five dayes journey further, through a certaine Playne, many Cities, Castles, and Villages are found, in which fine Lawnes are in great aboundance. Many wilde Beasts also are there.

The greatnesse of the Province of Tebeth. After the Playne whereof wee now speake, is the Province of Tebeth, which great Can vanquished, and wasted: for in it are many Cities destroyed, and Castles overthrowne by the space of twentie dayes journey. And because it is become a Wildernesse, wanting Inhabitants, wilde Beasts, and Lions are there encreased abundantly: and it is needfull that Travellers carrie victuals with them. Very great Canes grow in this Countrey ten paces in length, and three palmes in thicknesse, and as *The subtill devise of Travellers.* much from knot to knot. When Travellers therefore will rest by night secure from Beasts, they take great bundles of the greener Reeds, and putting fire under, kindle them. Which make such a cracking, and so

great a noyse, that it may bee heard two miles off. Which terrible sound the wilde Beasts hearing, flee away. Moreover, Horses, and other Beasts which Merchants use for their journey, hearing this noyse and cracking, are very much afraid, and many betaking themselves to flight, have escaped from their Masters: but the wiser Travellers binding their feet together with Fetters, detayne them with violence.

Twentie dayes Journey ended, having passed over the Province of Tebeth, wee meet with Cities, and very many Villages, in which, through the blindnesse of Idolatrie, a wicked custome is used: for, no man there marrieth a wife that is a Virgin. Whereupon, when Travellers and Strangers comming from other parts, passe through this Countrey, and pitch their Pavilions, the Women of that place having marriageable daughters, bring them unto Strangers, desiring them to take them, and enjoy their companie as long as they remayne there. Thus the pretier are chosen, and the rest returne home sorrowfull. And when they will depart, they are not suffered to carrie any away with them, but faithfully restore them to their Parents. The Mayden also requireth some toy or small Present of him who hath defloured her, which shee may shew as an argument and proofe of her deflouring. And shee that hath beene loved, and abused of most men, and shall have many such favours and toyes to shew to her Wooers, is accounted more noble, and may more easily and honourably be married. And when shee will goe honourably attired, she hangeth all her Lovers favours about her necke, and the more acceptable shee was to many, of so much the more honour is shee adjudged worthie. But when they are once married to husbands, they are now no more suffered to be coupled with strange men. And the men of this Countrie are very wary, that they offend not one another in this matter. They are Idolaters, and cruell men, thinking it no sinne if they rob, and exercise theft. They live by

Justine in his 18. booke mentioneth the like of the Cyprians. Ælianus V. H. the 4. booke, chapter 1.

Whose glorie is in their shame.

hunting, and the fruits of the earth. Many beasts also are found with them, yeelding Muske called by them, Gudderi. They have a proper Language, and have no money, not the Paper money of Can, but spend Corals for money, and are clothed with the skins of beasts, or course Hempe. This Countrey appertayneth to the Province of Tebeth: for Tebeth is a very large Province, and hath beene sometime divided into eight Kingdomes, having many Cities, and Townes, with many Mountaynes, Lakes, and Rivers, where Gold is found. The women weare Corall about their neckes, and hang it about the neckes of their Idols, as a precious thing. In this Countrey there are very great Dogs, as big as Asses, which take wilde Beasts, specially wilde Oxen, called Beyamini. They are exceeding Necromancers, causing tempests, lightnings, thunderbolts, and many other wonders. There are many sorts of Spices never brought into these parts. This Thebeth is (as all the former Provinces) subject to the Can.

Corall money.

Eight Kingdomes of Tebeth.

On the West of the Province of Tebeth, bordereth the Province of Caindu, sometimes governed by her owne Kings, now by the Governours of the Can. By the West you must not understand that the Countries are in the West, but that wee departing from those parts which are betwixt the East and North-east come hither Westward; and therefore reckon them Westward. The people are Idolaters, have many Cities, the chiefe called by the name of the Province, Caindu, built in the entry of the Province. There is a great salt Lake, in which is store of Pearles, white, not round, so abundant, that the price of them would become little worth, if they were suffered to be carried away at mens pleasures. Whereupon, it is provided upon payne of death, that none should presume to fish for Pearle in this Lake, without the licence of great Can. There is also a Mountaine in which is found a Minerall of Turkesse stones, confined to the like licence. Many Gadderi are also in this Province, which yeeld Muske. That Lake also which ingendreth

Caindu. [III. i. 91.]

Gadderi.

Pearle in such plentie, aboundeth with Fishes: and the whole Countrey is full of wilde Beasts, that is to say, of Lions, Beares, Stags, Deere, Ounces, Roe-buckes; and divers kinds of Birds. Cloves are found there in great plentie, which are gathered from small Trees, which have boughs and leaves like the Bay-tree, but somewhat longer and straighter, white flowers and little, as are the Cloves, and when they are ripe they are blacke and duskie. *Cloves.*

Ginger, Cinamon, and divers other Spices grow there in great plentie, which are not brought unto our Countries. Wine groweth not in it, but in stead thereof they make excellent Drinke of Corne, Rice, and divers other Spices. *Ginger, Cinamon.*

The Inhabitants of this Countrey worship Idols, by which they are so besotted that they thinke they deserve their favour, if they prostitute their wives, sisters, and daughters to bee abused by Travellers. For, when any Stranger commeth amongst them, every housholder seeketh to give him entertainment, and goe their way, leaving the femals and house to the Strangers will, and returne not untill they depart. And the women presently hang up some signe till he be gone, that when the Master of the familie returneth, he may know he is there still, and goe away againe, staying without till he be departed: which hee doth for the glorie of his Idols, hoping they will be more gracious unto him. *The Inhabitants are Idolaters and Bawdes.*

Certaine twigs of Gold are their money, using weights, and according to the weight of the twig is the value of the money. And this money is the greater money without stampe. They have also a lesser, which they make after this manner. They boyle Salt in a Caldron an houres space, of which being congealed, they make little lumps like two-pennie loaves, which being made solid, is signed with the Princes Stampe, and make great profit thereof in savage places, remote from Cities which have store of Muske and Gold, and want Chapmen. These bartar their Gold for Salt to use in their meats. *Money of Salt.*

Leaving this Province, they proceed fifteene dayes journey further, and in the meane space meet with Castles, and many Villages, whose Inhabitants have the same customes,

that the Province of Caindu hath, and at length they come unto a River, called Brius, where the Province of Caindu is bounded. In this River Gold is found in great plentie, which they call, Di Paiola (washed in vessels to sever it from the sands and earth.) On the bankes thereof Cinamon groweth in great abundance. This River runneth to the Ocean.

The River Brius yeelding Gold.

Having passed over the River Brius, they come westward to the Province Caraian, which contayneth seven Kingdomes. It is subject to the Great Can, whose sonne, named Sentemur, is made King of that Kingdome, who is rich, wise and just. The Inhabitants thereof are Idolaters. You ride five dayes and finde it all well peopled. They live of their Beasts and Fruits. The Countrey breedeth excellent Horses: and it hath a peculiar and difficult language. At the end of those five dayes is the chiefe Citie, called Jaci, and it is great and famous, hath in it many Merchants and Artificers, and many sorts of People, Idolaters, Christians, Nestorians, and Saracens; but the most Idolaters. It hath Corne, and much Rice, although they eate no bread of Corne, because it is not wholsome, but they make bread of Rice. They make drinke also of it, and divers Spices very pleasant. They use white Porcelanes in stead of money, and for ornaments which are found at the Sea. Much Salt is made in this Citie of the water of salt Wells, whereof the King hath great profit. The men of this Countrey care not if any man come to their Wives, so they give their consent. There is also a Lake there very full of Fish, contayning an hundreth miles in compasse. Those men eate raw flesh of Hennes, Beefe, Mutton and Buffals, but prepared after this manner. They first breake it into small pieces, and after season it with excellent Spices; but the poorer sort shred it and lay it in Garlicke sawce, and eate it as wee doe boyled meate.

The seven Kingdomes of Caraian.

King Sentemur.

The Citie Jaci.

Money of Stones.

Raw flesh.

Departing from the Citie of Jaci, having travailed ten dayes journey westward, yee come to the Province named, as is the chiefe Citie, Carazan, which Cogatin, sonne of

Carazan.

A.D. 1320.

Cublai, governeth. The Rivers there yeeld very much gold di paiola, and also that which is more solid, and the Mountaines gold of the veine, and they give one stone of gold for six of silver. They spend Porcelanes for money, brought thither from India. The Inhabitants are Idolaters: very great Serpents are bred in this Countrey, whereof some contayne ten paces in length, and in thicknesse ten spannes. They have two little feet before nigh the head, with three talons or clawes like Lions, and the eyes bigger then a Groat loafe, very shining. They have their mouthes and jawes so wide, that they are able to swallow a man; great and sharpe teeth: nor is there any man, or other living Creature, which may behold those Serpents without terror: there are found lesse, of eight, sixe, or five paces long, which are taken after this manner. In the day time they use to lie hid, by reason of the heat, in holes, out of the which they goe by night to seeke their prey, and devoure what soever they get, Lions, Wolves, or others: and then goe to seeke water, leaving such a tract with their weight in the sands, as if some piece of timber had beene drawne there. Whereupon the Hunters fasten under the sands sharpe Iron prickes in their usuall tracts, whereon they are wounded and slayne. The Crowes presently ring his knell, and by their craing cries invite the Hunters, which come and slay him, taking forth his gall, profitable for divers Medecines (amongst other things, for the biting of mad Dogs, a penie weight given in Wine; and for women in travell, for carbuncles and pushes) and they sell the flesh deare as being exceeding delicate. There are bred great Horses in this Province, which by Merchants are carried into India. They use to take one bone out of the tayle, lest he should bend his tayle hither and thither, and esteeme it more comely that it hang downe right. They use long Stirrups as the Frenchmen; which the Tartars and other Nations for their shooting use short, because when they shoot, they rise up. They use Targets and Armour in the Warres, made of the hides of Buffals: they have Lances

Rivers yeelding gold di paiola, that is washed in vessels from the sand & earth.

Great Dragons.

[III. i. 92.]

The taking of them.

and Crosse-bowes, and poyson all their Arrowes. Some of them which are ill minded, are said to carrie * poyson about them continually, that if they be taken, they may suddenly swallow it and death together, to prevent torture. For which cause the great Lords have Dogs dung ready, which they force them to swallow, and that forceth them to vomit the poyson. Before the great Can subjected them, they used, that when any Stranger which seemed of good presence and parts lodged with them, they slue him by night, supposing that those good parts of that man might abide afterwards in that house; and this was the death of many.

**Poyson and Dogs dung.*

A wicked custome.

Going from the Province Carazan, after five dayes journey Westward, is the Province Cardandan, which also is subject to great Can. The chiefe Citie thereof is called Vociam. The Inhabitants thereof use Porcelaine and weighed pieces of Gold in stead of money: for in that Countrey, and many other lying round about, Silver mines are not found, and they give one ounce of Gold for five ounces of Silver, and great gayne is made by the change. The men and women of that Countrey cover their teeth with thinne plates of Gold, which they so fit unto them, that the teeth themselves seeme (as it were) to be set in the plates. The men about their armes and legs make lists, pricking the places with Needles, and putting thereon a blacke indelible tincture. And these lists or markes are esteemed with them a great galantrie. They give their minds to nothing but riding, hunting, hawking, and exercises of Armes, leaving the houshold cares to the women, who are helped therein by slaves which they buy or take in Warre. When a woman is brought to bed, shee forsakes the bed, washeth the child and dresseth it, and then the husband * lieth downe and keepes the child with him fortie dayes, not suffering it to depart: is visited meane while of friends and neighbours, to cheare and comfort him. The woman lookes to the house, carrie the husband his broths to his bed, and gives sucke to the child by him. Their Wine is made of Rice and

Cardandan.

Vociam.

The rarenesse of Silver.

Golden Coverings for the teeth.

**Strabo in his third booke mentioneth the same to be done with the Spaniards in some places. Apollonius reporteth the like custome, with the Tibareni. Lerius of the Brazilians.*

Spice, their meat Rice, and raw flesh dressed, as is before mentioned. In this Province there are no other Idols, save that every familie adoreth the oldest man in the house, of whom they say come themselves and all they have. They dwell for the most part, in wilde and mountainous places. But Forrainers come not to those Mountaines, because the ayre would kill them, being in Summer very corrupt. They have no letters, but make their Contracts and Obligations by tallies of wood, the halfe whereof the one keepeth, and the other, the other: which being afterward payd, the tallie is rendred. There are no Physicians in this Province, nor in Caindu, Vociam and Caraian: but when any is sicke, they call the Magicians, or Idoll Priests together, and the sicke partie declareth his disease unto them: then the Magicians dance, and sound certaine instruments, and bellow forth songs in honour of their Gods, while at length the Devill entreth into one of them skipping and playing in the dance. Then leaving the dance, they consult with him that is possessed, for what cause that disease hapned unto him, and what is to be done for his recoverie. The Devill answereth by him, because he hath done this or that, or because he hath offended this or that God; therefore, he fell into this disease. Then the Magicians intreat that God to pardon him that offence, promising, that if the sicke partie recover, he shall offer a Sacrifice of his owne bloud. But if the Devill thinke the weake partie to be sicke of such a disease that he cannot be freed from the same, he useth to answere: This man hath so grievously offended that God, that he cannot by any sacrifices bee appeased. But if he thinke he shall recover, he commandeth to offer so many Rammes having blacke heads, and to prepare so many Magicians with their wives, by them to offer Sacrifices, and that God may then bee appeased towards him. Which being heard, his kinsmen quickly cause those things to be done which the Devill commanded: they kill Rammes, and sprinckle their bloud in the ayre, and the Magicians assembled with their

Tallies of contracts.

The deceitfull medicine of the Magicians.

Witches, light great Candles, and perfume the whole house with incense, making fume of Lignum Aloes, and sprinckle the broth of the flesh in the ayre, together with the potion made of Spices: all which being duely performed, they skip about againe in a dance in honour of that Idoll, which is supposed to have beene favourable to the sicke, singing, and making an horrible noyse with their voyces.
[III. i. 93.] These things being done, they aske the possessed againe, whether by these things the Idol be appeased. If he answer, No, they presently prepare themselves to fulfill another command of his. But if he answer, that he is satisfied, they sit downe at the Table, and eate the flesh offered to the Idoll with great joy, and drinke the confections. And dinner being ended, and the Magicians payed, every one returneth to his owne home. And when the sicke hath thus escaped the disease, through the providence of God, and hath beene restored to health, they attribute it to the Idoll whom they sacrificed. But if he die, then they say, the Idoll was defrauded, and that some of the Sacrificers tasted thereof first. This is not done to all but to the Richer, the Devill deluding their blindnesse.

§. VII.

Of the Province of Mien and Bengala, how they were conquered to the Can: Of Cangigu, Amu, Tholoman, Cintigui, and some other parts of Cataio. And of the Conquest of Mangi.

ANno Dom. 1272. the Great Can sent an Armie into the Kingdome of Vociam, and Carazan to guard it, to the number of twelve thousand expert warriors, under the conduct of Nestardin a wise Captaine. As soone as the King of Mien, and the King of Bengala heard of their comming, assembling their forces, they joyned Horse and Foot together, about threescore thousand, and about a thousand Elephants bearing Castles,

and in every Castle twelve or sixteene* armed men were placed. With this Armie the King of Mien speedily marched towards the Citie Vociam, where the Armie of the Tartars rested. Nestardin comming forth with a manly courage to fight against the Enemie, encamped against a certaine great Wood, knowing that the Elephants with those Towres were not able to enter into the Wood. Then the King of Mien marcheth forth to meete them. But the Tartarian Horses perceiving the Elephants to be present, which were placed in the first front of the battaile, were terrified with so great feare, that they could not by any violence or policy be provoked against the Elephants. The Tartars therefore were compelled to alight from their Horses, and tying them to the Trees of the Wood, they come to fight on foot against the Elephants. In the front of the battaile, all the Tartars purposely shot a multitude of Arrowes against the Elephants, which not able to indure the strokes of the Arrowes, speedily betooke themselves to flight, and with swift course went all unto the next Wood, and brake their Castles, and over-threw the armed men sitting in them, which the Tartars seeing, runne unto their Horses, and getting up upon them, furiously fall upon the Kings Armie with great violence: and many of either Armie fell, at length the King of Mien being put to flight, left the victorie to the Tartars, who hasten to the Wood, and taking many Captives, used their helpe to take two hundred of these Elephants. And ever since Great Can hath used Elephants in his Armies which before hee had not accustomed. Hereupon also he vanquished the Countries of the King of Mien and Bengala, and subjected them to his Empire.

**This by relation; for they use not to carry above three or foure.*

His stratagem.

Fight & flight of Elephants.

Departing from the Province of Cardandan, is a great descent, which continueth two dayes and a halfe, nor is there any habitation there, but a very large Playne, in the which, three dayes in the weeke many men meete together for Trading. Many descend from the great Mountaines of that Countrey, bringing gold with them to change for silver, to wit, giving one ounce of gold

Market in a dis-habited Playne.

Change of Gold and Silver.

for five ounces of silver: whereupon, many Merchants from forraine Nations come thither, who bringing silver carrie away gold, and bring thither merchandises to sell to those people. For to those high Mountaines, in which, they who gather gold in that Countrey, dwell, no stranger can come, seeing the way is unpassable and intricate. When you are past that Playne, going toward the South, Mien bordereth upon India, and the way lyeth fifteene dayes journey in places not inhabited and wooddy, in which innumerable Elephants, Unicornes, and other wild beasts wander.

Unicornes or Rhinocerotes.

Mien.

After that fifteene dayes is found Mien, a great and noble Citie, the head of the Kingdome, and subject to Great Can. The Inhabitants thereof have a peculiar language, and are Idolaters. In this Citie there was a King, who being readie to die, commanded that neere to his Sepulchre, there should be made two Towres in Pyramide fashion, one at the head, the other at the feete, both of Marble, of the heigth of ten fathom. On the top was a round Ball. He caused one to bee covered all over with gold a finger thicke, and the other with silver. And upon the top round about the Balls, many little golden and silver Bells were hanged, which at the blowing of the winde gave a certaine sound. The Moniment or Sepulchre was also covered with Plates, partly of gold, partly of silver. He commanded this to be made in honor of his Soule, and that his memorie should never decay among men. And when Great Can minded to subdue this Citie, hee sent a valiant Captaine, and the greatest part of his Armie were Jesters, of which his Court is alway furnished. These winning the Citie, would not violate the Moniment without the Cans knowledge, who hearing that the decessed had made it for the honor of his Soule, would not suffer it to be stirred: for the manner of the Tartars is, not to violate those things which belong to the dead. In this Province are many Elephants, wild Oxen, great and faire Stagges and Deere, and other wild Beasts of divers kindes.

[III. i. 94.]

The pietie of the Tartars towards the dead.

The Province Bengala bordereth upon India toward the South, which Great Can subdued, when Marco Polo lived in his Court. The Countrey hath a proper King, and peculiar language. The Inhabitants thereof are all Idolaters: they have Masters which keepe Schooles and teach Idolatries and Inchantments; a thing common to all the great Men of that Countrey. They eate Flesh, Rice and Milke: they have Cotton in great plentie, and by reason thereof, much and great trading is exercised there: they abound also with Spike, Galangal, Ginger, Sugar, and divers other Spices. Huge Oxen also are there, comparable with Elephants in height but not in thicknesse. Many Eunuches are made in this Province, which are afterwards sold unto Merchants. This Province continueth thirtie dayes journey, in the end whereof going Eastward is the Province of Cangigu. *Bengala.* *Oxen as bigge as Elephants.* *Eunuches.*

Cangigu hath his proper King and peculiar language. The Inhabitants thereof worship Idols, and are Tributaries to Great Can. Their King hath about three hundreth Wives. Much gold is found in this Province, and many Spices, but they cannot easily be transported, seeing that countrey is farre distant from the Sea. There are also many Elephants in it, and much game of many wild Beasts. The Inhabitants thereof live with Flesh, Milke and Rice. They want Wine, but they make good drinke of Rice and Spices. Aswell the Men as the Women use to embroider their Faces, Necks, Hands, Bellies and Legs, making the Images of Lions, Dragons and Birds, and so firmely imprint them that they cannot easily bee put out: and the more such Images any one hath, by so much is hee esteemed the more gallant. And there be Professors of this foolish Art of flesh embroiderie, which use no other Trade but this Needle-worke, and dying of Fooles-skinnes. *Cangigu.* *The Kings many wives.* *Embroidred Gallants.*

Amu is an Easterly Province subject to Great Can, whose Inhabitants worship Idols, and have a peculiar language. They abound with Herds of Cattell, and have plentie of Victuals, and many Horses and those excellent, *Amu.*

which Merchants bring into India. They have also many Buffes and Oxen, because there are delicate Pastures there. As well Men as Women, weare bracelets of gold and silver of great value on their armes, also the like on their legs: but those of the Women are of most value. From Amu to Cangigue are five and twentie dayes journey.

Tholoman. The Province Tholoman is eight dayes distant to the East from Amu, subject unto Great Can, having a peculiar language, and worshipping Idols. The Men and Women thereof are tall and goodly, of a browne colour. The Countrey is very well inhabited, having many and strong Castles and Cities: The men are exercised in Armes and accustomed to warre. They burne the bodies of their dead, and inclosing the Reliques of their bones in a Chest, hide them in the Caves of the Mountaines, that they cannot bee touched either of man or beast. Gold is in great plentie there, and in stead of money they use Porcelanes brought from India, as also in Cangigu and Amu.

From the Province Tholoman, the way leadeth towards the East on a River, by which are many Cities and Castles, and at the end of twelves dayes you come to the great *Cintigui.* Citie Cintigui. The Countrey is subject to Great Can, and the Inhabitants thereof are addicted to Idolatrie. *Cloth made of Barkes: which are now used in Congo.* Excellent Clothes are made in this Countrey of the barkes of Trees, wherewith they are clothed in the Summer. Very many Lions are there, so that for feare of them, none dare sleepe without doores by night. The ships which goe up and downe the River, for feare of the Lions, are *Great and hardie Dogs.* not fastned to the banke. There are great Dogs in the same Countrey, so hardie and strong, that they feare not to adventure on the Lion: And it often hapneth, that two Dogs and one Archer kill a Lion: for the Dogs set on by the man give the onset, and the Lions nature is presently to seeke shelter from some Tree, that the Dogs may not come behind him: neither yet will his great heart suffer him to runne from the Dogs, lest he should seeme afraid; but he holds his stately pace, the man meanwhile shooting, and the Dogs fastning on his hinder

parts, but with such quicknesse, that when the Lion turnes on them they are gone. And then doth this magnanimous Beast hold on his way againe to seeke such Tree succour, that with Bitings and Arrowes he sometimes comes short, and with expense of bloud dyeth by the way. This Countrey aboundeth with Silke, which by Merchants is carried to divers Provinces by the River. They live on Merchandise, their money is Paper. They are valiant in Armes. At the end of ten dayes is the Citie Sidinfu, *Sidinfu.* and twentie dayes from thence is Gingui, and foure dayes *Cingui.* thence is Pazanfu towards the South, and is in Cataio *Pazanfu.* returning by the other side of the Province. The people are Idolaters and burne their dead. There are also certaine Christians which have a Church: all under the Can and use Paper money. They make Clothes of Gold, and Silke, and Launes very fine. By this Citie (which hath many Cities under it) goes a great River which carries store of merchandise to Cambalu, made by many Channels to passe thither. But wee will passe hence, and proceeding three dayes journey, speake of Cianglu.

Cianglu is a great Citie toward the South of the Province of Cataio, subject to the Can, the Inhabitants are Idolaters, and burne their dead. Their money is the (Mulberie) Paper coine of the Can. In this Citie and [III. i. 95.] the Territories they make store of Salt, for that Earth *The Salt of Cianglu.* is very salt, and out of it they get Salt, after this manner. They heape up Earth in manner of an Hill, and powre water upon it, which drawes the saltnesse of the Earth unto it, and then runnes into certaine Conduits, and is boyled in Pannes till it be congealed to Salt faire and white, to the Cans and their great gaine, being carried into other Countries to sell. There are great Peaches *Great Peaches.* very good, which weigh two pounds a piece. Five dayes journey beyond the Citie Cianglu, in Cataio Southward standeth another Citie, named Ciangli (in which *Ciangli.* way are many Cities and Castles, all subject to the Can) through the middest whereof runneth a great River very convenient for shipping laden with merchandises. *Cianglu.*

Six dayes journey thence to the South (all which way hath great Cities and Castles of Idolaters) is the noble *Tudinfu.* Kingdome and great Citie Tudinfu, which had his proper King, before it was subdued to Great Can, Anno 1272. and hath eleven Royall Cities, famous for traffick, subject to the jurisdiction thereof. It is very delectable for Gardens and Fruits, rich in Silkes. The Can sent to the government hereof one of his Barons, named Lucansor, with eightie thousand Horse: who rebelled against his Lord, but was slaine by a power of one hundred thousand under two other Barons sent against him, and the Countrey reduced to obedience. Seven dayes off (riding by many Cities and Castles of Idolaters, plentifull of all things) towards the South is the *Singuimatu.* famous Citie, named Singuimatu, unto the which on the South, a certaine great River runneth, which being divided by the Inhabitants of the place into two Rivers, floweth partly to the East towards Cataio, and partly to the West towards Mangi. By these Rivers, innumerable Vessels for multitude, and incredible for their greatnesse and wealth, bring necessaries to both Provinces. If you goe sixteene dayes journey towards the South from Singuimatu, you still meet with Cities and Townes where much trading is exercised. The Inhabitants of these Countries are Idolaters, subject to Great Can.

After that sixteene dayes, you come unto a great *Caramoran.* River, named Caramoran, which is said to flow out of the Kingdome of Umcan or Presbyter John, of the North. It is very deepe, and carrieth Ships of great burthen: it is also stored with Fish. Within one dayes journey of the Sea there are in this River fifteene thousand Saile, each of which carrieth fifteene Horses and twentie Men, besides Victualls and the Mariners. This is the Cans Fleet kept there in readinesse, to carrie an Armie to any of the Ilands in the Sea, if they should rebell; or to any remote Region. Neere the banke of the River where these Ships are kept, is Coiganzu, and over against it Quanzu, one a great Citie,

the other small. After you are past that River, you enter into the noble Kingdome of Mangu. And doe not thinke that wee have handled in order the whole Province of Cataio: yea, I have not spoken of the twentieth part. For, M. Polo passing by the said Province, hath onely described the Cities in his way, leaving those on both hands, and those betwixt these, to prevent tediousnesse.

Fanfur King of Mangi, which is now called China.

The Province of Mangi is the most rich and famous that is found in the East: and An. 1269. had a certaine King, named Fanfur, richer and mightier then any which had reigned there in an hundred yeeres, but a man peaceable and full of almesdeeds, so beloved of his subjects, that thereby, and by the strength of the Countrie, he seemed invincible. Whereby it came to passe, that the King aswel as the People, lost the use and exercise of Warre and Armes. All the Cities were compassed with Ditches, a Bow shoot broad, full of Water. Hee held in pay no Horses, because he feared none. And hence it came to passe, that the King giving himselfe to pleasure more then was meete, enjoyed continuall delights. He maintayned about a thousand goodly Lasses, with which he passed his time in pleasure. He nourished Justice, and preserved Peace. No man durst offend his Neighbour, and disturbe the Peace, for feare of severe unpartiall punishment. So that Artificers would often leave their Shops full of Wares open by night, and yet none would presume to enter into them. Travailers and strangers most safely walked day and night, throughout that whole Kingdom, fearing no man. The King himselfe also was pitifull and mercifull towards the Poore, and forsooke not them that were oppressed with necessitie, or pinched with penurie. Besides, every yeere hee tooke up twentie thousand young Infants, cast off by their Mothers, which through povertie were not able to keepe them, which he brought up, and set them when they were growne to some Trade, or married the young Men with the Maids which hee had in like sort educated.

Cublai Can was of a differing disposition to Fanfur, and delighted onely in Warres and Conquests, and to make himselfe Great; he sent a great Armie levied of Horse and Foot, and made one, named Chinsan Baian (that is, one hundred eyes) Generall thereof. Hee, therefore comming with his Armie and a Fleet to the Province of Mangi, first summoned the citie Coiganzu to yeeld obedience to his Emperour. Who refusing the same, hee departed without any assault given to the Citie: and required the same of the second Citie; which likewise refusing, he marched forward to the third, and fourth, and received the like answere of them all. But he assaulted the next with great courage, and vanquished the same by force, and slue every mothers child therein; which so affrighted and terrified the rest, that they all presently yeelded. Moreover, Great Can sent another great Armie after the former, with both which Armies hee marched against the chiefe Citie Quinsai, where the King of Mangi resided: who mightily terrified, as never having seene any battell, fled with his wealth and treasures in ships which he had prepared to certaine impregnable Ilands in the Ocean (where he after died) committing the custodie of the Citie of Quinsai to his wife, bidding her to defend it as well as shee could; for being a woman shee need not feare death, if shee were taken. It is to be observed, that King Fanfur had beene told by his Diviners, that his Kingdome should never be taken from him, but by one which had an hundred eyes; which the Queene knew, and therefore was still in hope not to lose the Citie, howsoever streightned; thinking it impossible for one man to have an hundred eyes. But one day she heard, that the Commander of the Tartars was called Baian Chinsan, that is to say, An hundred eyes, and was much terrified: wherefore, calling for the Commander of the Tartars Armie, thinking him to bee the man which the Astrologers spake of, shee delivereth the Citie unto him. Which being heard, the Citizens, and Inhabitants of the whole Province, revolted

Chinsan Baian, another Argus in the signification of his name.

[III. i. 96.] *Quinsai, the Kings Court.*

The flight of King Fanfur.

to the obedience of great Can. The Queene was sent unto the Court of great Can, and was most honourably received by him, and maintayned like a Queene. And now wee will speake of the Cities of *Mangi.

§. VIII.

Of the Cities of Mangi (now called China) and the rarities thereof: the many wonders of Quinsai, the Palaces, Pleasures, Rites and Government, observed by the Natives, and the Tartars.

COiganzu is a faire and rich Citie, situate towards the South-east, and East in the entrance of the Province of Mangi, (from Cataio, whence the Authour passed) where are alway great store of ships, being seated on the River Caramoran. Great store of Merchandise is carried thither. Salt is also made there in great abundance.

Going from Coiganzu, you ride towards the South-east one dayes journey on a stone * Causie; on both sides whereof are great Fennes with deepe waters, whereon they may passe with ships: neither is there any entrance into Mangi but by shipping (as the Captaine of the Can did) but by this Causie. At the end of that dayes journey is a Citie called Paughin great and faire. The people make clothes of Gold and of Silke, are Merchants and Idolaters. The Paper money of great Can is received throughout that whole Countrey. It is plentifull of all necessaries of life.

To the Citie Caim, is from Paughin one dayes journey South-east, and this is also a famous Citie, abounding with fish, and game, of beasts, and fowle: especially Phesants are found there, in exceeding great plentie, as great as Peacocks, of which you may have three for one Venetian groat.

Proceeding further hence one dayes journey, you come

*This name Mangi and China, are so different that they may seem divers Regions. But the Reader is to observe, that China is a name to the Chinois unknowne, and that Kingdome hath appellations diversly diversified: either from the Familie reigning (which now is called Ciu, and the Kingdome Min, and Min Ciu, are not farre from Mangi) and by the Tartars, when they reigned, it was called Han, and before, Cheu, which both put together make Han Cheu, without any great dissonance from Mangi: Or else by generall appellations common to all ages, &c. See our following relations of Ricci and Trigautius. Coiganzu. The Salt of Conigangui. *Terraglio. Paughin. Caim. Phesants.

thorow a well manured and peopled Countrey to the *Tingui.* Citie Tingui, which although it be not great, yet hath it exceeding great plentie of victuals. They are Merchants, and very many ships are also there: plentie of beasts and fowles: It is seated to the South-east, and on the left hand towards the East three dayes journey off is the *Salt pits.* Ocean: and in the space betweene, are very many Salt pits; and they make great store of Salt. After this, is *Cingui.* Cingui a great Citie, whence the Countrey is furnished with Salt, whereof the Can makes great profit, beyond beliefe. They are Idolaters, and have Paper money. From Cingui riding towards the South-east, you meet *Jangui, Head of 27. Cities.* with the noble Citie Jangui, under the government whereof are other Cities, seven and twentie in number. And in that Citie resideth one of the twelve Barons which are Governours of Provinces chosen by the great Can. They are Idolaters, and live of Merchandise. They make Armes and Harnasse for warre. And Master *M. Polo Governour of Jangui.* Marco had the sole government thereof by commission of the great Can, three yeeres together in stead of one of those Barons.

Nanghin. Nanghin is a Province to the West, one of the greatest and noblest of Mangi, a place of great Merchandise. They are Idolaters, spend Paper money, have store of beasts and fowle, wilde and tame. They make clothes of Gold and Silke, and are rich Merchants, and the Countrey is very commodious to the Can, specially by Customes of Merchandise. There is great plentie of Corne. Sianfu is a noble and great Citie in the Province of Mangi, and hath twelve rich and great Cities subject unto her jurisdiction. They make great store of Silkes and cloth of Gold, have plentie of game and fowle, and of all things pertayning to a Citie of note: so strong, that it was three yeeres besieged, and could not be vanquished by the Armie of the Tartars, when the Province of Mangi was subdued. For [III. i. 97.] it is compassed on every side with Lakes, that there was no way unto it, but on the North: so that ships came and went continually, bringing plentie of victuals:

A.D. 1320.

which not a little afflicted great Can. The two brethren Master Nicolo, and Master Maffio, then in his Court, hearing hereof, went to him, and offered their service to devise certaine Engines after the manner of the West, able to shoot a stone of three hundred weight, thereby to kill men, and ruine houses. The Can appointed them the best Carpenters which were Nestorian Christians, who made three (Mangani) of those Engines in a short space, which were proved and approved before him, and by ships sent unto his Armie. Planting them therefore against the Citie Sianfu: they began to cast great stones into the Citie: and the first falling vpon a certaine house, brake it for the most part, with the violence thereof. Which the besieged Inhabitants seeing, were very much astonished, and yeelded themselves, and became subject to the obedience of great Can, on the same conditions with the rest of Mangi; to the great repute of the two Venetian brethren.

Mangani, a kind of Engines. It hereby appeares that they had not the use of the Cannon.

From the Citie Sianfu, to a certaine Citie, named Singui, are numbred fifteene miles Southeastward, which although it be not great, yet hath it an exceeding multitude of Ships, being seated upon the greatest River in the world, called Quian, the bredth of which in certaine places, contayneth ten miles, in other eight, and in some sixe. But the length thereof extendeth it selfe above an hundred dayes journey from the head to the Sea. Innumerable other Rivers flow into it, which runne thorow divers Regions, and are navigable, and make it so great; incredible store of Merchandise is brought by this River. There are also very many other Cities, in number about two hundred, which participate of this River: it floweth through the bounds of sixteene Provinces. The greatest commoditie is Salt, wherewith all the Cities which communicate in these waters are stored. Master Marco saw at one time at Singui five thousand ships, and yet other Cities on that River have more. All those ships are covered, and have but one mast, and one sayle, and usually carrie foure thousand,

Singui.

Quian.

and so upwards, some of them twelve thousand Venetian Cantari. Neither use cordage of Hempe, except for the mast and sayle, but have Canes fifteene paces long, which they rive into thinne parts from one end to the other, and binding the cut pieces together, and wreathing them, make very long ropes, so that some of them contayne three hundred fathom in length. And those lines are as strong as Hempen, and serve for halfes and cables to draw their ships up and downe the River, each ship having ten or twelve Horses for that purpose. On that River in many places are rockie hillockes, on which are built Monasteries to their Idols: and all the way are Villages and places inhabited.

Cayngui. Cayngui is a little Citie, upon the foresaid River South-eastward, where every yeere is brought store of Corne and Rise, carried the most part to Cambalu. For they may passe thither by Lakes and Rivers, and *Hand-made River.* by one deepe large hand-made River, which the Can caused to be made for passage from one River to another, and from Mangi to Cambalu without going to Sea. Which worke is goodly and wonderfull for the site and length, and more for the profit thereby to the Cities. Hee hath made also great Causies to goe on land by those waters commodiously. In the mids of the said River is an Iland of a Rocke, on which is erected a great Temple and Monasterie, in which are two hundred Idolatrous Monkes. This is the Mother-temple and Monasterie of many others.

Chingianfu. Cinghianfu is a Citie of Mangi, rich in Merchandise, plentifull of game, of wilde beasts and fowle, and of victuall. In it are two Churches of Nestorian Christians, built Anno 1274. when the great Can sent Governour thither, Marsachis a Nestorian, which built them.

From the Citie Cinghianfu, in three dayes journey South-eastward, you find many Cities and Castles all *Tinguigui.* Idolaters, and at last come to the Citie Tinguigui, a great and faire Citie, abounding with all kinde of victuals. When Chinsam Baian, Generall of the Armie

of the Tartars conquered the Province of Mangi, he sent many Christians (called Alani) against this Citie, which was double walled; into the inner they retired; into the other the Alans entred, and found there abundance of Wine, whereof after a bad journey, they began to drinke so largely, that they were all drunke: and the Citizens in their sleepe suddenly falling upon them, slue them all, none escaping. But Baian hearing this, sent another great Armie against those Citizens, which shortly vanquishing the Citie, in revenge, put them all to the sword, leaving none alive.

Singui.

The great and excellent Citie Singui, contayneth in circuit twentie miles. Great multitudes of people are in it: it hath many rich Merchants, and cunning Artificers, and it hath also very many Physicians, and Magicians, and Wisemen or Philosophers. In the Mountaines of this Citie, Rhubarb and Ginger grow in great plenty. This Citie hath sixteen Cities under the jurisdiction thereof, where much trading is used, and very many curious Arts are exercised. Very many Silkes are made there. The word Singui, in their language, signifieth, The Citie of the Earth, as also they have another Citie, which they call Quinsai, that is to say, The Citie of Heaven. From Singui one dayes journey is Vagiu, where is also abundance of Silke, and cunning Artificers with many Merchants.

Physicians and Philosophers.

Rhubarbe.

Quinsai, the Earthly Citie of Heaven, O how much better is the heavenly Citie on Earth in grace, & more then most incomparable that heavenly Citie of Heaven in glorie? ap. 21. & 22.

GOing from Vagiu three dayes, continually you find Cities, Castles, and Villages, well peopled and rich. The People are Idolaters, under the Can: at the end of those dayes you come to Quinsai, which for the excellency hath that name (interpreted Citie of Heaven) for in the World there is not the like, in which are found so many pleasures, that a man would thinke he were in Paradise. In this Citie Master Marco Polo hath often beene, and considered the same with great diligence, observing the whole state thereof, setting downe the same in his memorials, as here shall be declared briefly. [III. i. 98.]

The situation. This Citie by common opinion, is an hundred miles in circuit; for the streets and channels thereof are very wide. There are Market places exceeding large. On the one side a cleere Lake of fresh water, on the other a great River which enters in many places, and carries away all the filth of the Citie, and so runneth into that Lake, thence continuing his course to the Ocean: which causeth a good ayre, and commodious passage both by land, and by these channels. There may goe both Carts and Barkes to carrie necessaries: and the report is, that 12000. *bridges.* there are twelve thousand Bridges great and small, and those on the chiefe channels are so high that a ship without her Mast may passe under, and above, Chariots and Horses.

The Ditch. On the other side the Citie is a Ditch, about fortie miles long, which encloseth it on that side; large and full of water from the River, made by the antient Kings of that Province, both to receive the overflowings of the water, and to fortifie the Citie: the earth which was taken out being layd within as a banke or hill encompassing. *Ten Market places.* There are ten chiefe Market-places (besides infinite others along the streets) which are square, halfe a mile in each square. And from the forepart of them *The high street.* is a principall street fortie paces wide, running right from one end of the Citie to the other, with many Bridges traversing it. And every foure miles is found such a Market-place, two miles, as is said, in compasse. *The mayne Chanell.* There is also one large channell, which runnes against the said street, behind the Market-places, on the next banke whereof are erected great Store-houses of stone, where the Merchants from India, and other parts lay up their Merchandise, at hand, and commodious to the *The Markets.* Market-places. In each of these Market-places is a concourse three dayes in the weeke of persons betwixt fortie and fiftie thousand, which bring thither all things that can be desired for mans life, of all beasts of game, and fowles; that Lake yeelding such commodiousnesse to bring them up, that for a Venetian groat you may

have two Geese, and foure Duckes for as much. Then follow the Butcher-rowes of Veale, Beefe, Kid, and Lambe, which the great and rich men eat; for the poore eat uncleane meats without respect. There are all sorts of herbs and fruits continually, and amongst the rest huge Peares, weighing ten pounds a piece, white within like paste, and very fragrant; Peaches yellow and white very delicate: Grapes grow not there, but are brought from other places dried very good, and Wine also, but not so esteemed in those parts, that of Rice and Spices contenting them. Every day from the Ocean is brought up the River (which is the space of five and twentie miles) great quantitie of fish, besides that of the Lake, so much as a man would thinke would never be bought, and yet in a few houres is gone. All those Market-places are encompassed with high houses, and underneath are shops of Artificers, and all sort of Merchandises, Spiceries, Jewels, Pearles, and in some onely Rice-wine. Many streets answere one another in the said Market-places. In some of them are many Baths of cold waters accommodated with attendants of both sexes, a thing which from children they use themselves unto. There are chambers also in the said Baths with hot waters for strangers which are not accustomed to the cold waters. They wash every day; neither doe they eat before they have washed.

Peares of ten pound.

In other streets are mercenarie Prostitutes in such number, that I dare not report it: and not onely neere the Market-places, where they have their places appointed, but thorow all the Citie they stand very pompously with great odours, many servants, and their houses adorned. These are very practike in making sports, and daliances, and sweetest pleasures ravishing (fooles) forth of themselves. In other streets are the Physicians, the Astrologers, they which teach to reade and write, and infinite other Trades. At each end of every Market-place is a Palace, where Lords and

Trades of divers sorts.

Governours are appointed by the King to determine difficulties which happen betwixt Merchants or others, as also to looke to the Guards on the Bridges, punishing the negligent. Alongst the principall Street (whereof wee spake) on both sides are great Palaces with Gardens; and neere them houses of Artificers, and such multitudes of people continually going to and fro, that a man would wonder whence such multitudes should bee provided of victuals. And Master Marco learned of an officer of the Custome-house in Quinsai, that by reckonings appeared the daily expence of Pepper in Quinsai, to be three and fortie Some, and every Soma is two hundred twentie three pounds. Hence may be ghessed the quantitie of Victuals, Flesh, Wine, Spiceries, were there spent.

A saucy Citie.

The Quinsaian Citizens and their conditions.

The Inhabitants are Idolaters, spend Paper money, are white and faire complexion, apparelled for the most part in Silke, which growes in all that Territorie abundantly, besides that which is brought from other places. There are twelve principall mysteries, each of which have one thousand shops; and in each shop or standing, are ten men, fifteene or twentie at worke, and in some fortie under one Master. The rich Masters doe no worke with their hands, but stand civilly adorned, or rather pompously, especially their wives, with Jewels invaluable. And although the antient Kings ordayned, that the child should bee of the fathers Trade; yet the rich are permitted not to worke, but to keepe shop, and men working in the same Trade. Their Houses are well ordered, and wrought richly, adorned with Pictures and other stupendious costs. The Natives are peaceable, know not to manage Armes, nor keepe them in their Houses: nor is there strife and debate amongst them. They make their workes with great sinceritie. They live in such amitie, that one Street seemes as one House, without jealousies of their Wives, which they hold in great respect, and it would be reputed great disgrace to speake a dishonest word to a married Woman.

[III. i. 99.]

They entertayne Merchant-strangers kindly, both in their houses, and with best advice for their affaires. But they are loth to see Souldiers and the Guards of the Grand Can, as by whom they are bereft of their naturall Lords and Kings. *Great neighbourhood.*

About the Lake are built faire Buildings and great Palaces of the chiefe men: and Temples of their Idols with Monasteries of many Monkes. In the midst of the Lake are two Ilands, upon each of which is a Palace with incredible numbers of Roomes; whither they resort upon occasions of Marriages or other Feasts; where Provisions of Vessels, Naperie, and other things are maintayned in common for such purposes, one hundred sometime accommodated at once in severall Roomes. In the Lake also are Boates and Barges for pleasure, adorned with faire Seates and Tables, and other provisions for Bankets, covered above and plaine, upon which men stand with Poles to make the Boat goe, the Lake being but shallow. Within they are painted; without, are windowes to open and shut at pleasure. Nor can any thing in the World seeme more pleasant then in this Lake to have such an object, the Citie so fully presenting it selfe to the eye, with so many Temples, Monasteries, Palaces, Gardens with high Trees on the Waters, Barges, People: for their custome is to worke one part of the day, and to dispense some part to this solace with their Friends, or with Women in the Lake; or else by Chariots riding thorow the Citie, which is also another of the Quinsay pleasures. For all the streets are paved with stone; as also are all the high Wayes in the Province of Mangi, onely for the Postes is left on the side, a space unpaved. The principall street of Quinsay is paved ten paces on each hand, and in the midst it is full of Gravell with passages for the Water, which keepe it alway cleane. On this street are alway innumerable long close Chariots, accommodated with Clothes and Cushions of silke, for six persons; which solace themselves in the street, or goe to Gardens, and *Pleasures.* *Stone wayes.*

there passe the time in places made by the Gardeners for that purpose, and returne at night in the said Chariots.

When one is borne, the Father sets downe the print of Time, and with that note goes to the Astrologer
Astrologers. to consult of his future fortunes. Of these Astrologers are a great number in every Market place. They will not celebrate a marriage without such consultation.
Funerals. When one dies that is of note, his Kindred clothe themselves in Canvasse, and so both Men and Women accompanie him to the burning place, playing on Instruments, and singing all the way prayers to their Idols: and being comne to the place, cast into the fire many Papers of Cotton, whereon are painted Slaves, Horses, Camels, Clothes of gold and silke, Monies, which they thinke hee shall really possesse in another World; and make such minstrelsie, in conceit of the joy wherewith the Idols there receive his Soule, where hee beginneth (they say) to live anew. In every street are Towres of stone, whither in danger of fire they use to carrie their goods, their timber houses being much subject to such casualtie.

Warders. The Can hath ordayned that on the most part of the Bridges, day and night, there stand under a covert ten Guardians, five by day and five by night: and in every Guard is a Tabernacle of Wood with a great
Clocks. Bason, whereby they know the houres of the day and night, which at every houres end the Warders strike to notifie what houre, one, two, &c. beginning at the Sunne rising, and then againe at the beginning of the night. They walke up and downe, and if any have a light or fire after the deputed time, they cause him to answer it before the Justices or Governors aforesaid; or if any walke later. If any be not able to worke,
Hospitals. they carrie him to Hospitals, of which are exceeding many founded by the Kings of old, with great revenues, thorow the Citie. When they are well againe, they are compelled to worke. If a fire happen; these from

divers places come to quench it, and to carrie the goods into Boats, or the Ilands, or those Towres: for in the night the Citizens dare not come out, but those who are in danger. The Can alway keepeth here store of his best and faithfullest Souldierie, as being the best and richest place in the World. Within a mile of each other are builded Rampiers of wood, where a sound is made to be heard further off, for like purposes. *Larums.*

When the Can had reduced all Mangi to his obedience, hee divided it (being before but one Kingdome) into nine parts, and set a King over each, which there administers justice. Every yeere they give account to the Cans Officers of the revenues, and other accidents: and every third yeere are charged, as all other Officers are. One of these Deputie-Kings is resident at Quinsay, who is Governour of above one hundred and fortie Cities, all rich and great. Nor may this be a wonder, seeing in Mangi there are twelve thousand Cities, all inhabited with rich and industrious people. In every of which the Can maintayneth a Garrison, proportionable to the greatnesse and occasions, one thousand, ten or twentie thousand; not all Tartars, but Catayans; for the Tartars are Horse-men, and keepe where they may exercise their horses. Into Cathay he sends those of Mangi, and Cathayans hither such as are fit for Armes, of which he makes choice every third yeere: and sends for foure or five yeeres together into places twentie dayes journey from their Countrey, and then suffers them to returne home, others succeeding. And most part of the Cans Receits are this way expended: and if any Citie rebell, he suddenly from the next Garrisons rayseth an Armie to reduce or destroy them. This Citie of Quinsai hath in continuall Garrison thirtie thousand Souldiers; and that which hath least, hath one thousand in Horse and Foote.

Nine Vice-royes in Mangi.

12000. *Cities, and their garrisons.*

[III. i. 100.]

To speake now of the Palace of King Fanfur; his Predecessors caused to enclose a place of ten miles circuit *Fanfurs Palace.*

with high walls, and divided it into three parts. That in the midst was entred by one Gate; on the one side and the other were great and large Galleries, the Roofe sustayned by Pillars painted, and wrought with gold and fine azure: these were smaller at the entrie, and the further the greater; the fairest at the end, the Roofe fairely adorned with gold, and on all the Walls were painted the stories of the former Kings artificially.

Feasts. There every yeere on certaine Idoll holy-dayes, Fanfur kept his Court and feasted his principall Lords, the great Masters, and rich Artificers of Quinsai, ten thousand at a time under those Terraces. This dured ten or twelve dayes with incredible magnificence, every guest indevouring to present himselfe in greatest pompe. Behinde this middle-most building was a wall, and going out which divided the Palace; in which was, as it were, a Cloyster with Pillars, sustayning the Porch or Terrace round about the Cloyster: wherein were Chambers for the King and Queene curiously wrought. From this Cloyster was entrance into a Gallerie six paces wide, in length extending to the Lake, all covered. On each side of this Gallerie were ten Courts, answering one another fashioned like Cloysters, each Court having

1000. *Women in* 1000. *chambers.* fiftie Chambers with their Gardens, and in them one thousand Lasses abode, which the King kept for his service, who sometimes with the Queene, sometimes with them, went in his Barge on the Lake for solace, or to visit his Idoll Temples.

Great Parke. The other two parts of the Serraile were divided into Groves, Lakes, Gardens planted with Trees; in which were inclosed all sorts of beasts, Roes, Bucks, Stags, Hares, Conies: and there the King solaced himselfe with his Damsels in Charets or on Horse-backe, no man entring there. There did he cause These to hunt with his Dogs, wearie whereof they went into those Groves, which answered one another over the Lakes, and there leaving their garments came forth naked, and set themselves a swimming in the Kings presence. Sometimes

hee would take his repast in those Groves being served by those Damsels, without once thinking of Armes, which sweet meat cost him the soure sawce yee have heard. All this was told mee by a rich old Merchant of Quinsai, whiles I was there, one which had beene an inward familiar of King Fanfur, and knew all his life, and had seene that Palace flourishing, into which he would needs bring me. The Viceroy now resides there; and the first Galleries remayne as they were wont, but the Damsells Chambers are ruined; the wall also which encompassed the Woods and Gardens is fallen to the ground, the Beasts and Trees being gone.

The Sea Gampu.

Twentie five miles from Quinsai is the Ocean betwixt the East and North-east, neere to which is a Citie, called Gampu, a goodly Port, where arrive the Indian ships of merchandise. Whiles M. Marco was in Quinsai, account being given to the Grand Can of the Revenues, and the number of the Inhabitants, he hath seene that there have beene enrolled one hundred and sixtie Toman of fires, reckoning for a fire, the Familie dwelling in one house: every Toman contayneth ten thousand, which makes sixteene hundred thousand Families: of all which there is but one Church of Christians, and those Nestorians. Every house-holder is bound to have written over his doore, the names of the whole household, Males and Females; also the number of Horses; the names added or blotted out as the Familie increaseth or decreaseth. And this is observed in Mangi and Catay.

1600000. *housholds in Quinsai.*

Those also that keepe Innes, write in a Booke the names of their Guests, and the day and houre of their departure, which Booke they send daily to the Lords or Magistrates, which reside at the Market-places. In Mangi the poore which are not able to bring up their children, sell them to the rich.

Revenues of Quinsai, & the appurtenances twentie three Millions of Duckats, and 200000.

The Revenues which accrew to the Can from Quinsai, and the others pertayning thereto, being the ninth part of the Kingdome of Mangi, are first, of Salt every

yeere eightie Toman of gold (every Toman is eightie thousand Sazzi of gold, and every Sazzo is more then one Florin of gold) which will amount to six Millions and foure hundred thousand Duckats. The cause is, that that Province being nigh the Sea, there are many Lakes where the water in Summer is coagulated into Salt, wherewith five other Kingdomes of that Province are served. There is store of Sugar growing, which *Customes.* payeth as all other Spices doe, three parts and a third in the hundred. The like of Rice-wine. Also those twelve mysteries (which we said had twelve thousand shops) and the Merchants which bring goods hither, or carrie any hence by Sea, pay the same price. They which come from farre Countries and Regions, as from the Indies, pay ten per cento. Likewise, all things there breeding, as Beasts, and growing out of the Earth, and Silke, pay tithe to the King. And the computation being made in the presence of M. Marco, besides Salt before mentioned, yeerely amounts to two hundred and ten Toman, which will bee sixteene millions of gold and eight hundred thousand.

[III. i. 101.] FRom Quinsai one dayes journey to the South-east are all the way Houses, Villages, faire Gardens, *Tapinza.* plentifull of Victuals, at the end whereof is Tapinzu, a faire and great Citie, in the jurisdiction of Quinsai. Three *Uguiu.* dayes thence South-east is Uguiu, and two dayes further may you ride that way, all the way finding Castles, Cities, and cultivated Places, in such Neighbour-hood, that they seeme to Travellers all one Citie; all in the same jurisdiction of Quinsai. There are great Canes fifteene paces long and foure palmes thicke. Two dayes journey further is *Gengui.* the Citie Gengui, faire and great, and travelling further South-east are inhabited places, full of People and Trades. And in this part of Mangi are no Muttons, but Beeves, Buffals, Goates, and Swine in great plentie. At the end *Zengian.* of foure dayes journey is found the Citie Zengian, built on a Hill in the midst of a River, which with her parted

Armes embraceth and encompasseth it, and then runne one to the South-east, the other to the North-west. They are in the jurisdiction of Quinsai, are Merchants, Idolaters, have store of Game. Three dayes journey thence, thorow a goodly Countrey exceedingly inhabited, stands Gieza, a great Citie, the last of Quinsai Kingdome, after which you enter into another Kingdome of Mangi, called Concha. (The principall Citie thereof is Fugiu) by the which you travell, six dayes journey South-east, thorow Hills and Dales, alway finding places inhabited and store of Game of Beasts and Fowle. They are Idolaters, Merchants, subject to the Can. There are stout Lions; there growes Ginger and Galingale plentie, with other sorts of Spices, eightie pounds of Ginger for a Venetian groat. There is an herbe, whose fruit hath the effect and gives the colour and smell of Saffron, but is not Saffron, used in their meates. They voluntarily eate mans flesh, if they die not of sicknesse, as daintier then others. When they goe to Warres, they shave to the eares and paint their faces with azure; they are all Foot save the Captaine which rideth, and use Swords and Launces: are very cruell, and when they kill an Enemie, presently drinke his bloud, and after eate his flesh.

Gieza. *Concha.* *Fugiu.* *Men eaters.*

After those six dayes travell is Quelinfu, a great Citie with three Bridges; each eight paces broad and above one hundred long; the Women faire, delicate; and they have store of Silke and Cotton, are great Merchants, have store of Ginger and Galingale. I was told, but saw them not, that they have Hennes without feathers, hayrie like Cats, which yet lay Egges and are good to eate. Store of Lions make the way dangerous. After three dayes, in a populous Countrey which are Idolaters, and have store of Silke, is the Citie Unguem, where is great plentie of Sugar, sent thence to Cambalu, which they knew not to make good till they became subject to the Can; in whose Court were Babylonians, which taught them to refine it with ashes of certayne Trees; they before onely boyling it into a blacke paste. Fifteene miles further is Cangiu, still in

Quelinfu. *Hayrie Hens.* *Unguem.* *Sugar.* *Cangiu.*

the Realme of Concha: and here the Can keepeth an Armie in readinesse for guard of the Countrey. Thorow this Citie passeth a River a mile broad, fairely built on both sides, and stored with Ships of Sugar and other lading. This River disembokes from hence five dayes journey South-east, at Zaitum, a Sea Port, from whence the rich Ships of India come to this pleasant and fertile Citie, as is the way betwixt, in which are Trees or Shrubs of Camfire.

Zaitum. Zaitum is a famous Port, where many Ships arrive with merchandise, thence dispersed thorow all India. There is such store of Pepper, that the quantitie which comes to Alexandria to the West, is little to it, and as it were one of a hundreth: the concourse of Merchants is incredible, it being one of the most commodious Ports of the World, exceeding profitable to the Can, which Custometh ten of the hundreth of all merchandise. They pay so much for hire of ships also that there is not above one halfe of their merchandise remayning entire to themselves, and yet is that moitie very gainfull to them. The Citie is Idolatrous, given to pleasure; in it is much embroiderie and Arras worke. The River is great, very wide and swift, and one arme of it goeth to Quinsai, at

Tingui, where Porcelane is made. the parting of which is Tingui situate, where Porcelane dishes are made (as I was told) of a certaine Earth which they cast up in great Hills, and so let lie to all weathers for thirtie or fortie yeeres without stirring: after which refining by time, they make Dishes, paint them and then put them in the Furnace. You may there have eight Dishes for one Venetian Groat. In this Kingdome of Concha the Can hath as great Revenue almost as of the Kingdome of Quinsai. In these two M. Marco was, and in none of the other nine Kingdomes of Mangi (in all which is one speech used, with varietie of Dialect, and one sort of writing) and therefore will speake no more of them; but in the next Booke discourse of India the Greater, the Middle, and the Lesse, in which hee was both in the service of the Can, and also in his returne with the Queene to Argon.

§. IX. [III. i. 102.]

The Ships of India described, the Ile of Zipangu, the Sea Chin, and World of Ilands, the two Javas, Zeilan and other Ilands, with the rarities therein.

Here begins the third book of M. Polo.

Ships of India.

WE will now enter into India and begin with their Ships, which are made of Firre, and the Zapino Tree, with one deck, on which are twentie Cabbins (or lesse, as the Ships are in quantitie) each for one Merchant. They have a good Roother, and foure Masts with foure Sailes, and some two Masts, which they erect or take down at pleasure. Some greater Ships have thirteene Colti, or divisions, on the inside made with boards inchased, that if by blow of a Whale or touch on a Rocke water gets in, it can goe no further then that division; which being found is soone mended. They are all double, that is, have two course of boards one within the other, and are well calked with Ocam, and nayled with Iron, but not pitched (for they have no Pitch) but anointed with the Oile of a certayne Tree mixed with Lime and Hemp beaten small, faster than Pitch or Lime. The greater ships have three hundred Mariners, others two hundred, one hundred and fiftie, as they are in bignesse, and from five to six thousand bags of Pepper. And they were wont to be greater then now they are; the Sea having broken into Ports and Islands, that the defect of water, in some places, causeth them to build lesse. They use also Oares in these Ships, foure men to an Oare; and the greater Ships have with them two or three ships lesse, able to carry a thousand bags of Pepper, having sixtie or more Mariners, which less ships serve sometimes to tow the greater. They have also with them ten small Boats for fishing and other services, fastened to the sides of the greater ships, and let downe when they please to use them. Also they sheath their ships after a yeeres usage, so that then they have three course of boards; yea

proceed on in this manner sometimes till there bee six courses, after which they breake them up. Having spoken of the ships, we will speake of India, and first of certayne Ilands.

Zipangu. Zipangu is an Iland in the East, one thousand and five hundred miles distant from the shoares of Mangi, very great, the people white and faire, of gentle behaviour, in Religion Idolaters, and have a King of their owne. They have gold in great store, for few Merchants come thither, and the King permits no exportation of it. And they which have had commerce there tell of the Kings house covered with Gold, as Churches here with Lead, gilded Windowes, Floores of gold: there are many Pearles. Once; the fame of these riches made Cublai Can to send to conquer it, two Barons, with a great fleet of ships, one named Abbaccatan, the other Vonsancin, which going from Zaitum and Quinsai arrived there; but falling out betwixt themselves, could take but one Citie, and there beheaded all they tooke save eight persons, which by an inchanted precious stone inclosed in the right arme betwixt the skinne and flesh, could not bee wounded with Iron; whereupon, with woodden Clubs, at the command of the two Barons they were slaine. It hapned one day that a Northerne winde made great danger to the ships there riding, so that some were lost, some returned further into Sea, and others with the two Leaders and other Principals returned home. Out of many broken ships some escaped by boards, and swimming on an Iland not inhabited foure miles off Zipangu, and were about thirtie thousand, without provisions of victuals or Armes, against whom the Zipanguanders, after the Tempest was calmed, set out a fleet of ships and an Armie. These comming on Land to seeke the wracked Tartars without order, gave occasion to the Tartars to wheele about, the Iland (being high in the midst) and to get unseene to their ships, which were left unmanned with the Streamers displaid: and with them they went to the chiefe

De magnis majora: golden fables; and make difference betwixt his owne Relations and those which he had at the second hand; although it be true of much gilding in Edoo sup. l. 4. c. 1. & 3.

Citie of Zipangu, where they were admitted without suspicion, and found few others but Women. The King of Zipangu besieged them six moneths, and they having no reliefe yeelded themselves, their lives saved: this happened An. 1264. The Can for this disorder of his two Commanders, cut off the head of one, and sent the other to a salvage Iland, called Zorza, where hee causeth Offenders to die, by sewing them, their hands bound, in a new-flayed hide of a Buffall, which drying shrinketh so as it puts them in a little-ease to a miserable death. The Idols in this and the adjoyning Ilands are made with heads of Kine, Swine, Dogs, and other fashions more monstrous, as with faces on their shoulders, with foure, ten, or an hundred hands (some, and to these they ascribe most power and doe most reverence) and say, that so they learned of their Progenitors. They sometimes eate the Enemies which they take, with great joy, and for great dainties.

This punishment the Mogol used to Corsoroons Captaines: and in many things you shall see Sir T. Roe and our Mogol Relations agree with these of Polo: the Mogol being of Tartar originall.

The Sea in which this Island standeth, is called the Sea of Cin or Chin, that is the Sea against Mangi: and in the language of that Iland, Mangi is called Chin: which Sea is so large that the Mariners and expert Pilots which frequent it, say, that there are seven thousand foure hundred and fortie Ilands therein, the most part inhabited, and that there growes no Tree which yeelds not a good smell, and that there growes many Spices of divers kindes, especially Lignum Aloes, and Pepper blacke and white. The ships of Zaitum are a yeere in their voyage, for they goe in Winter and returne in Summer, having Windes of two sorts, which keepe their seasons. And this Countrey is farre from India. But I will leave them (for I never was there, nor are they subject to the Can) and returne to Zaitum. From hence sayling South-westward one thousand five hundred miles, passing a Gulfe, called Cheinan (which continues two moneths sayling to the Northward, still confining on the South-east of Mangi, and elsewhere with Ania, and Toloman, and other Provinces before named) within it are infinite Ilands, all

Note for China Cin in Italian is pronounced Chin.

The Monsons. [III. i. 103.]

in manner inhabited. In them is found store of Gold, and they trade one with the other. This Gulfe seemes another World.

Ziamba. After one thousand and five hundred miles sayling overthwart this Gulfe, is the Countrey Ziamba, rich and great, having a King and Language proper, Idolaters, and paying tribute to the Grand Can, of twentie Elephants, and Lignum Aloes in great quantitie yeerely. Anno 1268. the Can hearing of the riches of this Iland sent thither Sagatu with an Armie, to invade it. Accambale the King thereof was old, and made this composition of tribute. There are many Woods of blacke Ebonie.

Java major, I suppose this is Borneo, and Java minor that which still is called Java. Sayling thence betwixt the South and South-east one thousand & five hundred miles, is Java, supposed by Mariners, the greatest Iland in the World, above three thousand miles in circuit, under a King which payeth tribute to none, the Can not offering to subject it for the length and danger of the voyage. The Merchants of Zaitum and Mangi fetch thence store of Gold and Spices. South and South-westward sixe hundred miles from Java are two Ilands, one Sondur, which is the greater; the other Condur, lesse, both desolate. Fifty miles South-east from them is a Province of firme land, very rich and great, named Lochac, the people Idolaters, having a Language and King peculiar. There growes Brasill-wood in great quantitie, store of Gold, Elephants, wilde beasts, and fowle, a fruit called Berci, as great as Limons, very good. The place is mountainous and savage, and the King permits not many to come thither, lest they should know his secrets. There is store of Porcelane shells for money transported to other places.

Lochac. *A South Continent, if true.* *Pentan.* Five hundred miles Southward from Lochac is the Ile Pentan, a savage place, which produceth in all the Woods sweet Trees: sixtie miles of the way the Sea is in many places but foure fathoms, after which being sayled to the South-east, thirtie miles further is the Iland and Kingdome of *Malaiur.* Malaiur, which hath a peculiar King and Language to it selfe; and here is much Merchandise of Spices. From

Pentan one hundred miles South-east is Java the lesse, encompassing about two thousand miles, and hath in it eight Kingdomes, and as many Languages. They are Idolaters, have store of Treasure, Spices, Ebony, Brasill, and are so farre to the South, that the North Starre cannot there be seene. Master Marco was in sixe of those Kingdomes, of which shall here be spoken leaving the other two, which he saw not.

Java minor, in which are eight Kingdomes. The Mahometans, by commerce first, and after by conquests & religion have here altered all things, both Names, Peoples, and Rites; that hardly they can now be designed, and reconciled to later names.

One of those eight Kingdomes is, Felech: here the Idolaters by frequent Trade of Saracens are converted to the Law of Mahomet, in the Cities, the Mountainers being beastly, eating mans flesh and all impure food; and worship all day what they first see in the morning. Next to that is Basma, which hath a Language by it selfe; they live without Law, like beasts, and sometimes send Hawkes to the Can (who challengeth all the Iland) for Presents. They have wilde Elephants, and Unicornes much lesse then Elephants, like the Buffals in haire. Their feet are like Elephants feet. They have one horne in the midst of the fore-head and hurt no bodie therewith; but with the tongue and knee. For on their tongue are certaine long prickles and sharpe, and when they hurt any, they trample on him, and presse him downe with their knee, and then wound him with their tongue. The head is like to a wilde Boares, which hee carries downwards to the ground; and they love to stand in the mire, and are filthie beasts, and not such as they (Unicornes) are said to be in our parts, which suffer themselves to be taken of Maidens, but quite contrarie. They have many Apes, and of divers fashions. They have Goshawkes all blacke as Ravens, great, and good for prey. There are certaine small Apes faced like men, which they put in Boxes, and preserve with Spices, and sell them to Merchants, who carrie them thorow the World for Pigmeys, or little men.

Unicornes, or rather some kind of Rhinoceros.

Pigmeys how made.

Samara is the next Kingdome where Master Marco stayed five moneths against his will, forced by ill weather. There none of the Starres of Charles wane are seene.

Samara.

Hee descended once on land with two thousand people, and there fortified for that five moneths, for feare of those brutish man-eaters, and traded meane while with them for victuals. They have excellent Fish, Wine of the Date-tree, very medicinall for Phtisicke, Dropsie, diseases of the Spleene; some white, some red; and Indian Nuts as big as a mans head, the middle whereof is full of a pleasant liquor, better then Wine: they eat all flesh without any difference.

See of this Wine (Taddy) in Master Terry pag. 1469. &c.

Coco-nuts.

Dragoian.

Dragoian is another of those Kingdomes, claymed by the Can, having a proper King and Language. I was told of an abominable custome, that when one is sicke, they send to enquire of the Sorcerers whether hee shall scape; if the Devils answere, No; the kindred send for some whose office it is, to strangle the sicke partie, after which they cut him in pieces, and the kindred eat him with great jollity, even to the marrow of the bones, For (say they) if any substance of him should remayne, wormes would breed thereof, which would want food, and so die, to the great torture of the soule of the deceased. The bones they after take and carrie into some Cave in the hils, that no beast may touch them. If they take any stranger they also eat him.

[III. i. 104.] *Lambri.*

Lambri is a fifth Kingdome of Java in which is store of Brasill, of the seeds whereof Master Marco brought to Venice, and sowed them, but in vayne, the soyle being too cold. Some men (the most) in this Kingdome have tayles more then a palme long, like Dogs, but not hairy; and these dwell in the Mountaines out of Cities. They have Unicornes in great plentie, and chase of beasts and fowles.

Fanfur.

Sagu, see in Sir F. Drake, and other Indian stories.

Fanfur, the sixth Kingdome hath the best Camfire, which is sold weight for weight with Gold. In that Province they take meale out of great and long trees, as great as two men can fathome, whence taking the thinne barke and wood about three fingers thicke, the pith within is meale, which they put in water, and stirre well, the lightest drosse swimming, and the purest setling

to the bottome; and then the water being cast away, they make thereof paste, of which Master Marco brought to Venice, tasting like Barley bread. The wood of this tree throwne into the water sinkes like Iron, whereof they make Lances, but short, for the long would be too heavie to beare: these they sharpen, and burne at the tops, which so prepared will pierce an Armour sooner then if they were made of Iron. *Heavie Wood.*

About one hundred and fiftie miles from Lambri, sayling Northwards, are two Ilands, one called Nocueran, in which they live like beasts, goe all naked, men and women, and worship Idols, have excellent Trees, Cloves, Sanders white and red, Indian Nuts, Brasill, and other Spices; the other, Angaman, savage as the former, and I was told, they had Dogs heads and teeth. *Nocueran.* *Angaman.*

Sayling hence one thousand miles to the West, and a little to the North-west, is Zeilan, two thousand and foure hundred miles in circuit, and of old encompassed three thousand and sixe hundred miles, as is seene in the Maps of the Mariners of those parts, but the North winds have made a great part of it Sea. It is the best Iland of the World. The King is named Sendernaz. The men and women are Idolaters, goe naked (save that they cover their privities with a cloth) have no Corne, but Rice, and Oyle of Sesamino, Milke, Flesh, Wine of trees, abundance of Brasill, the best Rubies in the World, Saphires, Topazes, Amathists, and other Gems. The King is said to have the best Rubie in the World, one palme long, and as big as a mans arme, without spot, shining like a fire, not to be bought for money. Cublai Can sent and offered the value of a Citie for it, but the King answered, he would not give it for the treasure of the world, nor part with it, having beene his Ancestours. The men are unfit for warres, and hire others when they have occasion. *Zeilan.* *A glorious Rubie.*

§. X.

Of the firme Land of the Greater India.

Malabar. FRom Zeilan sayling sixtie miles to the West is the great Province of Malabar, which is not an Iland, but firme Continent, called India the greater, the richest Province in the World. There are in it foure Kings, the chiefe of which is Senderbandi, in whose Kingdome they fish for Pearles, to wit, betwixt Malabar and Zeilan, in a Bay where the Sea is not above ten or twelve fathome, in which divers descend, and in bags or nets tyed to their bodies bring up the Oysters in which they are. And because there are great fishes which kill the Fishermen, they hire certaine Bramines to charme them (being skilfull to charme all sorts of beasts also and birds) and these have the twentieth, the King the tenth. These Oysters are found all Aprill, and till the midst of May, and not else: in September they finde them in a place above three hundred miles off, and till the midst of October. The King goeth as naked as the rest, save that he weareth some honorable Ensignes, as a Coller of precious stones about his necke, and a threed of Silke to his breast with one hundred and foure faire Pearles (as Beads) to number his Prayers, of which he must daily say so many to his Idols: like Bracelets he weareth on three places of his armes, and likewise on his legs; and on his fingers also and toes. The prayers which he sayth are Pacauca, pacauca, pacauca, one hundred and foure times. This King hath one thousand women, and if any please his sense he takes her; as one he did from his brother, whence warres had followed, but the mother threatening to cut off her breasts which had nourished them, if they proceeded, stayed the broyle. He hath many Horseman for his Guard which alway accompanie him, who when the King dies, throw themselves voluntarily into the fire wherein he is burned to doe him service in the next World. This and his

See my Pilg. l. 5. c. 12.

Bead-devotion.

Most of these following customes are still in use, as in Linschoten, and in my Pilg. l. 5. is seene.

brethren the Kings of Malabar buy their Horses from Ormus, and other parts. The Country breeds none, and if it happens sometimes, yet are they there bred ill-favoured and naught. Condemned persons will offer themselves to die in honour of such an Idoll, which is performed with twelve Knives, and twelve wounds in divers parts of the bodie, at every blow, saying, I kill my selfe in honour of that Idol, and the last he thrusts in his heart; and then is burned by his kindred. The wives also cast themselves into the fire with their husbands; they being disreputed which refuse it.

They worship Idols, and most of them Beeves, and would not eat of so holy flesh as Beefe, for all the World. [III. i. 105.] There are some called Gavi, which eate those Beeves which dye alone, may not kill them, and dawbe over their houses with Oxe dung. These Gavi are of the Posteritie of those which slue Saint Thomas, and cannot enter the place where his bodie is, if ten men should carrie them. They sit on Carpets on the ground in this Kingdome, they have no Corne but Rice, are no Warriours, kill no beasts, but when they will eat any get the Saracens to doe it, or other people; wash twice a day, morning and evening both men and women, and will not otherwise eate; which they which observe not, are accounted Heretikes. They touch not their meat with the left hand, but use that hand only to wipe, and other uncleane offices. They drinke each in his owne pot, and will not touch another mans pot, nor suffer their owne to touch their mouth, but hold it, over and powre it in. To strangers which have no pot they powre drinke into his hands to drinke with them. Justice is severely executed for Crimes, and Creditors may encompasse their Debtors with a Circle *Det-circle.* which he dares not passe till hee hath paid or given securitie: if he doth, he is to be put to death: and M. Marco once saw the King himselfe on Horse-backe thus encircled by a Merchant whom he had long delayed and frustrated, neither would the King goe out of the Circle

which the Merchant had drawne till he had satisfied him, the people applauding the Kings Justice.

They are very scrupulous in drinking Wine of the Grape, and they which doe it are not admitted to be Witnesse; a thing denyed also to him which sayles by Sea, for they say such men are desperate. They thinke Leachery no sinne. It is very hote, and they have no raine but in June, July, and August, without which refreshing of the Ayre they could not live. They have many Physiognomers and Sooth-sayers, which observe beasts and Birds, and have an unluckie houre every day of the weeke, called Choiach, as on Munday, betwixt two and three, on Tuesday, the third houre, on Wednesday the ninth, &c. thorow all the yeare set downe in their Bookes. They curiously observe Nativities: at thirteene yeares old they put the Boyes to get their owne livings, which runne up and down to buy and sell, having a little stocke given them to begin: and in Pearle-season they buy a few Pearles, and sell them againe to the Merchants, which cannot well endure the Sunne for little gaine. What they get they bring to their Mothers to dresse for them, but may not eate at their Fathers cost.

Boyes put to timely shifts.

They have Idols Males and Females, to which they offer their Daughters, which when the Monkes (or Priests) appoint, sing and dance to cheere the Idols; and divers times set victuals before them saying, that they eat, leaving it the space of a meale, singing the while, and then they fall to eating in deed, after which they returne home. The cause of these solaces is the household quarrels betwixt the God and his Goddesse, which if they should not thus appease, they should lose their blessing.

Their Idols & Votaries.

The great men have Litters of large Canes, which they can fasten artificially to some upper place, to prevent Tarantulas byting and Fleas, and other Vermine; and for fresh Aire. The place of Saint Thomas his Sepulchre, is a small Citie, smally frequented by Merchants, infinitely by Christians and Saracens for devotion. The Saracens

Malabar is by this Author extended to Choromandel also.

hold him a great Prophet, and called him Ananias, that is a holy man. The Christians take of the Earth where he was slaine, which is red, and carry it with them with great reverence, and give it mixed with water to the sicke.

Anno 1288. A great Prince having more Rice then roome to lay it in, made bold with Saint Thomas his Church in the roome where Pilgrimes were received, but by a Vision of Saint Thomas in the night was so terrified that he quickly freed the place. The Inhabitants are black, not so borne, but often anoynt themselves with Sessamine Oyle to obtayne that beautie: they paint the Devill white, and their Idols blacke. The Beeve-worshippers carry with them to battell, some of the haire of a wild Oxe as a preservative against dangers: and therefore such haires are dearely prized.

Murphili. Murphili or Monsul is Northward from Malabar five hundred miles, they are Idolaters. They have Diamonds in their hils, which they search for after great raines. *Lac.* West-wards from Saint Thomas is Lac, whence the *Bramines.* Bramines have originall, which are the truest Merchants in the World, and will not lye for any thing, and trustily keepe any thing committed to their custodie, or sell, or barter Merchandice for others. They are knowne by a Cotton threed which they weare over the sholder tyed under the arme crossing the brest. They have but one Wife, are great Diviners, of great abstinence and long life: observe their owne shadow in the Sunne when they are to buy, and thence conjecture according to their Discipline. *Betre, or Besele, after called Tembul and Areca.* They used to chew a certayne Herbe which makes their teeth good and helpes digestion. There are some Religious of them called Tingui, which goe altogether naked, live austerely, worshippe the Beeve, whereof they have a little brasse Image on their forehead, and of the Oxe bones ashes make an Ointment, wherewith they anoynt their bodies in divers places with great reverence. They nor kill nor eate any quicke creature, nor herbe greene, or Root before it is dryed, esteeming all things to have a soule. They use no Dishes but lay

their Viands on dry leaves of Apples of Paradize. They doe their Excrements in the Sands, and then disperse it hither and thither, lest it should breed Wormes which must presently dye for want of food. Some of them live to one hundred and fiftie yeares, and their bodies after death are burned.

[III. i. 106.] In Zeilan I had forgot to tell of a high Mountayne, which none can ascend but by Iron chaines, as I was told, in the top whereof the Saracens say is Adams Sepulchre, the Idolater say it is the body of Sogomonbarchan the first Idol-founder, sonne to a King of that Iland, which gave himselfe to a solitarie life on the top of this hill, whence no pleasures nor perswasions could draw him. His Father made an Image after his death to represent him, all of Gold adorned with Gemmes, and commanded all the Ilanders to worship it, and hence began Idolatry. Hither they come from farre places in Pilgrimage; and there his haire, teeth, and a dish of his are reserved, and solemnly shewed. The Saracens say they are of Adam, which report caused the Can, Anno 1281. to send Ambassadors thither, who obtayned two teeth, and a dish, and some of his haires by grant of the King of Zeilan; which he caused to be received by the whole people of Cambalu, without the Citie, and brought to his presence with great honour.

Adams sepulchre.

Sogomonbarchan the first cause of Idolatrie.

Cans superstition.

Cael. Cael is a great Citie governed by Astar, one of the foure Brethren, very rich and good user of Merchants: he hath three hundred women. All the people have a custome to carrie in their mouthes chawing, a leafe called Tembul, with Spices and Lime. Coulam is five hundred miles North-west from Malabar, they are Idolaters; there are also Christians and Jewes which have a speech by themselves. They have Pepper, Brasill, Indico, Lions all blacke, Parrets of divers sorts, all white as Snow, others Azure, others Red, and some very little: Peacockes and Pea-hens much differing from ours, and greater, as are their fruits. They are leacherous, and marrie their sisters and kindred. There are many Astro-

logers and Physicians. In Cumari are Apes so great that they seeme men: and here we had sight of the North starre. Dely hath a proper King and Language: the people Idolatrous and have store of Spices. The shippes of Mangi come thither.

Cumari or Cape Comoro.

Dely.

Malabar is a Kingdome in the West, in which and in Guzzerat are many Pirats, which come to Sea with above one hundred Sails, and rob Merchants. They bring with them their wives and children, and there abide all Summer. In Guzzerat is store of Cotton, the Trees six fathoms (or paces) high, and dure twentie yeeres; the Cotton of the old Trees is not good to spin, after they are past twelve yeeres old, but for Quilts. There are many * Unicornes: they have artificiall embroideries. In Canam is store of Frankincense; it is a great Citie, where is great trade for Horses. In Cambaia is much Indico, Buckram, and Cotton. Servenath is a Kingdome of a peculiar language, Idolaters, Merchants, a good people. Chesmacoran is a great Kingdome of Idolaters and Saracens, the last Province of the greater India towards the Northwest (understand the Author according to his journey, from China or Mangi by Sea) five hundred miles from which, are said to be two Ilands, one of Men, the other of Women, those comming to these, and there staying March, Aprill, and May. The Women keepe their Sonnes till twelve yeeres, and then send them to their Fathers. It seemes the Ayre admits no other course. They are Christians and have their Bishop, subject to the Bishop of Soccotera; they are good Fishers and have store of Ambar. Soccotera hath an Archbishop, not subject to the Pope, but to one Zatolia which resides in Baldach, who chooseth him. The Soccoterans are Inchanters and great Witches, as any in the world (howsoever excommunicated therefore by their Prelate) and raise Windes to bring backe such ships as have wronged them, in despite of all contrarie working.

Pirates, still used.

**Hereby appears the Unicorne hee mentions, is the Rhinoceros: for India hath no other.*

These Relations which follow by relation of others, are of lesse weight: yea, therefore I have omitted the greatest part. I had trouble enough to finde and translate the truth; and for such as love such hearesay-fables, as that of Ruch, &c., let them seeke elsewhere.

A thousand miles thence Southward is Magastar, one of the greatest and richest Isles of the World, three

thousand miles in circuit, inhabited by Saracens, governed by foure old men. The People live of merchandise, and sell great store of Elephants teeth. The Currents in these parts are of exceeding force. They tell of Fowles, called Ruch, like an Eagle, but of incomparable greatnesse, able to carrie an Elephant (but I am not able to carrie it.) Zenzibar also is said to bee of great length, &c. there are Elephants, Giraffas, sheepe unlike to ours: the Men and Women are very deformed. I have heard Mariners and great Pilots of those parts report, and have seene in their writings, which have compassed the Sea of India, that there are in it twelve thousand and seven hundred Ilands, inhabited or desart. In India major, which is from Malabar to Chesmacoran are thirteene Kingdomes. India minor is from Ziambi to Murfili, in which are eight Kingdomes, besides Ilands many. The second or middle India, is called Abascia. The chiefe King is a Christian; there are six other Kings, three Christians, and three Saracens, subject to him: there are also Jewes. Saint Thomas having preached in Nubia, came to Abascia, and there did the like, and after to Malabar. They are great Warriors, alway in Armes against the Soldan of Adem, and the people of Nubia. I heard that An. 1288. the great Abissine would have visited Jerusalem, but being disswaded by reason of Saracen Kingdomes in the way, he sent a Bishop of holy life to doe his devotions, who in his returne was taken by the Soldan of Adem, and circumcised by force: whereupon the Abissine raysed a power, discomfited the Soldan with two other Mahumetan Kings, tooke and spoyled Adem. Abascia is rich in gold. Escier is subject to Adem fortie miles distant South-east: where is store of white Frankincense very good, which drops from small Trees by incision of the barke; a rich merchandise, &c. Some in that Countrey for want of Corne make Bisket of Fish, whereof they have great plentie. They also feede their beasts with fishes. They take them in March, April, and May, &c.

12700. Ilands.

India major, media and minor.

Abascia, or India media.

Soldan of Adem.

Frankincense.

Having spoken of the Provinces on the Coast, I will now returne to some Provinces more to the North, where many Tartars dwell, which have a King called Caidu, of the Race of Cingis Can, but subject to none. These observe the customes of their old Progenitors, dwell not in Cities, Castles, or Fortresses, but abide with their King in the Fields, Playnes, Valleyes, and Forests, and are esteemed true Tartars. They have no sort of Corne, but live of Flesh and Milke in great peace. They have store of Horses, Kine, Sheepe, and other beasts. There are found great white Beares, twentie palmes long, black Foxes very great, wilde Asses, and little beasts called Rondes which beare the Sable Furres, and Vari arcolini, and those which are called Pharaos rats, which the Tartars are cunning to take. The great Lakes which are frozen except in a few moneths of the yeere, cause that the Summer is scarce to bee travelled for myre. And therefore the Merchants to buy their Furres, for fourteene dayes journey thorow the Desart, have set up for each day a house of Wood, where they abide and barter: and in Winter they use Sleds without wheeles, and plaine in the bottome, rising with a semi-circle at the top or end, drawne easily on the Ice by beasts like great Dogs* six yoked by couples, the Sledman only with his Merchant and Furres sitting therein.

[III. i. 107.] *Caidu and his Northerne Tartars.*

Tragule.

**Perhaps these are a kind of Deere.*

In the end of the Region of these Tartars, is a Countrey reaching to the furthest North, called Darknesse, because the most part of the Winter moneths the Sunne appeares not, and the Ayre is thicke and darkish, as betimes in the morning with us. The men there are pale and great, have no Prince, and live like beasts. The Tartars oft rob them of their Cattell in those darke moneths, and lest they should lose their way, they ride on Mares which have Colts sucking, which they leave with a Guard at the entrance of that Countrey, where the Light beginneth to faile, and when they have taken their prey give reynes to the Mares, which hasten to their Colts. In their long continued day of Summer they take many the finest

Region of Darknesse.

Furres (one occasion of the Tartars going to rob them) of which I have heard some are brought into Russia.

Russia. Russia is a great Countrey in that Northerne Darknesse: the people are Greeke Christians, the Men and Women faire, and pay Tribute to the King of the Tartars of the West, on whom they border on the East. There is store of Furres, Waxe, and Minerals of silver. It reacheth, as I was told, to the Ocean Sea; in which are store of Gerfalcons and Falcons.

To the Reader.

IN this admirable Voyage of Polo, I confesse, Inopem me copia fecit; the Translation which I had of Master Hakluyts from the corrupted Latine, being lesse than nothing (nimirum damno auctus fui) did me no steed but losse, whiles I would compare it with the Latine, and thought to amend it by the Italian; and was forced at last to reject both Latine and English, and after much vexation to present thee this, as it is, out of Ramusio. I have not given thee word for word as an exact Translator, but the sense in all things substantiall, with longer Relations then I have admitted in others, because many which have read M. Paulus, never saw M. Polo, nor know the worth of the worthiest Voyage, that perhaps any one man hath written; a man credible in that which hee saw himselfe, in some things received by Relation, rather telling what he heard, then that which I dare beleeve, and specially toward the end of his third Booke, which I have therefore more abridged. Pitie it is that time hath so gnawne and eaten some-where, and some-where devoured utterly many his names and Tracts, which new Lords and new Lawes, (the Saracenicall Conquests, especially ever since his time) in those parts have caused. And farre easier by the Cans greatnesse then, and his employments under him, might hee know the World in those times; then in the combustions long since begunne and still continued, in diversified and quarrelling States is possible: the Saracens quarrelling with

Ethnikes, Christians, and other Saracens; the Tartars divided and sub-divided into so many quarrelsome Serpentine heads, whereby that hugenesse is broken in pieces; the Chinois and others prohibiting ingresse of strangers, egresse of their owne; that I mention not Ethnike and Moorish Divisions amongst themselves. In the same time with Polo, lived this following Armenian, of whom Ramusio relateth, and this Discourse intimateth that the Holy Land being quite lost, Pope Clement the Fift minding to recover it, was given to understand of helpes which might be gotten from the Tartars, and withall of this Haiton or Antonie a Kinsman of the King of Armenia, then living a Monke or Frier of the Order Premonstratensis in Episcopia in Cyprus; who in his young time had beene exercised in the Warres betwixt the Tartars and Egyptian Soldans, by whom he might receive the best Intelligence of Tartarian Affaires. He therefore (as hee first removed the Court from Rome to France, where it abode seventie yeares) caused the said Hayton to be brought from Cyprus to France with all his Memorials and Writings of that subject, and being comne to Poitiers, caused one Nicolo di Falcon a Frenchman to write in French, which the other dictated in Armenian, which was done Anno 1307. A Copie of this Storie written above two hundred yeares since came to Ramusioes hand (whereto I here, that I say not you, are beholden) whence hee tooke that which concerned the Tartars, omitting the rest, or remitting rather his Reader to M. Polo. Betwixt which two some difference may seeme, but so little, that Wisemen need no advertisement thereof.

See Tom. 1. *l.* 8. *c.* 4. §. 3.

One thing is remarkable, that the Author and the next, who in many Geographicall Notes agrees with him, divide Asia into two parts, one called profound or deepe, the other the greater, and divided in the midst by the Caspian Sea, and Caucasus, which our Armenian cals Cocas, which Alexander passed not, nor was ever well knowne to the Ancients, who called all beyond that Hill

[III. i. 108.]

Haiton and Mandevils agree in many things.

The reason of our method in thus ordering our Pilgrimes.

Scythia, as wee now call the most of it by a generall name Tartaria. Strabo * hath made like division of Asia into the inner and utter, Taurus being the Umpire, which Hill (with divers Appellations) beginning at Pamphylia runnes Eastwards thorow the midst of Asia to the Indies, that part to the North being called Asia within (Taurus) and that to the South Asia without. Some ancient Geographers as Dionysius mentions, extended Europe to the Caspian Sea, which most of the Ancients thought to concurre with the Ocean, as the Mediterranean, Arabian, and Persian doe. Dionysius his Verses are worth observation,

**Strab. l. 11. ad eum Nat. Casaub.*

**Dionys. Alex. περιεγεσ. vid. & Eustach. com.*

Μέσσα * γεμὴν πάσης Ασίης ὅρος ἀμφιβέβηκεν
Α'ρξάμενον γαίης Παμφυλίδος ἄχρι καὶ Ἰν'δῶν, &c.

They called it Taurus, as there followes of the Bull-forme, &c.

Οὔνεκα Ταυροφανες τεκαι ὀξυκὰρήνον ὀδ'ουει,

Hereof we are the more curious, to give the more curious a reason of our method in this Worke, who in our former Tome have first encompassed the shoares of Asia from the West to the East: and then in the In-land parts have in the eight and ninth Bookes principally (as Voyages gave leave) viewed Asia without Taurus, and to the South of the Caspian: but this Profound or Inner, more unknowne part, we survay here, where we handle the Voyages and Discoveries of those parts of the World, which the Ancients knew very little or not at all. And indeed, how little was Mangi, Cataio, or Tartaria knowne, till the Tartars obtruded upon the World, a terrible knowledge of themselves, in manner as Rubruquius and the former Friers, with these Gentlemen, Polo and Haiton describe? Yea, how were they by ignorance of following times buried againe, till Portugall, English, and other moderne Voyages have revived them, as it were in a resurrection? and that often in new names, as if they had suffered that μετεμψύχωσις, so often here rehearsed, and so much credited in many Religions of those Easterne Asians,

whence it comes that they are hardly knowne to be the same. The Reader must pardon me (or go to the Author himselfe) if I have here omitted some pieces of Haiton, which you have had in Polo and others before, specially not so pertinent to our present Tartarian subject. The figures note the Chapters, after the Latine, from which Ramusios Division is much divided, and we therefore from both.

Chap. V.

The Historie of Ayton, or Anthonie the Armenian, of Asia, and specially touching the Tartars.

§. I.

Of the Kingdome of Cathay, and divers other Provinces of Asia, and of the first habitation of the Tartars: and of Cangius, or Cingis his beginnings.

THe Kingdome of Cathay, is the greatest that is to be found in the World, and is replenished with people and infinite riches; beeing situated on the shoare of the Ocean Sea; In the which there are so many Islands, that their number can no wayes be knowne. For never was there any man that could say he had seene all those Islands; But those of them which have beene frequented, are found to abound with innumerable wealth and treasures; and that which is there most esteemed, and deerest sould, is Oyle of Olives, which the Kings and Commanders there cause to be kept with great diligence, as a Sovereigne Medicinable thing; And moreover, in the Kingdome of Cathay, are many marvellous and monstrous things, which I forbeare to mention. The Inhabitants of those parts are exceeding wise and subtill,

The largenesse of the Kingdome of Cathay.

Ilands.

Oile of olives.

replenished with all kind of skill and cunning, insomuch, that they disdaine the endeavours of all other Nations, in all kind of Arts, and Sciences: saying, that they only see with two Eyes, the Latines but with one eye, and that all other Nations are blind. And albeit they are exceeding sharpe-sighted in the exercise of all bodily workes and labours; yet is there not amongst them any knowledge of spirituall things; the men of that Countrey are not bold, or couragious, but more fearefull of death then befitteth such as beare Armes; yet are they very ingenious, and have oftener had victorie of their enemies by Sea, then by Land: the money used in those parts, is of square peeces of Paper, signed with the Kings signe, according to which signe or marke the pieces are of greater or smaller value; and if they begin by age to be wasted, or worne out, hee that bringeth them to the Kings Court shall have new for them; of Gold and other Metals, they make Vessels, and other ornaments. Of this Kingdome of Cathay it is said, that it is in the beginning of the World, because the head thereof is in the East, and there is not knowne any other Nation to inhabit more Easterly thereabouts; on the West it confineth on the Kingdome of Tarsa, on the North with the Desert of Belgian. And on the South-side are the Ilands of the Ocean, afore mentioned.

Their arrogant presumption.

Effeminate fearfulnesse.

[III. i. 109.]

See Sir John Mandevils travels.

Of the Kingdome of Tarsa.

2. In the Kingdom of Tarsa are three Provinces, whose Rulers are also called Kings, the men of that Countrie are called Jogour, they have alwayes worshipped Idols, and yet doe except the ten Kindreds of those Kings, who by the guiding of a Starre came to worship the Nativitie in Bethleem Juda. And there are yet found many great and noble among the Tartarians of that Race, which hold firmely the Faith of Christ. But the rest which are Idolaters in those parts, are of no estimation in the matter of Armes, yet are they of a piercing wit for the learning of all Arts and Sciences. They have peculiar Letters or Characters of their owne. And almost all the Inhabitants of those parts abstayne

Wit and inclination.

from eating of flesh and drinking of Wine, neither would they by any meanes bee brought to kill ought that hath life. Their Cities are very pleasant and they have great Temples in which they worship their Idols. Corne groweth there abundantly, and all good kind of Graine. But they are without Wine, and hold it a sinne to drinke it, as doe also the Agarens. This Kingdome of Tarsa on the East-side confineth with the Kingdome of Cathay, as aforesaid; on the West it bordereth on the Kingdome of Turquestan, on the North on a certayne Desert, and on the South-side it adjoyneth to a very rich Province called Sym, which is situate betweene the Kingdome of India and Cathaia, and in that Province are found Diamonds. *Manners and Rites.* *Sym.*

3. The Kingdome of Turquestan on the East side is confined with the Kingdome of Tarsa, on the West side with the Kingdome of the Persians, on the North side with the Kingdome of the Corasmians, and on the South it reacheth out to the Desart of India. In this Kingdome are but few good Cities, but there are large Plaines and good feeding for their flockes, therefore the Inhabitants for the most part are Shepherds, dwelling in Tents, and houses that may easily bee removed from place to place. The greatest Citie of that Kingdome is called Ocerra, there groweth but little Barley or Wheate: no Wine at all. Their Drinke is Cursia, and other made Drinks, and Milke, they eate Rice and Millet, and flesh, and are called Turkes. And almost all of them are of the Sect of wicked Mahomet, yet there are some amongst them of no Faith nor Religion. They have no peculiar Characters of their owne, but doe use the Arabike Letters in their Cities or Campes. *Of the Kingdome of Turquestan.* *The Inhabitants Shepherds.* *Ocerra.* *Cursia.* *Turkes.*

4. The Kingdome of the Corasmians, is well stored with good Cities and Townes, and there are many Inhabitants, because the Land is fruitfull and pleasant, and wheate, and other graine, is there in great quantitie; but they have little Wine. This Kingdome is confined with a Wildernesse of one hundred dayes Journey, *Of the Kingdome of the Corasmians.*

in length on the West-side, it reacheth out to the Caspian Sea. On the North it bordereth on the Kingdome of Cumania, and on the South it hath the Kingdome of Turquestan. The chiefe Citie of that *Corasme.* Kingdome is called Corasme, and the people are called Corasmians, being Pagans, which have neither Learning, *Soldini.* nor Religion. But those which are called Soldini, are very fierce in Armes, and have their Language and Letters, and Ceremonies of the Greekes, and make the bodie of Christ after the Greeke manner, and are obedient to the Patriarkes of Antioch.

Of the Kingdome of Cumania. This extremitie comes by the long presence in Summer, and absence of the Sunne by Winter.

5. The Kingdome of Cumania is very great: yet by reason of the distemperature of the Ayre, it is ill inhabited: for in the Winter season, the cold is so great in some places, that neither man nor beast can any way live therein. And againe in some places, the heate of Summer is so great, that none can endure the same, nor the flyes which abound there. This Kingdome of Cumania, is in a manner all plaine, and there are no Trees, nor any Wood to bee found therein, unlesse it be about some Cities, which have certayne Orchards. The people inhabit in Fields, and in Tents burning the dung of beasts in steed of Wood: This Kingdome of Cumania on the East-side, hath the Kingdome of Corasmia, and a certayne Desert or Wildernesse; on the West-side is the great Sea called Pontus Euxinus, and the Sea of Tanais: on the North-side it confineth on the Kingdome of Cassia, and on the South-side, it reacheth out to a certayne great River called Etil, which every yeare is frozen, and sometimes remayneth all the yeare so hardly frozen, that men and beasts goe thereon as on Land, on the bankes of that River, are found certayne small Trees. But beyond and on the other side of that River, are divers and sundry Nations inhabiting, which are not accounted of the Kingdome of Cumania, and yet are obedient to the King thereof: And some there are which inhabit about the Mountayne *Cocas or Caucasus.* Cocas, which is exceeding great and high. The Astures

and other ravenous Birds, breeding in that Mountayne, are all white, and that Mountayne is seated betweene two Seas; for on the West is the great Euxine Sea, and the Caspian Sea on the East, which Caspian Sea hath no entrance into the Ocean, but is as a Lake which only for his greatnesse hath the name of a Sea, for it is the greatest Lake that is to bee found in the World, reaching from the said Mountayne Caucasus, even to the head of the Kingdome of Persia, and divideth all Asia into two parts, whereof that which is towards the East is called Asia profunda, and that which is on the West is called Asia major, or the greater Asia, and many good fishes are in that Lake.

See after Chapter 47.

[III. i. 110.]

6. The Kingdome of India is very long, and situated on the Ocean Sea, which in those parts is called the Indian Sea. This Kingdome beginneth from the Confines of Persia, and extendeth by East unto a Province called Balaris, in which are found the precious stones which wee call Balayes. On the North-side is that long and great Desart of India, where the Emperour Alexander is said to have found so many Serpents, and such diversitie of Beasts inhabiting. In that Kingdome it is that Saint Thomas preached the Faith of Christ, and converted many people and Provinces. But because they are so farre distant and remote from other places and parts of Christendome, the Christian Religion is there much diminished, for there is but one Citie that is inhabited with Christians, the rest having wholy forsaken the profession of Christianitie. On the South-side of this Kingdome is a very long reach of the Ocean, in the which are many Ilands, but their Inhabitans be all blacke, going altogether naked for heat, and worship Idols like fooles. In those Ilands are found precious stones, Pearles, and Gold, and sundry Spices, and medicinable drugs helpfull unto men. There is also a certayne Iland called Celan or Zeilan, knowne in ancient time by the name of Taprobana, in which are found Rubies and Saphires, and the King of that

India.

Note that of Alexander the great, the Saracens and Pagans have many and strange Fables, never heard of in these parts; as here of Orlando, Arthur, Ogerus, and others.

See in Polo. Persia and Media are omitted.

Iland hath the greatest and best Rubie that is any where to be found, which when hee is to be crowned King, he holdeth in his hand riding round about the Citie, and is afterwards obeyed of all as King.

Armenia. 9. In the Land of Armenia there are foure Kingdomes: yet have they alwayes beene subject to one King only. The length of the Kingdome of Armenia beginneth at the Confines of Persia, and reacheth out West-ward even to the Kingdome of Turkie. The breadth of Armenia begins at the Citie Miralis, called the Iron Gate, and extendeth even to the Kingdome of Media. In Armenia there are many great and very rich Cities, of which Tauris is the chiefe: they have both Characters of their owne, called the Armenian Letters, and others also which they call Haloen. In Armenia is the highest Hill or Mountayne that is in the World, which is commonly called Arath, or Ararat, and on the top of that Mountayne, the Arke of Noah rested first after the Deluge. And albeit for the abundance of Snow which is alwayes on that Mountayne, both Winter and Summer none is able to goe up the same, yet is there alwayes seene in the top thereof a certaine blacke thing, which men affirme to be the Arke.

Miralis, or the Iron gate, now Derbent.

Georgia. 10. The Kingdome of Georgia on the East-side, beginneth from a certayne great Mountayne, called Alboris, or Albsor. There doe inhabit many Nations, and thereof that Province is called Alania, or Albania, from whence the Kingdome of Georgia reacheth West-ward on the North-side to some Lands of the Kingdome of Turkie; the whole length of this Kingdome of Georgia lying upon the great Sea, and on the South-side it is confined with Armenia the Great. This Kingdome of Georgia is divided into two Kingdomes, one of which is called by the name of Georgia, and the other knowne by the name of Albcas, or Albcase: and they have beene alwaies governed by two severall Kings. The one of which is subject to the Emperour of Asia; namely, the King of Georgia. But the Kingdome of Albcas being

mightie in people, and strongly situated and fortified, could never yet either by the Emperours of Asia, or by the Tartarians bee subdued. In this Kingdome of Georgia is a marvellous strange Wonder or Miracle, which I durst not have reported or beleeved, if I had not seene it with my eyes. But because I have personally beene there, and beene made the eye witnesse thereof, I say, that in those parts there is a Province or Countrey called Hansem, being in circuit about three dayes journey, whose whole extent is all covered over with such thicke and palpable darknesse, that none can see any thing therein, neither doe any dare to goe into that Land, because they know not the way out againe. Those that inhabit neere about it, affirme, that they have often heard the sound of mens voices crying, of Cockes crowing, and the neighing of Horses in the Wood, and by the course of a River that runneth out from that place, there appeare certaine signes that there are people inhabiting therein.

11. The Kingdome of the Chaldæans beginneth on the East-side from the Mountaynes of Media, and reacheth out unto Ninive. The Inhabitants of Chaldæa are called Nestorians, because they are followers of the Errour of Nestorius, and they have their peculiar Chaldæan Characters, others there are amongst them that use the Arabian Letters, and are of the Sect of the seducer Mahomet. *Chaldea.*

12. The Kingdome of Mesopotamia on the East-side, beginneth at the great Citie Mosel, (called of the Ancients Seleucia) which is seated neere the River Tigris, and stretcheth out unto the River Euphrates, and the Citie of Robais (or Edessa.) *Mesopotamia.* *Euphrates.*

13. When the Turkes had invaded the Kingdome of Turkie, and possessed themselves thereof, they could not prevayle against the Citie of Trapezond, nor the Territorie thereof, because of their strong Castles and other Fortifications, by reason whereof it remayned still under the government of the Emperour of Constantinople, *Turkie.*

who used yearely to send thither a Ruler or Governour as his Deputie there, untill at length one of them rebelling against him, made himselfe King in such sort that he which now holdeth that Land, is called Emperour of Trapezond. The Inhabitants are Greekes. In the Kingdome of Turkie are foure Nations inhabiting; namely, the Greekes, Armenians, and Jacobines, (or Jacobites, which are Christians, living on merchandise and manuring the Earth:) and the Turkes, which are Saracens, that have invaded that Land, and gotten the Government from the Greeks. Some of them live on merchandise, and labouring of the ground inhabiting in Cities and Townes: others keeping in the Woods and Fields, both Winter and Summer being Shepherds, and very good Bow-men.

[III. i. 111.] *Nations of Turkie.*

Syria.

Cilicia, how it came to bee called Armenia.

14. Cilicia at this day is called Armenia, by reason that after the enemies of the Christian faith had gotten that Countrey, and held it a long time from the Greekes, the Armenians endeavoured themselves so well that they wonne it againe from the Pagans. In so much that the King of Armenia, by the grace of God ruleth over Cilicia at this day: In the Kingdome of Syria are divers Nations inhabiting, namely, Greekes, Armenians, Jacobites, Nestorians, and Saracens. There are also other Christian Nations, namely, the Syrians and Maronines (or Maronites.)

Cap. 15. Of the Saracen Empire is omitted.

Of the Countrey where the Tartarians formerly inhabited.

16. The Countrey in which the Tartarians first inhabited, lieth beyond the great Mountaine Belgian, mentioned in the Histories of *Alexander. And there they lived like brutish People without learning or Religion, feeding herds of Beasts, and going from place to place to seeke pasture. And being not exercised in armes they were despised of other Nations, and payed tribute to al. Of these in ancient time there were many Nations which by a common name were called, *Mogli, who upon their encrease were after divided into seven principall sorts esteemed more noble then the rest. The first of these Nations was called Tartar, from the name

**Such dreames as the Saracens and Asians have of Alexander, whom they cal Bicornis &c. as before.*

**Moals.*

of that Province wherein they first inhabited. The second, was named Tangur: The third, Cunat: The fourth, Talair: The fifth, Sonich: The sixth, Monghi: And the seventh, Tebeth. And whiles these seven Nations lived under the subjection of their Neighbours, as is above said, it happened that a poore old man, being a Smith, saw a Vision in his sleepe; namely, a man armed all in white Armour, and mounted on a white Horse, which calling him by his name, said unto him, Changius, It is the will and pleasure of the immortall God, that thou be Lord and Ruler over these Nations of the Mogli, and that by thee they bee delivered from the Dominion of their Neighbours, under which they have long remayned: and they shall rule over their Neighbours, and receive Tribute of them to whom they formerly paid Tribute. Changius hearing this Word of God, was replenished with exceeding joy, and made publikely knowne the Vision which he had seene. But the Rulers and Commanders would not give credite to the Vision, but rather despised and mocked the old man. But the night following, they themselves saw the same Vision of the Horse-man armed in white, who commanded them from the Immortall God, that they should be obedient to Changius, and cause all to obey his command. Whereupon, all the said Chieftaines and Governours of the seven Nations of the Tartarians, calling the people together made them to yeeld obedience and reverence to Changius. Then afterwards placing a Chaire for him in the midst of them, and spreading a blacke Felt Carpet on the ground, they set him thereon, and then the seven chiefe Rulers lifting him up, did place him in the Throne, or Chaire of State, with great triumph and acclamation, calling him Can their first Emperour, and doing him solemne reverence, with bowing their knees as to their Lord and Governour.

Changius or Cingis.

Now, at this solemnitie of the Tartarians, and at the simplicitie of their blacke Cloth, used in the creating of their first Emperour, none ought much to wonder,

either because haply they were not then furnished with any fairer Cloth of State, or else were so rude and ignorant at that time, that they knew no better or fairer fashion of State. But at this men might rather marvell, that the Tartarians having since that, conquered many Kingdomes, and gotten infinite riches, (and namely, commanding over the Dominions and wealth of Asia, even to the confines of Hungaria) they will not yet leave their ancient and accustomed manner; but at the confirmation of every Emperour observe the like order in every point, whereof I can well be a witnesse, having beene personally present at the ceremonie used at the Confirmation of one of their Emperours. But to returne to our purpose, Changius Can being thus made Emperour by common consent of all the Tartarians, determined ere he attempted any thing, to make triall, whether they would all performe faithfull obedience to him, to which end he made certaine Ordinances to be observed of all.

See sup. c. 2.

Haiton, an eyewitnesse of the Tart. Coronation.

Changius ordaineth Lawes.

The first was, That all the Tartarians should beleeve and obey the Immortall God, by whose will hee was promoted to the Imperiall Dignitie: which Commandement they observed and from thenceforth untill this day have ever continued to call on the Immortall God in all their occasions. Secondly, Hee willed that all the men that were able to beare Armes should be numbred, and that over every ten should be one appointed, and over every ten thousand a great Commander, and that also over every thousand should bee a Colonell, or Conductor of a Regiment, and he called an Armie of ten thousand Souldiers, a Regiment. He commanded also the seven Rulers over the Nations of the Tartarians, that they should forthwith dismisse themselves of their former dignities: which they relinquished immediatly. But another of his Ordinances was very strange and admirable, in which he commanded those seven chiefe Rulers to bring every of them his eldest sonne, and each with his owne hand to cut off

his head. Which Commandement appearing to bee most cruell and unjust, yet was there none that would any way gainsay it, because they knew him to be set [III. i. 112.] over them by Gods providence, and therefore they presently fulfilled it. When Changius Can had seene that they were readie to obey him, even unto death, he appointed them all a certaine day in which they should be readie to fight. And then they rode against them which bordered next unto them, and subdued them. *Prevayleth in fight against his borderers.* Whereby, they which had beene Lords over them, were brought into subjection under them. After, hee invaded divers other Nations, which hee conquered with great celeritie: For hee did all his exploits with a small troupe of men, and was successefull in his enterprises.

Yet, one day it fell out, that being accompanied with a small number he was encountred with a great troupe of his Enemies, in such sort, that the fight being begun betweene them, whiles he valiantly defended himselfe, his Horse was slaine under him. And the Tartarians seeing their Lord overthrowne, betooke themselves to flight; so that the Enemies being all busied in pursuing of those that fled, and having no knowledge of the Emperour, whom they had unhorsed and overthrowne; he runne and hid himselfe among certaine shrubs for safety of his life. Whither when the Enemies were returned, with purpose to spoile the dead Carkasses, *He escapeth by meanes of an Owle.* and to seeke out such as were hidden, it happened that an Owle* came and sate upon those little trees or shrubs which he had chosen for his covert, which when they perceived, they sought no further in that place, supposing that the said Bird would not have sate there, if any man had beene hidden underneath. By which meanes in the dead time of the night he found meanes of escape thence, and came by divers unfrequented wayes unto his owne people, and discoursed unto them what had befallen him. For which the Tartarians rendred thankes unto the Immortall God. And that Bird which under God was held to be the meanes of his escape, hath ever since *honoured.*

Josephus in his 13. Booke chap. 8. reciteth a like matter of Agrippa the great.

Ramusio hath un certo vocello chiamato Allocco. The Allocho

beene held in such reverence amongst them, that happie is he that can get but a Feather of an Owle, which they wear in their heads with great reverence. Which I thought fit to set downe in this Booke, that the cause might be knowne for which the Tartarians use commonly to weare Feathers on their heads.

But their Emperour Changius Can having given great thankes to God: for his deliverance out of so great a danger gathered his Armie together, and fiercely assaulted his former Enemies againe and brought them all under subjection, and so became Emperor of all the Countries lying on that side of the Mountaine Belgian, and possessed them quietly without disturbance, untill it happened him to have another Vision as shall after be declared. Neither is it any marvell that in these Histories I have not set downe the certaine time, because albeit I have sought of many to know the certaintie thereof, yet could I never finde any to instruct me fully therein: the reason thereof I take to be, because the Tartarians at the first were ignorant of all Learning, and knew no letters, and so passed over the times and memorable accidents without any Record or Register thereof kept, whereby they came afterwards to be forgotten.

A new Victory.

The Authour excuseth himselfe.

§. II.

Of Changius Can his second Vision and Conquests. Of Hoccota and his three Sonnes expeditions; of Gino Can; of Mangu Can, who was visited by the King of Armenia, and baptised; of the expedition of his Brother Haloon.

The second Vision. Josephus mentions a vision of Alexander, one like the Jewish high Priest imposing on him his Expedition. The Sea also gave him way, Ant. l. 11. & l. 2.

AFter that Changius Can had subdued all the Kingdomes and Countries on that side of the Mountaine Belgian, he saw another Vision in the night. For the selfe-same Horsman armed in white Armour appeared unto him againe, saying, Changius Can,

it is the pleasure of the Immortall God, that thou passe over the Mountaine Belgian, and direct thy course Westwards, where thou shalt possesse Kingdomes and Countries, and subdue many Nations. And that thou mayest be assured that the words which I speake unto thee are from the Immortall God: Arise and goe with thy people to the Mountaine Belgian, to that part thereof which joyneth to the Sea, there thou shalt alight from thy Horse, and kneeling downe nine times towards the East; thou shalt worship nine times the Immortall God, and he which is Almightie will shew thee the way by which thou mayest easily passe over the Mountaine. At this Vision Changius rejoyced exceedingly, and arose without farther doubt or delay: because the trueth which he had found in the first Vision gave him assurance of the other: in such sort that he forthwith speedily assembled his people, and commanded them to follow him with their wives and children, and all that they had. And so they went forwards untill they came to the place where the great and deepe Sea did beate against the Mountaine, so that there appeared no way nor passage for them. *The fatall expedition.*

There presently Changius Can as had beene commanded him by God, alighted from his Horse, and all his followers in like manner, worshipping nine times on their bended knees towards the East, they beseeched the Almightie and everliving God, that of his infinite mercy and grace he would vouchsafe to shew them the way and passage thence where they continued in prayer all that night. And in the morning arising, they saw that the Sea was departed from the Mountaine, and had left them a way of nine feet in bredth to passe. Whereat they being all astonished exceedingly, and rendring thankes to the Immortall God most devoutly, they passed on the way which they saw before them, and directed their steps towards the West. But as the Histories of the Tartarians doe mention, after they had passed over those Mountaines, they indured some hunger and thirst for certaine dayes, because the land was Desart, and the [III. i. 113.] *The miraculous way.*

waters were bitter and salt, which they could not by any meanes drinke, untill at length they came where they had all necessaries aboundantly. In which place they abode many dayes. And there it happened by the will of God, that Changius Can grew dangerously sicke, in such sort that the Physicians despaired of his recoverie.

The sicknesse of Changius Can.

By reason whereof he called before him his twelve sonnes, and perswaded them to unitie and concord by an Example. For, he commanded each of them to bring with him an Arrow, which when he had received, and bound them altogether he willed the eldest to breake them if he could, which when he had tried, but could not performe, he delivered them to the second, and then to the third, and then to all the rest, but none of them could breake them as they were. Then he commanded his youngest sonne to take the Arrowes severally and breake them, which hee easily accomplished. Then said Changius Can to his sonnes: In like manner will it be with you; for, as long as you remayne in concord and unitie, your Empire shall continue; but as soone as there commeth division amongst you, your power is easily overthrowne. Many other good examples were given by him, and gathered by the Tartarians, which in their Language they call, Jasach, or Instructions of Changius Can. And afterwards hee caused the wisest and best of his sonnes, called Hoccata Can, to be received as his Successour in his Empire, before he died: and then rested in peace. And his sonne, called Hoccota Can, was placed in his Seat.

His allegorical exhorting of his sonnes to unitie.

The like Historie hath Stobæus serm. 82. of Scilurus see Jornands also of the sonnes of Attila disagreeing.

His death.

But before wee end this Historie we must shew how the number of Nine came to be of reverence and sacred estimation among the Tartarians: for of a memoriall of the nine kneelings which they made in the Mountaine Belgian, when they worshipped the immortall God, according to the direction of him that appeared in white Armour, and their way of the bredth of nine feet, through which they passed, they hold that number Nine in very high estimation. Insomuch, that if any will offer a Present

The number of Nine esteemed among the Tartarians. So they use still to the Mogull. sup. pag. 556.

to the Tartarian Emperour, it must bee presented in forme of nine severall things, if hee will have it graciously accepted; and so that the number of Nine be offered the gift is reputed happie, which Custome is yet observed at this day among the Tartarians.

Of Hoccota Can the second Emperour of the Tartarians.

18. Hoccata Can, who succeeded in the Empire, was a man of much valour and wisedome, which made him very well beloved of the Tartarians, who were alwaies faithfull and obedient unto him. Hee therefore bethought himselfe in what manner he might best subdue all Asia, and thought good to make triall first of the mightiest Prince therein before he attempted it himselfe in person. On that enterprise therefore he sent forth ten thousand Horse-men under the conduct of a wise and valiant Leader, called Gebesabada, and commanded him to seeke out divers Kingdomes and States, and when hee met with an Adversarie too mightie for him, to returne. Hee marched on, and tooke divers Castles and Townes, and cruelly used those which hee vanquished in battell, for terrour to others, putting out their eyes, and taking away their Horses and Victuals; dealing kindly with the weaker. Thus hee proceeded to the Iron Gate which Alexander built at the foot of Cochas, and razed it, lest it might hinder his returne. Yuannus the Prince of Georgia came out against him, and in a Plaine, called Mogran, they fought, but the Tartars overcame; and proceeded to Arscor a Citie of the Soldan of Turkie, who was so well provided to entertayne him, that Gebesabada seeing his forces decayed, returned to Hoccota Can, then in Cambalu. Hee desiring to subdue all Asia, called three of his sonnes, giving to each a great Armie, Jochi the eldest he sent Westward to Tigris; Baydo, to the North; Chagoday, to the South; and so divided Asia among his three sonnes. Hoccota Can made choise of another skilfull and valiant Captaine, called Baydo, to whom he gave thirtie thousand Tartarian Souldiers, termed Tamachi, or Conquerours, and commanded them to set forward the very same way that

Gebesabada.

the other ten thousand went before, and not to make stay in any place till they came to the Kingdome of Turkie, and to trie whether they could withstand the Soldan of Turkie, which was held the mightiest of all the Princes in Asia. And if haply they found him so strong that they were not able to encounter him, they should then forbeare to fight with him, and make choise of some place where they might rest themselves till they had received supplie of further aide from some of his sonnes which should bee neerest unto them, and that afterwards they might with more safety set upon him. Baydo accordingly with his thirtie thousand Tartarians came to the Kingdome of Turkie; and there hee understood that the Soldan which had discomfited the first Tartarians was dead, and that his sonne Guiatadin succeeded him. And this man hearing of the Tartarians comming, was very much afraid, and got all the Mercenaries that he could to his succour both Barbarians and Latines, and amongst others hee had to his aide two thousand Latines under his two Captaines, the one called, John de Liminado, who came from the Ile of Cyprus, and the other Bonifacius de Molin, who was borne at Genua. The Soldan also sent to his Neighbours, promising many favours and benefits to such as would [III. i. 114.] assist him, by which meanes having assembled a great number of men, hee went towards the place where the Tartarians made their abode, whom they found nothing astonished at his approach; for they manfully gave him battaile at a place called Cousedrack, where they overthrew the Armie of the Turkes, and so the Tartarians wonne the Kingdome of Turkie, in the yeere 1244.

The Turkes overcome by the Tartarians.

Of Gino Can the third Emperour.

19. And after a little time Hoccota Can dyed, and a sonne of his succeeded in the Empire, called Gino Can, whose life was but short, and after him succeeded a Kinsman of his, called Mango Can, who was of very great power and subdued many Provinces, and at length with a great spirit he went into the Cathayan Sea to take a certaine Iland, which whiles he held besieged, the

The former Friars mention these two, I. de Pleno Carpini was with the former, and Rubruq. with Mangu.

Inhabitants of those parts being very subtile and ingenious, sent certaine Divers secretly under water, who continued so long under the Ship, in which hee was, untill they had made many holes therein, so that the water came into it (no man observing nor stopping the leake) untill the Ship sunke, and Mango Can was drowned therein. Whereupon the residue of the Tartarians returned home and chose his brother, called Cobila Can, for their Emperour, who raigned over them two and fortie yeeres, became a Christian, and founded a certaine Citie, called Jons, in the Kingdome of Cathay, which is reported to be greater then Rome; and in that Citie he dwelled untill his dying day. But leaving him, let us speake of the three sonnes of Hoccota Can, and of Haoloon, and of his Heires.

Mango Can drowned.

Cobila, or Cublai Can.

Jons the great Citie.

20. Jochi, the eldest sonne of Hoccota Can, rode toward the West with all that people which his Father had given him, and there finding fruitfull and pleasant Countries, abounding in all kinde of riches, he fixed his Tents, and ruled over the Kingdome of Turquestan, and the lesser Persia, even to the River Phison, where his people inhabiting ever since, are exceedingly multiplied in persons and riches, and the Heires of Jochi have succeeded one the other in those Dominions to this present, and those Countries are at this day ruled by two Brothers, the one called Chapar, the other Doax, who have divided those Countries betweene them, and doe possesse them peaceably.

Jochi raigneth over Turquestan.

See 47. Chapt.

21. Baydo, the second sonne of Hoccoto Can, with the Tartarians which his Father gave him, rode towards the North, untill he came to the Kingdome of Cumania, where the Cumanians having many armed men, opposed themselves, and defended their Land against them. But being at length over-come, they fled to the Kingdome of Hungaria, where are yet many Cumanians inhabiting. Baydo having beaten the Cumanians out of their Countrie, went to the Kingdome of Russia and conquered it, and possessed the Land of Gazaria (which is in the Northerne

The successe of Baydo Northward.

His victorie over the Cumanians, so called as may seeme of the Castle Cumania, mentioned by Pliny l. 6. c. 11. now Derbent.

Now Muscovia.

part of Taurica) and the Kingdome of Bulgaria, and by the way which the Cumanians had fled, he came to the Kingdome of Hungaria. Afterwards the Tartarians went towards the parts of Germanie, till they came to a certaine River that runneth through the Dukedome of Austria; where they thought to have passed over a Bridge which they found there. But Frederick the Duke of Austria, and others, that bordered neere it, had fortified the Bridge so that the Tartarians were denyed passage. Baydo thereupon, incensed with furie, commanded that all should passe through the water, and himselfe was the first that entred, exposing thereby himselfe and all his followers to apparant danger of death: for such was the breadth of the River and the violence of the streame, that their Horses were wearied before they could come to the farther banke of the River. Which the residue seeing which were not yet entred into the water, they were confounded with griefe, and returned to Russia, and Cumania which they formerly had conquered, as hath beene declared; and never since that have the Tartarians attempted against Germanie. But the posteritie of Baydo hath ever since successively held those Lands which he subdued. And he which now raigneth there, is called [a]Tochai, and ruleth peaceably and quietly.

His drowning in Austria.

His posteritie.

[a]*Of him after 47. Chapt.*

22. Cangaday (or Chagoday) with those Tartars which his Father gave him, rode towards the South, even to the parts of India the lesser. There he found many Desarts, Mountaines, and drie Lands not inhabited, so that hee could not passe that way: but having lost many of his People, Horses, and other Beasts, he turned him towards the West, and after much labour came to his brother Jochi, to whom he related what had befalne him: who taking compassion on his brother, gave him and his people a good part of those Countries which hee had: and ever after, those two brethren dwelled together and their Progenie, untill this day inhabite in those parts, yet in such sort, that those which descended of the younger brother, doe beare a kinde of reverence to the posteritie

Cangadays enterprise.

of the Elder, and so being content with their Portions, they live peaceably and quietly together: and that Successor of [b] Jochi that now liveth, is called Barach.

[b] *Or rather of Bagoday for the Successors of Jochi, were named in the 20. Chapter. Of Mango Can the fourth Emperour.*

23. In the yeere of our Lord 1253. Haython, the King of Armenia, seeing that the Tartarians had in a manner subdued all the Kingdomes, Countries, and Lands, even to the Kingdome of Turkie, taking Counsell of the wise, he resolved to goe in person to the Emperour of the Tartarians, the better to insinuate himselfe into his favour, and to make league with him. But first he sent his brother, Lord Sinibaldy, Constable of the Kingdome of Armenia, to obtayne safe conduct for him: who carrying with him many Presents, and going attended with a goodly companie, dispatched in good order the businesse for which he was sent, yet stayed hee by the space of foure dayes before he came backe to Armenia: but at his returne, he related to the King what he had seene and done: who without delay departed in secret manner disguised, because it might be dangerous for him to [III. i. 115.] knowne in the Kingdome of Turkie, through which hee must needes make his journey: and as God would, at his comming thither, he found that the Soldan of Turkie was overthrowne by a Tartarian Captaine, whom hee met with there and made himselfe knowne unto him, who when he understood him to be the King of Armenia, and that hee was going toward the Emperour, entertayned him very honorably, and caused him to bee conducted to the Kingdome of Cumania, and beyond the Iron gate.

Haiton King of Armenia his journey.

And afterwards, other Tartarian Captaines caused him to bee conducted over all other Countries and Places, untill he came to [c] Almalech (or Cambula) where Mango Can their Emperour resided; who rejoyced much at the comming of the King of Armenia, and the rather for that from the comming of Changius Can over the Mountaine Belgian, no other great Prince had come to meet him, and therefore hee received and entertayned him with much honour and love, and gave unto him some of the greatest

[c] *It seems Caracariun which then was Almalech, the Kings Citie, or Cambalu, as Ramusio hath it.*

persons about him to attend, and associate him at his pleasure, and did him many other favours; But the King of Armenia having rested certaine dayes, intreated the Emperour to vouchsafe him Audience in those affaires, for which hee was come, and to give him licence to returne. The Emperour very graciously answered him, that he would most willingly accomplish all his desires, and that it was very acceptable unto him that he came of his owne accord.

The King of Armenia his Demands.

The King with good deliberation made seven Petitions. First, He desired that the Emperour and all his people would be baptized in the Christian Faith, leaving all other Sects. 1. Secondly, That there might be a perpetuall peace and friendship established betweene the Christians and the Tartarians. 2. Thirdly, That in all Countries which the Tartarians either had conquered or should conquer, the Churches and Churchmen, whether secular or religious, might be free and exempted from all servitude and payments. 3. Fourthly, That he would deliver and free the holy Land, and the holy Sepulcher of our Lord, out of the hands of the Saracens, and restore them to the Christians. 4. Fiftly, That he would endeavour the destruction of the Caliph of Baldach, who was the head and chiefe Doctor of the Sect of Mahometisme. 5. Sixtly, Hee required that a speciall Charter might be granted him, that of whatsoever Tartarians especially such as should be nearest to the Kingdome of Armenia hee should bee occasioned to demand aide, they should forthwith be readie to assist him. 6. Seventhly, He craved that all the Lands of the jurisdiction of the Kingdome of Armenia, which the Saracens had invaded, and were or should happen to be recovered by the Tartarians, might be restored to the King of Armenia, and that such as he should get from the Saracens, hee might peaceably and quietly enjoy. 7. Mango Can having considered the Petitions of the King of Armenia, calling before him all his chiefe Captaines and Counsellors in their presence, made him answere after this manner.

The answere of the Tartarian.

Because that the King of Armenia of his owne accord, and not of compulsion, is come unto us from remote parts; it beseemeth the Imperiall Majestie to yeeld him all his demands that are lawfull and honest: Therefore to you, O King of Armenia, Wee returne this answere, That wee will accept of all your Requests made, and will cause them all (God-willing) to bee duely accomplished: first, I my selfe being Emperour and Lord of the Tartarians, will bee baptised in that Faith which the Christians hold at this day; wishing and advising all my Subjects to doe the like: yet not entending to force any thereunto. To your second, We will and agree that there be a perpetuall peace betweene the Tartarians and Christians, yet with this caution, that your selfe bee a chiefe Pledge and Suretie that the Christians observe on their behalfe the like peace and amitie towards us, as wee for our part intend inviolably to keepe towards them. Wee grant also, That all the Churches of Christians and their Clergie-men whatsoever, either Secular or Religious, shall enjoy their Priviledge and Immunitie of Libertie and Exemption throughout the Dominions of our Empire, and that none shall molest them any kinde of wayes. Touching the matter of the holy Land, we say, That if we could conveniently we would willingly goe thither in person, for the reverence we beare to our Lord Jesus Christ. But because we have many occasions of importance to stay us in these parts, wee will take order with our Brother Haloon for the due accomplishment of that service in all points as it behooveth, for the freeing of the Citie of Hierusalom and all the holy Land, out of the hands of the Pagans, and restoring it to the Christians. 1. 2. 3. 4.

Concerning the Caliph of Baldach. We will give order to Baydo, our Captaine of the Tartarians, which are in the Kingdome of Turkie, and the rest thereabouts, that they bee all obedient to our Brother, whom wee will have to destroy the Caliph as our capitall and deadly 5. *See the* 18. *and* 24. *Chapters.*

6. Enemie. The Charter which the King of Armenia desireth for assistance from the Tartarians, Wee wish it to bee drawne according to his desire, and wee are
7. readie in all things to confirme it. Lastly, whereas the King of Armenia requireth, That the Lands of his Kingdome, which the Saracens had taken from, and have since beene recovered by the Tartarians, may be restored unto him, we freely and frankly accord it, willing our Brother Haloon to see such restitution made without delay.

Polo calls this Haloon, Ulau.

Mango Can with his people is baptised.

24. After that Mango Can had thus liberally accorded the Requests of the King of Armenia, and confirmed them by Charters, he would forthwith receive the Sacrament of Baptisme, and was accordingly baptised by the hands of a certaine Bishop, who was Chancellor of the King of
[III. i. 116.] Armenia, and all that were of his houshold with many other great Personages of both Sexes. And then he made choice of such as were to accompany his Brother Haloon,

The Voyage of Haloon with King Haython.

about the enterprize of the Holy Land. After Haloon and the King of Armenia departed, and rode both together untill they passed over the great River Phison; then Haloon with his mightie Armie invaded the Countreyes and Lands every where, and in less then six

Persia possessed by the Tartars.

moneths hee subdued easily the whole Kingdome of Persia, because it was without a Ruler, or Gouvernour, and tooke in all the Countreyes without resistance, even till he came to the Land of certayne Infidels, which are called Assassini, having neither Law nor Religion, but

**Senex de monte, see Polo §. 2.*

living as their Prince and Lord, commonly called * Sexmontio, instructeth them at whose pleasure and commandement they willingly and readily expose themselves to death. These had a certayne impregnable Castle, called

Tigado besieged.

Tigado, which was so well furnished with all kind of necessary provision, and so strongly built and seated, that they feared no assault. Haloon therefore commanded one of his Captaynes to take with him tenne thousand of those Tartarians, which hee had left in Persia, and in no wise to depart from the siege of that Castle untill hee had

taken it, so that they remayned at the siege thereof, by the space of seven yeares both Winter and Summer, which at last was yeelded up by the Assassini, only for want of clothes, but not for any penury of victuals, or scarcitie of any other thing, whiles Haloon employed himselfe in ordering of the Kingdome of Persia, and besieging the Castle of the Assassini, the King of Armenia tooke leave of him to returne, because hee had beene long out of his Kingdome: Haloon therefore licenced him to depart, and giving him many great gifts, directed his Precept to Baydo, residing in the Kingdome of Turkie, which he had subdued, that he should conduct him safely to the entrance of his owne Kingdome, which in all things he fulfilled, so that after three yeares and a halfe of absence, the King of Armenia, through the mercie of Jesus Christ, came joyfully home into his owne Countrey.

In the Latine it is 27. Ramus. 7. Polo hath but 3.

25. Haloon having ordered the Kingdome of Persia in convenient manner, went into a certayne Province neere to Armenia, called Sorloch, where he reposed and recreated himselfe all the Sommer, and at the beginning of Winter he besieged Baldach, in which the Caliph resided, who was the chiefe Master and Doctor of the Irreligious Sect of Mahometisme, for which Enterprize Haoloon re-enforced his Army with thirtie thousand Tartarians, that were in the Kingdome of Turkie, and assaulting the Citie by the shoare, hee tooke the same without any great difficultie, or delay. The Caliph was brought alive into the presence of Haloon, and there was found in Baldach, so much Treasure and Riches as would scarcely bee beleeved to bee in all the World besides; This Citie of Baldach was taken in the yeere 1258.

Haloon sojourneth in Sorloch.

The siege of Baldach.

The Citie and Caliph taken.

26. When Haoloon had disposed of the Citie of Baldach, he caused the Caliph to be brought unto him, and all his Treasure to be laid before him, Then he demanded of him whether he had beene Lord of all that Treasure, who affirming, it was asked againe why hee had not made use thereof in procuring the ayde of his Neighbours, and levyed mercenarie Souldiers to defend

The Parsimonie of the Caliph.

him and his Countrey from the power of the Tartarians, whose answere was that hee thought his owne people had been sufficient. Then said Haloon to the Caliph, thou art said to be the chiefe Doctor & Teacher of all that beleeve the deceiving Doctrine of Mahomet, & receivest rewards and Gifts of them all; therefore such and so precious a Master must be fed with no other meate but with these precious things, which thou hast loved and kept so carefully, all which wee give thee for thy sustenance: and so commanded that the Caliph should bee shut into a Chamber, and that his Pearle and Gold should bee set before him, that hee might eate as much as hee would thereof, but that no other meate nor drinke should be given him; by which means the miserable wretch ended his life after a miserable manner. And there was no other Caliph in Baldach after him.

His death amongst his Treasure.

27. After that Haoloon had subdued Baldach and all the Countrey round about, hee distributed the Provinces amongst his Captaines and Rulers as he thought good, giving charge that the Christians should everie where be lovingly used, and be preferred to the government of Castles and Cities, and the Saracens held under streight subjection. Haloon had also a Wife called Doucoscaro discended of those Kings that came from the East being guided by the Starre of the Nativitie of our Lord, which Ladie being a most devout Christian, was a great meanes of destroying the Temples of the Saracens, and prohibiting the Solemnities and Ceremonies of Mahomet, and finally rased their Temples to the ground, and brought the Saracens in such subjection that they durst not shew their heads.

The favour of Haoloon towards Christians. His Wife.

28. After that Haoloon had rested a yeare, he sent to the King of Armenia, to meete him at the Citie Robays, in the Kingdome of Mesopotamia, because he entended to goe towards the Holy Land, that hee might restore it to the Christians, whereupon, the King Haython of famous memorie tooke his journey, accompanied with a great Armie both of Horsemen and Footmen, for

King Haython bringeth ayde to Haoloon.

A.D. 1307.

at that time the Kingdome of Armenia, was in so good estate, that it could raise a power of twelve thousand Horse, and threescore thousand Footmen, whereof beeing an Eye witnesse my selfe, I can well give testimonie thereof, when the King of Armenia was come according to this appointment of Haplan, and had conference with him touching the Enterprize of the Holy Land, he advised him that because the Soldan of Halappi, ruled over all the Kingdome of Syria, in which the Citie of Jerusalem was seated, the way to get the Holy Land, was first to besiege the Citie of Halappi, being the chiefe Citie of Syria, which when he had wonne, it would not be difficult for him to subdue all the rest of that Countrey: which advise Haloon liked well, and besieged the Citie of Halappi (or Aleppo) which he found to be of great strength being well walled and inhabited: therefore with Mines under ground, with Slings and other Engines, hee begirt it so straightly, and assaulted it so manfully on every side that albeit it seemed impregnable, yet in the space of nine dayes he obtayned it. In this Citie they found such incredible store of wealth as would hardly be beleeved, yet there was a Castle in the midst of the Citie, that held out eleven dayes after the Citie was taken, which at length was wonne by undermining. So the Citie Halappi, and afterwards the Kingdome of Syria, was taken by Haoloon in the yeare of our Lord * 1240.

Halappi, or Aleppo. [III. i. 117.]

Balestri.

Halepo taken.

*1260. *yet both Latine & Italian have* 1240.

29. But when the Soldan of Halappi named Melechnaser being then in the Citie of Damascus, understood that the Citie of Halappi, with his Wife and Children in it, was taken, being utterly destitute of Counsell hee came and cast himselfe at the feet of Haloon, hoping thereby that his Wife and Children with some part of his Dominions would bee restored him. But the Soldan found himselfe therein deceived, for Haloon sent him with his Wife and Children into Persia, that thereby he might enjoy the Kingdome of Syria, the more securely. These things thus disposed, Haloon gave to the King

of Armenia a great part of the spoile of Halappi, and of the Lands which he had invaded, whereby the King of Armenia was strengthened with many Castles bordering on his Kingdome, which he fortified as he thought good; and after that Haoloon had setled the affaires of those Cities and Countries which he had wonne, intending to goe to Jerusalem to free the Holy Land from Pagans, and to restore it to the Christians. There came to him a Messenger the third day, who brought newes that the Tartarian Empire was vacant by the death of his Brother Mango Can, and that his comming was earnestly expected to bee his Successor therein, which report made him very sorrowfull: In regard whereof hee could now proceed no further in person, but left ten thousand Tartars to keepe the Kingdome of Syria, under the command of a Captayne called Guiboga, to whom he gave order that hee should conquer the Holy Land, and restore it to the Christians. And so leaving his Sonne at Tauris, hee hastened Eastward himselfe by great Journeyes.

§. III.

Of Cobila Can the fift Emperour of the Tartarians: Of the Warre with Barcha, and Tartarian quarrell with the Christians, Haolaons death. Acts of the Soldan of Egypt. Of Abaya and other Sonnes and Successors of Haloon.

The Civill war betweene Haolon and Barcat or Barcha. See Polo, §. 1. Guiboga of the Kindred of the three Kings that came to worship the Nativitie of Christ.

BUt before he could come to the Kingdom of Persia, he heard that the Nobles & Princes had placed his Brother Cobila Can in the Imperial Seat of the Tartars, which he heard whilst he was at Tauris: where he understood that Barcat (or Barcha) was marching thither with a great Armie, purposing to make himselfe Emperour. Haoloon therefore assembled his people and met with his Enemies, on a certayne River which was frozen, where beganne a very great Battaile. But the

Ice being broken by the great multitude of Horses and Men, there was drowned on the one side and on the other thirtie thousand Tartars; Insomuch, that the Armies on each side returned. But Guiboga whom Haoloon had left in the Kingdome of Syria, and the Province of Palestina held those Countreyes peaceably, and loved the Christians well, for he was of the Progenie of the three Kings which went to worship the Nativitie of our Lord. But when he had laboured earnestly to reduce the Holy Land againe under the power of the Christians, the Devill sowed the seed of scandall, and discord betwixt him and the Christians of those parts, which hapned on this manner. In the Land of Belforte, which is of the Territory of the Citie of Sidon, *Belforte.* there were sundry Townes and Villages inhabited by Saracens, which paid certayne Tribute to the Tartars, on whom some of Sidon and Belforte made divers rodes and spoyles killing sundry of the Saracens, and carrying others away Captive with a great drove of Cattle. A Nephew of Guiboga remayning neere thereabouts, followed speedily after those Christians that had committed those out-rages to tell them on the behalfe of his Uncle, that they should dismisse their bootie. But some of them unwilling to large their prey they had taken, ranne upon him, and slue him, with divers other Tartarians that accompanyed him. Guiboga hearing that the Christians had slaine his Nephew, rode presently and tooke the Citie of Sidon, *He destroyeth the Citie of Sidon.* dismanteled the walls thereof, and slue some few Christians, the rest saving themselves in an Iland. And never after would the Tartars trust the Christians of Syria, neither durst they put confidence in the Tartars, who were afterwards driven out of the Kingdome of Syria by the Saracens, as shall be declared.

31. Whiles Haoloon was busie in the warre with [III. i. 118.] Barcat, as hath beene said, the Soldan of Egypt assembling *The Soldans enterprize against Guiboga.* his Armie came to the Province of Palestina, and in a place called Hamalech, he joyned battaile with Guiboga and his Tartars, where Guiboga was slaine, and his Armie

defeated. The Tartars which escaped went into Armenia, and by this meanes the Kingdome of Syria was wholly subdued by the Saracens, saving certayne Cities of the Christians, which were seated neere the Sea. When Haoloon understood how the Soldan of Egypt had invaded Syria, and driven thence his people, he gathered his Armie and sent to the King of Armenia, and to the King of Georgia, and the other Christians of the East to prepare themselves against the Soldan of Egypt and the Saracens, and when his Armie was in readinesse a sicknesse seized him, of which he languished the space of a fortnight, and then dyed, by whose death the enterprize of the Holy Land had an end. Abaga his Sonne held the Dominion of his Father, who intreated the Emperour Cobila Can being his Uncle, to confirme him therein, to which he willingly accorded. So he was called Abaga Can, and began to reigne in the yeare of our Lord 1264.

Haoloon preparing to renew the wars, dieth.

Abaga his Son and Successor.

32. Abaga was wise and governed prosperously in all things, two only excepted, one that he would not be a Christian, as his Father had beene, but worshipped Idols, beleeving the Idolatrous Priests. The other, that he was alwayes in warres with his Neighbours, by reason whereof the Soldan was long in quiet, and the power of the Saracens much increased. Those Tartars (or rather Turks) which could escape from out the Dominion of the Tartars, fled unto the Soldan, seeking to avoid the heavie burthens which the Tartars imposed on them. And the Soldan dealt politikely, for he sent Messengers by Sea to the Tartars, in the Kingdomes of Cumania, and Russia, and made composition and agreement with them, that whensoever Abaga should moove warre against the Land of Egypt, then they should invade his Countrey, for which he promised them great gifts, by meanes whereof Abaga could not well invade the Land of Egypt, but the Soldan could easily without resistance invade the Christians in the parts of Syria, insomuch, that the Christians lost the Citie of Antioch, and divers other places of strength, which they held in that Kingdome.

A.D. 1307.

33. Moreover, Bendecar the Soldan of Egypt was so fortunate that he much abased the Kingdome of Armenia. For it hapned that the King of Armenia with many of his men was gone to the Tartars, which the Soldan hearing, sent a Captayne of his to invade the Kingdome of Armenia. The Sonnes of the King of Armenia, gathering together all that could beare Armes, encountred the Egyptians in the Confines of their Kingdome, and resisted them couragiously; but the Armie of the Armenians being overthrowne, one of the Kings Sonnes was taken, and the other was slaine in battaile. So that the Saracens thereby wasted and spoyled all the Kingdome of Armenia, and carryed infinite riches thence to the great damage of the Christians, whereby the Enemies power was much encreased, and the Kingdome of Armenia wondrously weakned. The King whose endeavour was wholly bent about the destruction of the Infidels, having heard this most unhappie newes of his owne Countrey, busied his thoughts night and day how to afflict the Saracens, and oft-times very earnestly dealt with Abaga, and his Tartars to attempt the overthrow of faithlesse Mahomet, and the reliefe of the Christians. But Abaga excused himselfe by reason of the warres, in which he was daily entangled with his Neighbours. The King of Armenia seeing that hee could not have any present ayde of the Tartarians, sent and made truce by his Messengers with the Soldan of Egypt, that he might redeeme his Sonne which was Prisoner. The Soldan also promised him that if he restored him a friend of his called Angoldscar whom the Tartars held captive, and yeelded up the Castle Tempsach, and some holds of the Citie of Halappi, which he had gotten in the time of Haoloon, hee would set his Sonne at libertie. Whereupon the Soldan, having received his friend, and the Castle of Tempsacke beeing yeelded, and two other Castles throwne downe at his appointment, delivered his Sonne out of Prison, and restored him accordingly. Then afterwards King Haython of famous memorie, having reigned

Bendecar Soldan of Egypt invadeth Armenia, Ramusio cals him Bunhocdere.

He concludeth a truce with the Soldan.

fortie five yeares, and done much good to the Christians, yeelded up his Kingdome and Dominion to his Sonne Livon, whom he had delivered out of captivitie, and renouncing this Kingdom of the World became professed in Religion, and was called Macharius, changing his name (according to the custome * of the Armenians) when they enter into Religion, and in short time after dyed in peace in the yeare of our Lord 1270.

**That the Greeke Monkes changed their names, appeareth by the example of Alexander Comneus in Nicet. p. 486. and of Andronicus the Emperour in Gregoras, lib. 9. p. 47. and of Cantacuzenus the Emperour in Calcondilas lib. 1.*

34. This King of Armenia Livone was wise, and governed his Kingdom providently, and being much beloved by his owne People, and by the Tartars, he laboured earnestly to destroy the Saracens, so that in his time Abaga made peace with al his neighbors, who of long time had been his enemies. Then the Soldan of Egypt entred the Kingdome of Turkie, and slue many of the Tartars, and drave them out of many Townes. For a Saracen, called Parvana, being Captaine over the Tartars that were in Turkie, rebelled against Abaga, and sought the destruction of the Tartarians. Abaga hearing thereof, posted thither so speedily, that in fifteene dayes hee rode fortie dayes journey. The Soldan hearing of his comming departed suddenly, not daring to make any longer abode. Yet could not so speedily withdraw himselfe, but that the Tartars following swiftly, overtooke the rereward of his Armie in the entrie of the Kingdome of Egypt, in a place called Pasblanke. There the Tartarians rushing on them, tooke two thousand [III. i. 119.] Horsemen of the Saracens, beside much riches, and five thousand of the Cordines which lived in that Countrie. Abaga being come to the Confines of Egypt, was perswaded to goe no farther for heat: for that Land is very hote, and his Tartars, and their beasts having come speedily from farre, could hardly have indured it, by reason whereof hee returned into Turkie, and spoiled and wasted all the Countries that had rebelled, and yeelded to the Soldan. But he caused the Traytor Parvana with his partakers to be cut asunder in the midst, after the Tartarian manner, and part of his flesh to be

Abaga entred the Kingdome of Egypt, and destroyed Turkie. Parvana.

Parvana cut asunder and eaten.

served in all his meats, whereof he and his Captaines did eat. Such was the revenge of King Abaga on the Traitor Parvana.

35. Abaga having effected his desires in Turkie, and enriched his Tartars with the spoyles of the rebellious Saracens, he called to him the King of Armenia, and offered him the kingdome of Turkie, in regard that his father and hee had beene ever faithfull to the Tartarians. But the King of Armenia being discreet and wise, rendred great thankes to Abaga for so great a Present, but excused himselfe from the accepting thereof, as unable to governe two Kingdomes. For the Soldan of Egypt was in his full strength, and earnestly bent against the Kingdome of Armenia: so that hee had enough to doe to provide for the defence thereof. Yet advised him to settle and dispose the Kingdome of Turkie in such sort ere his departure, that there might bee no feare of Rebellion afterwards: and in any case to permit no Saracen to command there. Which advice Abaga accepted of, and never after suffered any Saracen to beare rule in that Countrey. The king of Armenia then desired him to thinke of delivering the Holy Land out of the hands of the Pagans: wherein he promised all his best endeavour: and wished the King to send messengers to the Pope, and to other Princes of Christendome for their assistance. So Abaga having ordered the affaires of Turkie, returned to the Kingdome of Corazen, where hee had left his familie. Bendecar the Soldan of Egypt, after he had received such damage by the Tartars, was poisoned, died in Damascus: whereof the Christians of those parts were very glad. And the Saracens very sorrowfull: for they had not his like after, as they themselves commonly reported. For his sonne, called Melechahic, succeeded him, who was soone driven out of his Dominion by one called Elsi, who violently usurping, made himselfe Soldan.

King Livono refuseth the offer of the Kingdome of Turkie.

Hee urgeth delivering of Jerusalem from Pagans.

Corazen.

The death of the Soldan.

Melechabic his sonne and successor.

Elsi the Soldan.

36. The time appointed being come, when Abaga was to begin his warre against the Soldan of Egypt, hee

Mangodanior deputed Generall by his Brother.

appointed his brother Mangodanior to goe to the Kingdome of Syria with thirtie thousand men, being Tartars, and couragiously to overcome the Soldan, if he came in battell against him: or otherwise to take in the Castles and Holds of the Countrey, and deliver them to the Christians, if the Soldan should shun the fight. When Mangodanior with his Armie setting forward, was come neere the Confines of Armenia, hee sent for the King of Armenia, who came presently unto him with a goodly companie of Horse: so that they entred the Kingdome of Syria, and went spoyling and forraging, till they came to the Citie Aman, now called Camella, which is seated in the midst of Syria. Before this Citie lieth a faire great Playne, where the Soldan of Egypt had assembled his Power, intending to fight with the Tartarians. And there the Saracen on the one side, with the Christians and Tartars on the other side, fought a great battell. The King of Armenia with the Christians ruled and commanded the right wing of the Armie which invaded the Soldans left wing manfully, and put them to flight, and pursued them three dayes journey, even to the Citie Aman. Another part of the Soldans Armie was also routed by Amalech a Tartarian Captaine, who pursued them also three dayes journey, to a Citie called Turara. When they thought the Soldans Power utterly overthrowne, Mangodanior who never had seene the conflicts of warre before, being afraid without any reasonable cause of certaine Saracens, called Beduini, withdrew himselfe out of the field, having the better, forsaking the King of Armenia, and his Captaine which had prevayled against his enemies. When the Soldan, which thought he had lost all, saw the field cleere, and all abandoned, he got upon a little hill, with foure armed men, and stood there. The King of Armenia returning from the pursuit, and missing Mangodanior in the field, was much astonied, and imagining which way hee should be gone, followed after him.

He commeth to battell against the Soldan.

Turara.

Almach.

But Amalech returning from the enemies whom he

had pursued, abode two dayes expecting his Lord, supposing that he had followed after him, as he ought, for the further subduing of his enemies, and the Countrey which they had overcome: till at last, having heard of his retrait, leaving his victorie, hee made speed after him; whom hee found on the banke of the River Euphrates staying for him. And then the Tartars returned to their owne Province. But the King of Armenia sustained much losse, and hard adventure in his returne: for the Horses of the Christians of the Kingdome of Armenia, were so wearied and spent with the length of the way, and want of Fodder, that they were not able to travell, so that the Christians going scatteringly by unusuall wayes, were often found out, and slayne without mercy by the Saracens inhabiting those parts: Insomuch that the greatest part of the Armie was lost, and in a manner all the Nobility. And this misadventure of Mangodanior happened in the yeere of our Lord 1282.

The King of Armenia, his great losse at his returne.

1282.

When Abaga understood the successe hereof, he assembled all his people, and when hee was readie to set forward with all his power against the Saracens, a certaine Saracen, the sonne of the Devill, came to the Kingdome of Persia, prevayled by giving great gifts to some that served neere about Abaga, in such sort, that both he and his brother Mangodanior were poysoned both on one day: and died both within eight dayes after. The trueth whereof was afterwards disclosed by the mischievous Malefactors themselves. And so died Abaga Can in the yeere of our Lord 1282.

Abaga prepareth a revenge.

[III. i. 120.]

He is poisoned with his Brother.

37. After the death of Abaga Can the Tartars assembled themselves, and ordayned over them a brother of his, called Tangodor, who had overgone the rest of his brethren. In his youth he had received the Sacrament of Baptisme, and was baptised by the name of Nicholas. But being come to riper yeeres, and keeping companie with Saracens, whom hee loved, hee became a wicked Saracen, and renouncing Christian Religion, would be called Mahomet Can, and laboured by all meanes to turne

Tangodor the brother and Successor of Abaga.

Of a Christian turneth Saracen.

all the Tartarians to that irreligious Sect of Mahomet the sonne of Iniquitie; in such sort, that those that hee could not compell by violence, hee allured by preferments and rewards: insomuch that in his time many of the Tartarians became professed Saracens, as at this day appeareth. This Child of perdition commanded the Churches of the Christians to be destroyed, and forbade them to use any of their religious Rites or Ceremonies. Hee caused the doctrine of Mahomet to bee publikely preached, the Christians to bee banished, and their Churches in the Citie of Tauris utterly to bee destroyed. Hee sent Messengers also to the Soldan of Egypt, and concluded a Peace and a League with him, promising that all the Christians within his Dominion should become Saracens, or else lose their heads, which gave the Saracens cause of much rejoycing, and made the Christians very sad.

Hee seeketh to betray the Kings of Armenia and Georgia.

Hee sent moreover to the King of Armenia in Georgia, and to the other Christian Princes of those parts to come unto him without delay. But they resolved rather to die in battell then to obey his commandement, for other remedie they could finde none. And the Christians being now in such anguish and bitternesse of heart, that they rather desired to die then to live, even God (which never refuseth them that put their trust in him) sent consolation to them all. For a Brother of this Mahomet, with a Nephew of his also, called Argon, opposing themselves, and rebelling against him for his evill deeds did signifie to Cobila Can the great Emperour of the Tartarians, how he had forsaken the steps of his Ancestors, and was become a wicked Saracen: labouring with all his might to bring the rest of Tartars to be Saracens also. Which when Cobila Can understood he was much displeased thereat: insomuch that he sent and required Mahomet to reforme his evill wayes, for otherwise he would proceed against him. Which message replenished him with wrath and indignation, insomuch that he being perswaded there was none that durst gainsay his proceedings but his Brother and his Nephew Argon, he caused his Brother

Hee is accused to Cobila Can.

to be slayne: and intending the like to his Nephew, he went against him with a mightie Armie. Argon being not of strength to withstand his forces, betooke himselfe to a strong Hold among the Mountaines; which that Sonne of Iniquitie besieged with his devillish Armie. *He slayeth his Brother.*

Argon finally yeelded himselfe, with condition that he might still enjoy his Dignitie and Dominion. But Mahomet delivered him to the Constable and others of the Nobilitie, to bee kept in Prison. And departing towards the Citie of Tauris, where he left his wives and children, he gave direction that his Armie should come shortly after him: but appointed the Constable, and such as he trusted most, to put his Nephew to death secretly, and to bring him his head. These things thus hastily ordered and directed, there was amongst those that had received the command of that bloudy execution, a man of some Place and Authoritie, brought up under Abaga the Father of Argon, who having compassion of his distresse, tooke Armes, and in the night time slue the Constable of Mahomet and all his followers, and delivering Argon, made him Lord and Ruler of all: some for feare, and others for love being obedient to his will and commandement. Argon being thus established, accompanied with his faithfull followers, pursued presently after Mahomet, whom he overtooke and seized on before he came to Tauris, and caused him after their manner, to be cut asunder in the midst. And such was the end of that cursed Caitiffe Mahomet, before he had sate two yeeres in his seat.

Argon of a Prisoner is made King.

His revenge on Tangodor.

§. IIII.

Of Argon the Sonne of Abaga, and Regaito his Brother; of Baido, and of the exploits of Casan against the Soldan of Egypt, and others.

IN the yeere of our Lord 1285. after the death of Mahumet, Argon the sonne of Abaga Can, would not take on him the title of Can, untill he had received commandement from the great Can Soveraigne Lord and Emperour, to whom he dispatched Messengers which were honourably received, and entertayned by the great Can, who rejoyced much of his successe against Mahomet and sent some of his great Officers, to confirme Argon in his Dominion, who was thenceforth called Can, and much respected of all. For he was of a goodly aspect and presence, couragious and wise in his proceedings, much regarding and honouring the Christians. The Churches over-throwne by Mahomet he repayred. The Kings of Armenia and Georgia, with the other Christian Princes of the East, came unto him, desiring his best counsaile, and helpe that the holy Land might be freed from the Pagans. Argon very graciously answered, That he would gladly doe any thing that might tend to the honour of God, and the advancement of Christian Religion, and that he intended to make peace with his Neighbours, that hee might the more freely and securely follow that enterprise. But Argon, before the execution of these good designments, dyed in the fourth yeere of his raigne. And a Brother of his, called Regaito, succeeded him, who was a man of small valour, as shall be after declared.

Argon is confirmed by Cobila Can.

[III. i. 121.]

He dyeth.

39. In the yeere of our Lord 1289. after the death of Argon Can, his brother Regaito was his Successor, being a man of no Religion: in Armes he was of no valour, but was altogether given over to beastly luxurie, and satiating his insatiable appetite with superfluous meates and drinkes: and did nothing else by the space of six yeeres

which he raigned, insomuch that being hated of his subjects and contemned of strangers, he was finally strangled by his Peeres. After whose death Baydo, a Kinsman of his succeeded him, who was upright and constant in Religion, and did many favours to the Christians, but he soone ended his dayes, as shall be declared. *Baydo succeedeth him.*

40. In the yeere of our Lord 1295. after the death of Regaito, his Kinsman Baydo ruled over the Tartars. He being a good Christian builded the Christian Churches, and commanded that none should Preach or publish the Doctrine of Mahomet amongst the Tartarians. But because those of the Sect of Mahomet were many, they could hardly be induced to bee obedient to that commandement of Baydo, and therefore sent Messengers secretly to Cason the sonne of Argono, promising to give him the Dominion which Baydo held, and to make him their Lord and Ruler, if he would renounce the Christian Religion. Casan caring little for Religion, but greatly affecting Dominion, promised to doe whatsoever they would, and so began an open rebellion, whereupon Baydo assembled his people, thinking to have taken Casan, not knowing of the Treason which his people had wrought against him. But when they came to the Field, all the Mahometists leaving Baydo, fled unto Casan, so that Baydo being forsaken, thought to have escaped by flight, yet was pursued and slaine by his Enemies. *The death of Baydo.*

41. After the death of Baydo; Casan being made Ruler over the Tartars, at the beginning of his raigne, durst not gainsay what hee had promised the Mahometists that had promoted him thereto, and therefore shewed himselfe for a while very austere to the Christians. But when hee found himselfe well and firmely settled in his Dominion, hee began to honour and cherish the Christians, doing them many favours as shall be declared. First, therefore, hee destroyed many great Ones, who had beene perswaders with him to become a Saracen, and to persecute the Christians. Then hee commanded all the Tartars within *Casan succeedeth.*

his Dominion, to bee readie with their Armour and all necessarie furniture, to attend him for a Conquest of the Kingdome of Egypt, and over-throw of the Soldan, and sent to the King of Armenia and the King of Georgia, and other Christian Princes of the East in that behalfe. At the beginning of the Spring Casan gathered his forces, and first set forward towards Baldach: and at length turned towards the Land of Egypt. The Soldan, called Melechnaser, who had long before some intelligence of the comming of the Tartars, assembled all his power, and came before the Citie of Aman, which is seated in the middest of the Kingdome of Syria. Casan understanding that the Soldan meant to give him battaile, forbore to besiege any Citie or Castle, but hasted speedily to the place where the Soldan was, and pitched his Tents but one dayes journey from him in certaine Meadowes, where was plentie of forrage and feeding, where he rested his Followers and their Horses which were wearied with their travell. Amongst whom was a Saracen, called Calphack (or Capchick) who had served the Soldan, and was fled from him to Casan, for feare of imprisonment and punishments for his misse-demerits. This Calphack had received sundrie favours and rewards of Casan, who reposed great confidence in him: yet, like a wicked Traytor, he disclosed the counsaile and purpose of Casan to the Soldan and Saracens, acquainting them by Letters how Casan meant to abide in those Meadowes, untill they had sufficiently rested their Horses which were wondrously wearied, and therefore counsailed the Soldan to set upon him before his Horses were refreshed, whereby he might easily over-come the Tartarians.

Melechnaser the Soldan.

Calphacks double dealing.

The Soldan who thought to have expected the Tartars at the Citie of Aman, did hereupon change his resolution, and with a chosen companie hasted with all speede to assaile Casan at unawares. But his Espials and Scouts giving him notice of their approach. Casan commanded his men presently to be set in order and manfully to resist them. He himselfe more bold then a Lion with such

The Soldans sudden on-set.

companie as hee had about him, rode to meete the Saracens, who had approached so neere that they could not avoid the battaile. Casan seeing that the residue of his companie were spred so farre abroad in the Countrie for the feeding of their Horses, that they could not suddenly come to him, he commanded those that were with him to dismount from their Horses, and placing them in a Circle, made as it were a Wall of them, and with their Bowes and Arrowes caused his men to expect their Enemies, and not to shoote untill they were sure to reach them, by which meanes the Tartars shooting altogether, wherein they are very skilfull and readie, wounded the foremost Horses of their Enemies in such sort that they fell before the rest, whereby the rest following on with great furie, and finding the former overthrowne, fell themselves head-long over them: insomuch, that of all the Saracens there escaped few, which were not either overthrowne or else wounded to death, with the Arrowes of the Tartars.

He dealeth politikely.

[III. i. 122.]

The Soldan himselfe being in the Armie, fled as fast as he could, which Casan perceiving, made his men get up on their Horses, and manfully to set on their Enemies, being himselfe the foremost amongst them that entred the Armie of the Soldan, who with some small companie remayning so long, sustayned the brunt, untill the Tartars came in Troupes well ordered to fight, and then came the whole Armie on both sides to battaile, which endured from the Sunne rising till the Ninth houre. But in the end, the Soldan with his Saracens fled, being not able to withstand the courage of Casan, who did wonders with his owne hand, and pursued them with his people, killing on every side untill it was darke night, and made so great slaughter of the Saracens, that the Earth was covered every where with their dead carkasses. That night Casan rested at a place, called Caneto, rejoycing exceedingly at that great victorie which God had given him against the Saracens. This fell out in the yeere of our Lord 1301, on the Wednesday before the Feast of the Nativitie.

He overcommeth.

Caneto.

42. Then Casan sent the King of Armenia, and a Leader of the Tartars, called Molay, with fortie thousand Horse, to pursue the Soldan as farre as the Desart of Egypt, being twelve dayes journey distant from the place where the battaile was fought, and willed them to expect *Gazara.* him or some Messenger from him at the Citie Gazara. And they departed speedily before the Sunne rising, to follow after the Soldan. But some three dayes after, Casan sent for the King of Armenia to returne, because he purposed to besiege the Citie of Damascus, and willed Molay with the fortie thousand Tartars to pursue with speede after the Saracens, and to put what hee could take to the sword. Yet the Soldan himselfe flying very swiftly, and riding on Dromedaries both night and day, *Beduines are wilde Arabs.* in the conduct and companie of certaine Beduini, escaped into the Citie of Babylon very strangely. But others of the Saracens fled severall wayes, as they thought they could best save themselves, and a great number of them going by the way of Tripolis, were slaine by the Christians, which inhabited the Mountayne of Libanus. The King of Armenia returning to Casan, found that the Citie of Aman *Aman yeelded.* had yeelded unto him, so that the whole treasure of the Soldan, and his Armie was brought into his presence: which was so great that every one marvailed, why the Soldan carried so much treasure with him when he went to fight. Casan, when he had gathered together all the riches and spoiles which they had gotten, bestowed them bountifully amongst the Tartars, and the Christians his followers, whereby they were all made rich.

Ayton present at these and the other Expeditions, from Haloon till this time. And I Friar Haython, the Compiler of this Historie, who was present in all Expeditions and Battailes, which the Tartars had with the Soldan, from the time of Haloon to this day, yet did I never see nor heare that any of the Tartarian Lords accomplished more in two dayes then did Casan. For the first day, with a small companie of his owne, he over-came a great Armie of his Enemies, and did such exploits in his Person, that he wanne fame and commendations above all the rest. On the second day,

such was his largesse, and so great this liberalitie of his heart, that of all the infinite wealth and treasure which hee got, hee kept nothing for himselfe, but a Sword and a Purse, in which was contayned certaine writings concerning the Land of Egypt, and the number of the Soldans Armie. And this was most marvailous above all the rest, how in so little a body, and of so bad presence (for he seemed like a Monster) there could be so much vertue and rigour contayned: for among neere two hundred thousand Souldiers, there could hardly one of lesse stature, or of worse aspect be found. Therefore, because this Casan lived in our time, it is fitting wee made the more ample narration of his Acts. And in regard that the Soldan who was overthrowne by Casan, is yet living at the writing of this Historie, they which intend to destroy, or any wayes to endamage the Saracens, may receive many advertisements out of these Collections.

Casans dwarfish stature and ill favoured feature.

1307.

After some few dayes rest, Casan directed his course towards the Citie of Damascus: where the Citizens hearing of his approch, and fearing lest if hee tooke them by force, they should die without mercy, by the advice of the wisest amongst them, sent with one consent their Messengers unto him with offer of their Citie, which hee willingly accepted, and after a while rode towards the River of Damascus, on whose Bankes hee pitched his Tents, forbidding any damage to bee done to the Citie. Then the Citizens sent him divers gifts, and plentie of victuals for his Armie. There Casan made his abode five and fortie dayes with all his Followers, except those fortie thousand Tartars which were sent with Molay, who stayed his comming at the Citie of Gaccara.

43. While Casan reposed himselfe neere Damasco, there came newes unto him, how a Kinsman of his called Baydo, had entred into the Kingdome of Persia, and committed great spoile there in his absence: and thereupon hee resolved to returne to his owne. Leaving therefore his chiefe Captaine Cotolusa, with part of his Armie for the Custodie of the Kingdome of Syria

Cotolusa.

(whom hee willed Molay and the rest of the Tartars to be obedient unto as to his Lieutenant) he set Rulers and Governours over all the Cities, and committed the government of Damascus to the Traytor Calfach, being not yet acquainted with his trayterous disposition. Then
[III. i. 123.] calling to him the King of Armenia, and acquainting him with his purpose, hee told him that hee would willingly have delivered the Lands which hee had conquered into the Christians hands, if they had come to him, and that if they came hee would give order to Cotolusa to restore them the Lands which they had formerly holden: and to yeeld them convenient supply for the repayring of their Castles and Fortresses. These things thus ordered, Casan tooke his journey towards Mesopotamia, but when hee came to the River Euphrates, hee sent word to Cotolusa, that leaving twentie thousand Tartars under the command of Molay, hee should come speedily to him with the rest of the Armie. Cotolusa did as was commanded him, so that Molay remayned Lieutenant in Syria for Casan, who eft-soones by perswasion of the Traytor Calfach, remooved towards the parts about Jerusalem, to a place called Gaur, to finde good feeding and provision for his Horses.

Calfachs treason.

Gaur.

But in the Sommer time, Calfach (who had formerly hatched Treason in his heart against Casan,) sent word secretly to the Soldan, that hee would restore him Damascus with the other Townes which Casan had taken. The Soldan liked hereof, and covenanted to give him Damasco in perpetuall keeping, and part of his treasure with his sister to wife. Insomuch, that shortly after, Calfach became Rebell, and caused all the strong places to rebell against the Tartars, bearing themselves bold on the heate of Sommer, in which they knew the Tartars could not ride nor yeeld any aide unto their friends. When Molay perceived that they rebelled every where, hee durst not stay any longer with so small a companie, but tooke the shortest way towards the Kingdome of Mesopotamia, and signified thence to Casan all

that had hapned in the Kingdome of Syria. Who seeing hee could not any way redresse it at that season, by reason of heate, yet when the Winter approached, hee made very great preparation on the bankes of the River Euphrates, and sent over Cotolusa before with thirtie thousand Tartarian Horse-men, directing him that when hee came to the parts of Antiochia, hee should call unto him the King of Armenia, and the other Christians of the East, and of Cyprus, and with that strength should enter into the Kingdome of Syria, whiles hee prepared to come after with the strength of his Armie. Cotolusa did as hee was commanded, and with his thirtie thousand Tartars went forwards till hee came to Antioch, and then sent to the King of Armenia, who came unto him with his Armie. The Christians also in the Kingdome of Cyprus having heard of the comming of Cotolusa, came speedily with their Gallies and other Vessels to the Ile called Anterada, among whom was the Lord Tyron *Tyron.* brother to the King of Cyprus, Master of the Hospitall of the Temple, with their Brethren of their Societie. And these being all readie to under-goe the service of Christ, there came a rumour that Casan was dangerously sicke, that men dispayred of his recoverie. Whereupon Cotolusa with his Tartars returning towards Casan; the King of Armenia returned also into his Countrey; and the Christians at the Ile of Anterada to the Kingdome of Cyprus, by which meanes the businesse of the Holy Land was utterly abandoned, which happened in the yeere of our Lord 1301.

Againe, in the yeare of our Lord 1303. Casan assembling a mightie Armie, came with great preparation to the River Euphrates, intending to enter into the Kingdome of Syria, and there to destroy the whole Sect of Mahomet, and to restore the Holy Land to the Christians. But the Saracens fearing the comming of Casan, and doubting that they should not be able to withstand him when they had reaped and gathered their Corne and other fruits of the Earth, and had housed their cattell

Casan reneweth the warre of Syria.

The Saracens burne and waste their owne Countrey.

in strong holds, they set fire on the rest, that the Tartars when they came might not find victuals for themselves, nor for forrage for their beasts. When Caşan understood what the Agarens had done, and how they had wasted all the Land, considering that his horses could not there be fed nor sustayned, he resolved to remayne that Winter upon the bankes of the River Euphrates, and to beginne his Journey at the beginning of the Spring, when the grasse began to sproute. For the Tartars are ever more carefull of their Horses then of themselves, being contented with the smallest pittance of any kind of nourishment for themselves.

Then Casan sent for the King of Armenia, who came to him without delay, and lodged himselfe on the River. Casan extended three dayes Journey in length even from *Caccabe.* a certayne Castle called Cacabe, to another Castle called *Bir.* Bir, which Castles appertayned to the Saracens, yet yeelded without any assault unto Casan. But while Casan abode there, expecting the convenient season for effecting his desire on the Saracens, and to deliver the Holy Land out of their hands, the Devil cast a new *Baydo rebelleth againe.* Obstacle in his way, for he had newes againe that Baydo had entred, and made more spoyles on his Land then before; so that it was necessary for him to returne to his owne, whereat being much grieved, in respect that he was constrayned so long to delay the businesse of the *Cotolusa the third time Lieutenant of Syria.* Holy Land, he commanded his Captayne Cotolusa with fortie thousand Tartars to enter into the Kingdome of Syria, and to take Damasco, and kill all the Saracens; and that the King of Armenia should joyne his people with Cotolusa. Casan then returned into Persia, Cotolusa and the King besieged the Citie Aman: and having certayne Intelligence that the Soldan was at the Citie *Aman taken.* Gazara, and would not stirre from thence, they tooke it by assault putting all the Saracens one with another to the sword. There they found great store of wealth and munition.

[III. i. 124.] Thence they went to the Citie of Damascus to besiege

it, but the Citizens sent their Messengers, desiring a Truce for three dayes which was granted them. The Scouts of the Tartars being almost a dayes journey beyond Damascus, tooke certayne Saracens whom they sent to Cotulossa that he might examine them. Cotulossa being advertized by these that there were about twelve thousand Saracens Horsemen, within two dayes Journey from thence, which expected daily the comming of the Soldan. He rode presently with all speed, hoping to take them at unawares: But it was almost night before Cotulossa and the King of Armenia could reach thither, and they had Intelligence that the Soldan was come newly before them. Therefore being deceived of their expectation to assaile those twelve thousand alone, some advised them for the best to repose themselves that night being now somewhat late, and to set upon the Enemie in the morning. But Cotulossa despising the Soldan, and his people would not hearken to any advice, but commanded his Armie to bee forthwith put in order: which the Saracens perceiving, kept their standing, being on the one side fenced with a Lake, and with a Mountayne on another side, and knowing that the Tartars could not come to assault them without danger, they would not goe forth to fight, but remayned in the place where they were, and when the Tartars thought without any impediment to have assailed their Enemies; they found a small River betweene them, which in some places had no passage over; by meanes whereof much time was spent before they could passe over the River; but after they had passed the greatest part over the River, they set manfully on their Enemies. Yet the Soldan stood still and would not remove from the place he was in, betwixt the Lake and the Mountayne; which Cotulossa perceiving because the darke night approched he withdrew his company for that night and lodged them neere the Mountayne, only about a thousand Tartars, which could not passe the River, were not with him that night. The day comming, the Tartars againe couragiously set upon

Damascus besieged.

The obstinacie of Cotulossa.

The Soldan a wary Warrior.

Cotulossa his fruitlesse attempt.

the Soldan: but as before, he would by no meanes come forth to fight, but defended himselfe in that place of advantage. So the Tartars continuing their assault from the morning untill the ninth houre, beeing thirstie and over-wearie for lacke of water they retyred themselves in good order, leaving the Soldan and came to the Plaine of Damascus, where they had plentie of pasture and water at will, where they determined to abide untill they had sufficiently reposed themselves and their Horses.

But the Inhabitants knowing, that the Armie of the Tartars was spread abroad in that Plaine, opened the Sluces of the River in the night time, whereby the waters rose so high in eight houres over all the Plaine, that the Tartars were constrayned on the sudden to arise and depart, so that the night being darke, and the Ditches all filled with water, and no wayes nor pathes to be seene, they were all amazed in such sort that many Horses perished, and much Armour was lost, insomuch, that the King of Armenia endured much losse, yet the day comming through the goodnesse of God, they escaped the waters, but the Bowes and Arrowes of the Tartars being their chiefe weapons which they use, and the rest of their Armour being all wet and utterly unserviceable, they were so astonied therewith, that if their Enemies had then pursued them, they might have beene taken or slaine. Afterwards, the Tartars by reason that many had lost their Horses, returned softly by small Journies to the bankes of the River Euphrates, yet none of their Enemies durst follow or pursue them, but the River beeing risen and swolne through the abundance of raine that fell, many of the Armenians, as also of Georgians, perished therein, more then of the Tartars, whose Horses knew better to swimme: so returned they into Persia ruined and disgraced, not by the power of the Enemie, but by accident partly, partly by evill advice. A great cause whereof was the obstinacie of Cotolusa, who would not regard any advice that was given, for if he would

The Tartars indangered by the waters.

have harkened to the counsell of the wise, he might easily have prevented those dangers.

And I Frier Haython the Compiler of this Historie, was present at all these proceedings: and if happily I treate more largely thereof then shall be thought convenient. I crave pardon in regard that I doe it to this end, that on like occasions happening these courses may bee called to minde. For these actions that are ordered by counsell, have commonly good and commendable events, but the rash and improvident Enterprizes, doe usually faile of their wished successe. After that the King of Armenia had passed the River Euphrates with some losse, he resolved to goe to Casan before he returned to his Kingdome of Armenia, and therefore hee went streight to the Citie of Ninive in which Casan then resided. He entertayned the King with much honour, kindnesse, and magnificence, and being compassionate of his losses to make him some recompence of especiall favour unto him, he granted him a thousand Tartarians, continually in pay at his charge for the defence of his Kingdome, and also granted him out of the Kingdome of Turkie, a yeerely pension, for the maintenance of another thousand Armenian Horsemen yeerely at his pleasure, the King thus recompenced, having taken his leave, returned to the Kingdome of Armenia, which Casan had enjoyned him to watch warily over, untill God pleased to enable him personally to goe to the reliefe of the Holy Land.

He aydeth him with men and money.

[III. i. 125.]

§. V.

Casan dyeth, Carbanda succeedeth; his Apostasie. The Authors entrance into a Religious Habit. Of Tamor Can the sixth Emperour, and of Chapar, Hochtai, and Carbanda, three other Tartarian Kings.

THe King of Armenia returned safely to his Kingdome, but after hee came thither hee found little rest there, for after it so pleased God, that Casan was surprized with a grievous infirmitie, and having governed wisely in his life, hee was no lesse willing that his wisdome should bee commended in his death. Therefore hee made his last Will and Testament, appointing his Brother Carbanda (or Carbaganda) his Heire and Successor and having ordered all things concerning the Affaires of his Kingdome and his House in prudent manner, he made many good Ordinances and Lawes which for a memoriall he left behind him, being at this day inviolably observed by the Tartarians. Then dyed Casan, and his Brother Carbanda succeeded in his Kingdome.

Carbanda his Successor.

This Carbanda was the Sonne of a Ladie of famous memorie, called Erockcaton, who was very devout and religious in Christianitie, while she lived, and had every day Divine Service celebrated before her, keeping a Priest and Chappell of her owne, so that this Carbanda was baptized and named Nicholas in his Baptisme, and continued a professed Christian as long as his Mother lived. But after his Mothers death, delighting in the societie of Saracens, he forsooke the Christian Religion to become a Mahometist. The King of Armenia understanding of the death of Casan, was much troubled therewith, and his Enemies began to lift up their Crests very high. For the Soldan of Babylon thereupon sought by all meanes to endamage him and his people, sending all the yeare almost every moneth great troupes of armed

A.D. 1307.

Souldiers, which foraged and wasted the Kingdome of Armenia, and did more damage and spoyle on the plaine Countrey then they had ever sustayned before in any mans memorie. But the Almightie and most mercifull God who never forsaketh altogether those that put their trust in him, had compassion on the poore afflicted Christians: for it fell out that in the moneth of July, seven thousand Saracens of the best Families under the Soldan, made a roade into the Kingdome of Armenia, wasting and spoyling all as far as the Citie of Tharsus, in which the blessed Apostle Saint Paul was borne, and when they had committed many spoyles in that Province, and were upon their returne, the King of Armenia, having gathered his people together, encountred and set upon them neere the Citie of Giazza, where more by Gods goodnesse then our worth, they were utterly overthrowne in such sort, that of seven thousand Saracens there escaped not three hundred, but were either taken or slaine, albeit they thought in their Pride, they could have over-runne the whole Kingdome of Armenia, and devoure all the Christians there at a morsell. This was performed on the Lords Day, being the eighteenth of July, after which conflict, the Saracens durst no more enter into the Kingdome of Armenia. But the Soldan sent to the King of Armenia to make truce with him, which was agreed betweene them.

The Soldan maketh roades into Armenia.

The King of Armenia overthroweth his Enemies.

The Victorie brings peace.

46. I Frier Haython, having beene present at all the said proceedings, had purposed long before to have taken a Regular Habit upon me, and to have entred into Religion. But by reason of many impediments and difficulties in the Affaires of the Kingdome of Armenia, I could not with my honour forsake my friends and kindred in such extremities. But seeing that Gods goodnesse had beene so gracious unto me, as to leave the Kingdome of Armenia, and the Christian people there after my manifold labours and travels in quiet, and peaceable estate, I then tooke the time to performe that Vow which before I had vowed. Therefore having taken my

The Author of himselfe.

leave of my Lord the King, and of the rest of my kindred and friends, even in that field where God gave the Christians Victorie over their Enemies, I beganne my Journey, and comming to Cyprus in the Monasterie of Episcopia, tooke a Regular Habit of the Order Premonstratensis, to the end that having served the World as a Souldier in my youth, I might spend the rest of my life in the Service of God, forsaking the pompe of this World, which was in the yeere of our Lord 1305. Therefore I render thankes unto God, that the Kingdome of Armenia, is at this day in a good and peaceable estate, and well reformed by the Moderne King Livono, Sonne to King Haython, who is a Looking-glasse or patterne to all other Kings in all kinde of eminent vertue.

He taketh the Habit of a Premonstratensis.

An. Dom. 1305.

The credit of this Historie.

Moreover, the Compiler of this Worke affirmeth, that he hath come three manner of wayes to the knowledge of those things which hee declareth and writeth in this Booke. For from the beginning of Changius Can, who was the first Emperour of the Tartars untill Mango Can, who was their fourth Emperour, I faithfully deliver what I gathered out of the Histories of the Tartarians. But from Mango Can to the death of Haloon, I write, that [III. i. 126.] which I received of an Uncle of mine, who writ the same by the commandement of Haiton King of Armenia, and was present then at all the foresaid occurrences, and with great diligence did often discourse & make rehearsall of them to his Sonnes and Nephewes, that they might remayne the better to Posteritie, and from the beginning of Abaga Can to the end of this third part of this Booke, the Author relateth those things which hee knew of himselfe, as having beene present at them all, whereby he is enabled to give testimonie of the truth. Now albeit we have hitherto treated of the Histories and Deeds of the Tartarians, there remayneth yet somewhat to be said concerning their Power and Dominion, especially of those that are now living, that it may the better bee knowne.

47. The great Emperor of the Tartars which now

holdeth the Empire, is called Tamor Can, being their sixt Emperour, who keepeth his Residence in the Kingdome of Cathay, in a very great City called Jong, which his Father caused to be built, as is above declared, his power is very great. For this Emperour alone is able to doe more then all the Tartarian Princes together, and the Nations under his government are reputed more noble and rich, and better stored of all necessaries, because that in the Kingdome of Cathay, in which they now live, there is great abundance of riches.

Tamar Can.

Jong, or Jons, see sup. 19. §. 1.

Besides this great Emperour, there are three other great Kings or Princes of the Tartars, which rule each of them over many Nations, yet are they all subject to the Emperour, and acknowledge him their naturall and Leige Lord. And the differences which happen betweene them are decided in the Emperours Court, and determined by his Judgement. The first of these Kings is called Chapar, another Hochtay, and the third Carbanda. This Chapar hath his Dominion in the Kingdome of Turquestan, being the neerest to the Emperour. It is thought that he is able to bring into the field foure hundred thousand Horsemen, and these are bold and good Warriours, but not so well furnished of Horse and Armour as were expedient. The Emperours subjects doe many times make warre upon them, and they on the other side doe often invade the people of Carbanda. The Dominion of this Chapar was in ancient time subject for the greatest part to a Lord called Doay.

Three inferior Kings of the Tartars.

Chapar.
Hoctai.
Carbanda.
Chapar.

Hochtay keepeth his Seat of Residence in the Kingdome of Cumania, in a Citie called Asaro, (or Sara) and it is said, that he is able to bring six hundred thousand Horsemen to the fight, yet are they not so much commended in Feats of Armes, as the men of Chapar, albeit they have better Horses. These make warre sometimes on the Subjects of Carbanda, sometimes against the *Hungarians, and sometimes amongst themselves. But Hochtay who ruleth at this present holdeth his Dominion peaceably and quietly.

Hoctay, of who came the Zagatay Tartars, and Tamerlane.

**That is the Huns of whom the Hungarians had originall.*

Carbanda. Carbanda hath his Dominion in the Kingdome of Asia the Great, and maketh his chiefe abode in the Citie of Tauris, beeing able to bring three hundred thousand Horsemen to the field. But these are gathered out of divers parts being rich and well furnished with necessaries. Chapar and Hochtay doe sometimes make warre upon Carbanda, but hee never medleth first with them: neither moveth warres against any but that he sometimes invadeth the Soldan of Egypt: against whom his Predecessors have fought many Battailes. Chapar and Hochtay would willingly take from Carbanda his Dominion, if they were able to effect it.

The division of Asia. The reason whereof is this, Asia is divided into two parts, the one part whereof being called the Lower or Deepe Asia, is inhabited by the Emperour, and those two Kings called Chapar and Hochtay. The other part being the higher, is called Asia the Greater, in which Carbanda inhabiteth and hath Dominion. Now there are only three wayes by which men may passe out of the Deeper or Lower Asia, unto the high Countrey called Asia Major. The one is out of the Kingdome of Turquestan, to the Kingdome of the Persians; another way there is called Derbent, which lyeth neere the Sea where Alexander built the Citie called the Iron Gate, as in the Histories of Cumania appeares; the other way is to goe over the Sea, called Mare majus, which way lyeth through the Kingdome of Barca. By the first way the subjects of Chapar cannot passe to the Territories of Carbanda, without great danger and difficultie, because they should find no feeding for their Horses in many dayes travailes, the Land being so dry and barren, that before they could come to any fruitfull inhabited Countrey, their Horses would be starved, or at least so faint and wearied that they might be easily overcome, and therefore that way they will not take. By the way of Derbent the people of Hochtay may passe into the Countrey of Carbanda, only sixe moneths in the yeare, which is in the Winter time. But that way Abaga hath caused great

The Derbent. The Citie called the Iron Gate.

Trenches and Fortifications to bee made in a place called Ciba: and is alwayes kept and especially in the Winter with a Garrison of armed men to defend the passage. The people of Hochtay have assayed many times to passe that way by stealth and secretly: but they never could, neither can by any meanes doe: for in a Plaine called Monga, there are alwayes in the Winter time certaine Birds about the bignesse of Pheasants having very faire feathers to behold, and these Birds (which are called Seyserach) when any people come into that Plaine, straight flye away over those Watchmen and their Trenches, whereby the Souldiers there are eft-soones assured of the comming of their Enemies, and prevent the surprize: and by the way of the Sea called Mare majus, they never attempted, because that way goeth through the Kingdome of Barca, which is so mightie in people and so strongly situated, that they are without hope to prevayle there, and by meanes hereof hath Carbanda and his Predecessors beene secured from the power of so potent Neighbours. Now we will briefly say somewhat of the manners and fashions of the Tartars.

The Birds called Seyserach.

[III. i. 127.] *Barca in the Latine Copie is called Abcas.*

48. The Cataians do so much differ from other Nations in their fashions and manner of living, that it were tedious to treat of the manifold diversitie and strange varietie found amongst them. They acknowledge and confesse one Immortall God, and they call upon his Name: yet they neither fast nor pray, nor any wayes afflict nor humble themselves, for feare or reverence of him, nor doe any good workes. The killing of men they hold to bee no sinne: but if they happen to leave their Bridle in their horse-mouth when hee should feed, they thinke therein they offend God mortally. Fornication and Lecherie is held by them as no sinne. They marrie many wives, and the custome is, that the Sonne must marrie his Step-mother after the death of his Father: and the Brother is married to his Brothers Wife after his decease. In matter of Armes they are very good, and more obedient to their

The Religion of the Gataians, or Tartarians of those parts.

Impunitie of Manslaughter.

Polygamie.

Superiour then other Nations are; and doe easily know *Warfare.* by certaine signes in Battaile the will of their Commander: whereby the Armie of Tartarians is easily ruled and commanded. Their Lord bestoweth not any stipend on them, but they live on hunting and such prey as they can get: and their Lord may take from them when hee list whatsoever they have.

When the Tartars ride upon any enterprize, they take with them great store of Horse, drinking their *Eating of Horse-flesh.* Milke, and feeding on their flesh which they reckon very good food. The Tartars are very readie and excellent Archers on horse-backe, but on foot they are but slow, they are dexterous and ingenious in taking of Cities and Castles, and are for the most part victorious over their Enemies; yet will they not forbeare to turne their backes in the skirmish if it be for their advantage. And this advantage they have in the field that they will fight with the Enemies when they list themselves, and yet they cannot be compelled to fight but at their pleasure. Their manner of fight is very dangerous, so that in one conflict or skirmish of the Tartars there are more slaine and wounded then in any great Battaile of other Nations, which hapneth by reason of their Arrowes, which they shoot strongly, and surely out of their Bowes; beeing indeed so skilfull in the arte of shooting, that they commonly pierce all kind of Armour, and if they happen to be routed, yet they flye in troupes and bands so well ordered, that it is very dangerous to follow or pursue them, because they shoot their Arrowes backwards in their flight, wounding and killing oft-times both men and horses that pursue them.

The Armie of the Tartars maketh no great shew, because they goe trooping close together, so that an Armie of one thousand Tartars will scarse seeme five hundred. *Their Hospitalitie.* The Tartarians doe courteously entertayne strangers, giving them part of their Viands, and expect the like offers to bee made them, for otherwise they will take it

by violence. They are much more skilfull in conquering of Countries then in keeping of them. When they are weake they are humble and gentle; stout and proud when they are growne the stronger. They cannot endure lying in other men, yet themselves are much given to lying, unlesse it be in two especiall things. The one being in matter of Armes, in which none dareth affirme, that he did any exploit which was not done by him, or denie any faire Act which hee hath committed: The other is, That whosoever hath done any offence, though it deserveth death, he confesseth it presently to his Lord if he be examined thereon. This may suffice at this time, concerning the manners of the Tartars, because it were long to rehearse all the different customes and kinds of behaviour.

Delight in lying.

The other Chapters which follow, pertayning rather to advice fitting those Times, and the holy Land affaires, then the Tartarian Historie, I have omitted. And in the next place will present some Extracts of our Countriman, that famous Traveller Sir John Mandevile, whose Geographie Ortelius commendeth, howsoever he acknowledgeth his Worke stuffed with Fables. For my part, I cannot but deplore the losse of such a Treasure, but know not how to recover or repayre it (as Ramusio hath done for Polo) and here have beene forced to deale with him, as Historians doe with our famous Arthur, daring to say little, because others have dared so much and such incredibilities. For his merit, and for his Nation I have given a touch of him, these few Latine Extracts; referring him that hath a minde to reade him, to Master Hakluits first Edition of his Voyages, where his storie in Latine is to be seene at large. I suspect that some later Fabler out of the Tales of Ogerus the Dane hath stuffed this storie; some of which for a taste, I have here left remayning; not that I take pleasure in lyes, but that thou maist see, from what Fountayne I suppose this corruption flowed: and in that mistie Age (when humaner learning was in-

Ogerus a Dane, of whom they write that hee conquered India, &c.

humanely imprisoned, and Divine Scripture was vulgarly buried, and Printing not at all borne) what Huskes poore Christian Prodigals (prodigall to beleeve such lyes) were fed with in stead of Bread; not onely in the Church by Legends, but in their private studies, by Arthurs, Orlandos, Bevises, Guyes, Robin Hoods, Palmerins, and I know not what monstrous changeling-births of Historie. Such was this Ogerus: and in great part such was Odericus, a Friar and Traveller, in whom perhaps some Friar hath travelled, with him at least in this Author (whose Age was before him, and therefore could not cite ought out of him.) Neither is it for nothing (though for worse then nothing, a lye is both) that Friars are in this storie so often mentioned and praysed: I smell a Friars (Lyars) hand in this businesse. Our Mandevile travelled from Jerusalem beyond Jerico, from Christendome to remotest Ethnikes, and hath fallen among Theeves: The Friarly Priest and Levite not onely neglected him, but I am afraid played the Theeves thus to rob and wound him; maymming the two former parts, and juggling in the third, which I have therefore chopped off; not daring in the former but with the Nilus Dogge to taste and away, for feare of a false Crocodile. Here you may finde lyes by retaile efficta, afficta, affixa, to this Mandevile; who there, is made a maunde vile full of such pedlerie, unworthy thy sight.

Odericus in M. Hak. published.

[III. i. 128.]

SIR JOHN MANDEVILLE

Chap. VI.

Briefe Collections of the Travels and Observations of Sir John Mandevile; written by Master Bale, Cent. 6.

Ohn Mandevile, Knight, borne in the Towne of Saint Albons, was so well given to the studie of Learning from his childhood, that he seemed to plant a good part of his felicitie in the same: for he supposed that the honour of his birth would nothing availe him, except hee could render the same more honorable by his knowledge in good Letters. Having therefore well grounded himselfe in Religion by reading the Scriptures, he applyed his studies to the Art of Physick, a Profession worthy a noble wit: but amongst other things, hee was ravished with a mightie desire to see the greater parts of the World, as Asia and Africa. Having therefore provided all things necessarie for his journey, hee departed from his Countrey in the yeere of Christ 1332. and as another Ulysses returned home, after the space of foure and thirtie yeeres, and was then knowne to a very few. In the time of his travaile he was in Scythia, the greater and lesse Armenia, Egypt, both Lybias, Arabia, Syria, Media, Mesopotamia, Persia, Chaldea, Greece, Illyrium, Tartarie, and divers other Kingdomes of the World: and having gotten by this meanes the knowledge of the Languages, lest so many and great varieties, and things miraculous, whereof himselfe had beene an eye-witnesse, should perish in oblivion, hee committed his whole Travell of three and thirtie yeeres to writing in three divers Tongues, English, French, and Latine. Being arrived againe in England, and having seene the wickednesse of that Age, hee gave out this speech: In our time (said hee) it may bee spoken more truly then of old, that Vertue is gone,

the Church is under foot, the Clergie is in error, the Devill raigneth, and Simonie beareth the sway, &c. Hee dyed at Leege, in the yeere 1372. the 17. day of November, being there buried in the Abbey of the Order of the Guilielmites.

The Tombe and Epitaph of Sir John Mandevile, in the Citie of Leege, spoken of by Ortelius, in his Booke called Itinerarium Belgiæ, in this sort.

MAgna & populosa Leodii suburbia, ad collium radices, in quorum jugis multa sunt, & pulcherrima Monasteria, inter quæ magnificum illud, ac nobile D. Laurentio dicatum, ab Raginardo Episcopo. Est in hac quoque Regione, vel suburbiis Leodii, Guilielmitarum Cœnobium, in quo Epitaphium hoc Joannis à Mandeville, excepimus.

Epitaphium. Hic jacet vir nobilis, D. Joannes de Mandeville, aliter dictus ad Barbam, Miles, Dominus de Campdi, natus de Anglia, Medicinæ Professor, devotissimus, orator, & bonorum largissimus pauperibus erogator, qui toto quasi orbe lustrato, Leodii diem vitæ suæ clausit extremum. Anno Dom. 1371. Mensis Novembris, die 17.

Hæc in lapide: in quo cælata viri armati imago, Leonem calcantis, barba bifurcata, ad caput manus benedicens, & vernacula hæc verba: Vos qui paseis sor mi, pour l'amour deix proïes por mi. Clipeus erat vacuus, in quo olim fuisse dicebant laminam æream, & ejus in ea itidem cælata insignia, Leonem videlicet argenteum, cui ad pectus lunula rubea in campo cæruelo, quem Limbus ambiret denticulatus ex auro. Ejus nobis ostendebant, & cultros, ephipiaque, & calcaria quibus usum fuisse asserebant, in peragrando toto fere terrarum orbe, ut clariùs testatur ejus Itinerarium, quod typis etiam excusum passim habetur.

Epistola.

PRincipi Excellentissimo, præ cunctis mortalibus præcipue venerando, Domino Edwardo ejus nominis Tertio, divina providentia, Francorum & Anglorum Regi Serenissimo, Hiberniæ Domino, Aquitaniæ Duci, mari ac ejus Insulis Occidentalibus dominanti, Christianorum encomio & ornatui, universorumque arma gerentium Tutori, ac Probitatis & strenuitatis exemplo Principi quoque invicto, mirabilis Alexandri Sequaci, ac universo Orbi tremendo, cum reverentia non qua decet, cum ad talem, & tantam reverentiam minus sufficientes extiterint, sed qua parvitas, & possibilitas mittentis ac offerentis se extendunt, contenta tradantur.

[III. i. 129.] *Pars prima, continens capita 23. Cap. 1. Commendatio brevis terræ Hierosolymitanæ.*

CUm terra Hierosolymitana, terra promissionis filiorum Dei, dignior cunctis mundi terris sit habenda multis ex causis, & præcipuè illa, quod Deus conditor cœli & mundi, ipsam tanti dignatus fuit æstimare, ut in eo proprium filium Salvatorem mundi Christum exhibuerit generi humano per incarnationem ex intemerata Virgine, & per ejus conversationem humillimam in eadem, ac per dolorosam mortis suæ consummationem ibidem, atque indè per ejus admirandam Resurrectionem, ac Ascensionem in cœlum, & postremò quia creditur illic in fine sæculi reversurus, & omnia judicaturus: certum est, quòd ab omnibus qui Christiano nomine à Christo dicuntur, sit tanquam à suis propriis hæredibus diligenda, & pro cujusque potestate ac modulo honoranda. Verum quia jam nostris temporibus verius quàm olim dici potest, Virtus, Ecclesia, Clerus, Dæmon, Simonia, Cessat, calcatur, errat, regnat, dominatur, ecce justo Dei judicio, credita est terra tam inclyta, & Sacrosancta impiorum manibus Saracenorum, quod non est absque dolore piis mentibus audiendum, & recolendum. Ego Joannes Mandevil militaris ordinis saltem gerens nomen, natus & educatus in terra Angliæ, in Villa Sancti Albani, ducebar in Adolescentia mea tali inspiratione, ut quamvis non per potentiam, nec per vires proprias possem præfatam terram suis hæredibus recuperare, irem tamen per

Joannis Mandevilli peregrinatio, per tres & triginta annos continuata.

aliquod temporis spacium peregrinari ibidem, & salutarem aliquantulum de propinquo. Unde in Anno ab Incarnatione Domini 1322. imposui me navigationi Marsiliensis maris & usque in hoc temporis, Anni 1355. scilicet, per 33. annos in transmarinis partibus mansi, peregrinatus sum, ambulavi, & circuivi multas, ac diversas Patrias, Regiones, Provincias, & Insulas, Turciam, Armeniam majorem & minorem, Ægyptum, Lybiam bassam & altam, Syriam, Arabiam, Persiam, Chaldæam, Æthiopiæ partem magnam, Tartariam, Amazoniam, Indiam minorem, & mediam, ac partem magnam de majori, & in istis, & circum istas Regiones, multas Insulas, Civitates, Urbes, Castra, Villas, & loca, ubi habitant variæ gentes, aspectuum, morum, legum ac rituum diversorum: Attamen quia summo desiderio in terra promissionis eram, ipsam diligentius, per loca vestigiorum filii Dei perlustrare curavi, & diutius in illa steti. Quapropter & in hac prima parte hujus operis iter tam peregrinandi, quam navigandi, à partibus Angliæ ad ipsam describo, & loca notabiliter sancta, quæ intra eandem sunt breviter commemoro & diligenter, quatenus peregrinis tam in itinere quam in proventione valeat hæc descriptio in aliquo deservire.

Cap. 2. Iter ab Anglia tam per terras quam per aquas usque in Constantinopolim.

Qui de Hibernia, Anglia, Scotia, Norvegia, aut Gallia iter arripit ad partes Hierosolymitanas potest saltem usque ad Imperialem Greciæ Civitatem Constantinopolim eligere sibi modum proficiscendi, sive per Terras, sive per Aquas. Et si peregrinando eligit transfigere viam, tendat per Coloniam Agrippinam, & sic per Almaniam in Hungariam ad Montlusant Civitatem, sedem Regni Hungariæ. Et est Rex Hungariæ multum potens istis temporibus. Nam tenet & Sclavoniam, & magnam partem Regni Comannorum, & Hungariam, & partem Regni Russiæ. Oportet ut peregrinus in finibus Hungariæ transeat magnum Danubii flumen, & vadat in Belgradum; Hoc flumen oritur inter Montana Almaniæ, & currens versus Orientem, recipit in se 40. flumina antequam finiatur in mare. De Belgrade intratur terra Bulgariæ, & transitur per Pontem petrinum fluvii Marroy,

Regis Hungariæ olim potentia.

& per terram Pyncenars, & tunc intratur Græcia, in Civitates Sternes, Asmopape, & Andrinopolis, & sic in Constantinopolim, ubi communiter est sedes Imperatoris Greciæ. Qui autem viam eligit per aquas versus Constantinopolim navigare, accipiat sibi portum, prout voluerit, propinquum sive remotum, Marsiliæ, Pisi, Januæ, Venetiis, Romæ, Neapoli, vel alibi: sicque transeat Tusciam, Campaniam, Italiam, Corsicam, Sardiniam, usque in Siciliam, quæ dividitur ab Italia per brachium maris non magnum. In Sicilia est Mons Ætna jugiter ardens, qui ibidem appellatur Mons Gibelle, & præter illum habentur ibi loca Golthan ubi sunt septem leucæ quasi semper ignem spirantes: secundum diversitatem colorum harum flammarum estimant Incolæ annum fertilem fore, vel sterilem, siccum vel humidum, calidum, vel frigidum: hæc loca vocant caminos Infernales, & à finibus Italiæ usque ad ista loca sunt 25. miliaria. Sunt autem in Sicilia aliqua Pomeria in quibus inveniuntur frondes, flores, & fructus per totum annum, etiam in profunda hyeme. Regnum Siciliæ est bona, & grandis Insula habens in circuitu ferè leucas 300. Et ne quis erret, vel de facili reprehendat quoties scribo leucam, intelligendum est de leuca Lombardica, quæ aliquanto major est Geometrica; & quoties pono numerum, sub intelligatur fere, vel circiter, sive citra, & dietam intendo ponere, de 10. Lombardicis leucis: Geometrica autem leuca describitur, ut notum est, per hos versus.

Mons Ætna.

Æolides Insulæ.

Temperies Siciliæ Insulæ.

Leuca Lombardica. Quid sit dieta.

Quinque pedes passum faciunt, passus quoque centum
Viginti quinque stadium, si millia des que
Octo facis stadia, duplicatum dat tibi leuca.

Constantinopolis pulchra est Civitas, & nobilis, triangularis in forma, firmiterque murata, cujus duæ partes includuntur mari Hellesponto, quòd plurimi modò appellant brachium Sancti Georgii, & aliqui Buke, Troja vetus. Versus locum ubi hoc brachium exit de mari est lata terræ planities, in quà antiquitus stetit Troja Civitas de qua apud Poetas mira leguntur, sed nunc valdè

Cap. 3. De urbe Constantinopoli, & reliquiis ibidem contentis.

modica apparent vestigia Civitatis. In Constantinopoli habentur multa mirabilia, ac insuper multæ Sanctorum venerandæ reliquiæ, ac super omnia, preciosissima Crux Christi, seu major pars illius, & tunica inconsutilis, cum spongia & arundine, & uno clavorum, & dimidia parte Coronæ spineæ, cujus altera medietas servatur in Capella Regis Franciæ, Parisiis. Nam & ego indignus diligenter pluribus vicibus respexi partem utramque: dabatur quoque mihi de illa Parisiis unica spina, quam usque nunc preciose conservo, & est ipsa spina non lignea sed velut de juncis marinis rigida, & pungitiva. Ecclesia Constantinopolitana in honorem Sanctæ Sophiæ, id est, ineffabilis Dei sapientiæ dedicata dicitur, & nobilissima universarum mundi Ecclesiarum, tam in schemate artificiosi operis, quàm in servatis ibi Sacrosanctis Relliquiis: nam & continet corpus Sanctæ Annæ Matris nostræ Dominæ translatum illuc per Reginam Helenam ab Hierosolymis: & corpus Sanctæ Lucæ Evangelistæ translatum de Bethania Judeæ; Et corpus Beati Joannis Chrysostomi ipsius Civitatis Episcopi, cum multis aliis Reliquiis preciosis; quoniam est ibi vas grande cum hujusmodi reliquiis velut marmoreum de Petra Enhydros; quod jugiter de seipso desudans aquam, semel in anno invenitur suo sudore repletum. Ante hanc Ecclesiam, super columnam marmoream habetur de ære aurato opere fusorio, magna Imago Justiniani quondam Imperatoris super Equum sedentis. De prædicta terra Thraciæ fuit Philosophus Aristoteles oriundus in Civitate Stageres, & est ibi in loco tumba ejus velut altare, ubi & singulis annis certo die celebratur à populo festum illius, ac si fuisset Sanctus. Temporibus ergo magnorum consiliorum conveniunt illuc sapientes terræ, reputantes sibi per inspirationem immitti consilium optimum de agendis. Item ad divisionem Thraciæ & Macedoniæ sunt duo mirabiliter alti Montes, unus Olympus, alter Athos, cujus ultimi umbra Oriente sole apparet ad 76. miliaria, usque in Insulam Lemnon. In horum cacumine montium ventus non currit, nec aër movetur, &c.

Ecclesia Sanctæ Sophiæ. [III. i. 130.]

Regina Helena Britannia.

Imago Justiniani.

Aristotelis tumba & festum.

Priùs dictum est de reverentia Soldani, quando ad ipsum intratur exhibenda. Sciendum ergo, cum ab eo petitur securus conductus, nemini denegare consuevit, sed datur petentibus communiter sigillum ejus, in appenditione absque literis: hoc sigillum, pro vexillo in virga aut hasta dum peregrini ferunt, omnes Saraceni videntes illud flexis genibus in terram se reverenter inclinant, & portantibus omnem exhibent humanitatem. Verumtamen satis major sit reverentia literis Soldani sigillatis, quod & Admirabiles, & quicunque alii Domini, quando eis monstrantur, antequam recipiant, se multum inclinant: Deinde ambabus manibus eas capientes ponunt super propria capita, posteà osculantur, & tandem legunt inclinati cum magna veneratione, quibus semel aut bis perlectis, offerunt se promptos ad explendum quicquid ibi jubetur, ac insuper exhibent deferenti, quicquid possint commodi, vel honoris: sed talem conductum per literas Soldani vix quisquam perigrinorum accipit, qui non in Curia illius stetit, vel notitiam apud illum habuerit. Ego autem habui in recessu meo, in quibus etiam continebatur ad omnes sibi subjectos speciale mandatum, ut me permitterent intrare, & respicere singula loca, pro meæ placito voluntatis, & mihi exponerent quorumcunque locorum mysteria distincte & absque ullo velamine veritatis, ac me cum omni sodalitate mea benigne reciperent, & in cunctis rationalibus audirent, requisiti autem si necesse foret de civitate conducerent in civitatem. Habito itaque peregrinis conductu, ad Montem Sinay, &c.

Cap. 10. *De conductu Soldani, & via usque in Sinai.*

Literæ Soldani in gratiam Mandevilli concessæ.

Mons Sinay appellatur ibi desertum Syn: quasi in radice Montis istius habetur Cœnobium Monachorum pergrande, cujus clausura in circuitu est firmata muris altis, & portis ferreis, pro metu bestiarum deserti. Hi Monachi sunt Arabes, & Græci, & in magno conventu, multum Deo devoti. Ostendere solent & caput ipsius Catherinæ cum involumento sanguinolento, & multas perterea sanctas, & venerabiles reliquias, quæ omnia intuitus sum diligenter & sæpè, oculis indignis, &c.

Cap. 11. *De Monasterio Sinay, & reliquiis beatæ Catherinæ. Omittuntur seqq. vid. supr. l.* 8. *c.* 13.

Cap. 14. *De Ecclesia gloriosi Sepulchri Domini in urbe Jerusalem.*

Jerusalem cum tota terra Promissionis, est quasi una

de quinque Provinciis vel pluribus, quibus Regnum Syriæ distinguitur. Jungitur autem Judæa ad Orientem Regno Arabiæ, ad meridiem Ægypto, ad Occidentem mari magno, & ad Aquilonem Regno Syriæ. Judeæ terra per diversa tempora à diversis possessa fuit Nationibus, Cananæorum, Judæorum, Assyriorum, Persarum, Medorum, Macedonum, Græcorum, Romanorum, Christianorum, Saracenorum, Barbarorum, Turcorum, & Tartarorum. Cujus rei causa merito potest æstimari, quod non sustinuit Deus magnos peccatores longo tempore permanere in terra sibi tam placita, & tam sancta.

Templum Sepulchri.

Itaque peregrinus veniens in Jerusalem primò expleat suam peregrinationem, ad reverendum & Sacrosanctum Domini nostri Jesu Christi Sepulchrum: cujus Ecclesia est in ultima civitatis extremitate, ad partem Aquilonarem, cum proprio sui ambitus muro ipsi civitati adjuncto. Ipsa vero Ecclesia est pulchra & rotundæ formæ cooperta desuper cum tegulis plumbeis, habens in Occidente turrim altam & firmam, in pavimenti Ecclesiæ medio ad figuram dimidii compassi habetur nobili opere Latonico ædificatum parvum Tabernaculum quasi 15. pedum tam longitudinis quàm latitudinis, & altitudinis miro artificio intus extraque compositum, ac multum diligenter diversis coloribus ornatum. Hoc itaque in Tabernaculo seu Capella, ad latus dextrum, continetur incomparabilis thesaurus gloriosissimi Sepulchri, habentis octo pedes longitudinis, & quinque latitudinis. Et quoniam in toto habitaculo nulla est apertura præter parvum ostium, illustratur accedentibus peregrinis pluribus lampadibus, (quarum ad minus una coram sepulchro jugiter ardere solet) ingressus.

Sciendum, quod ante breve tempus solebat sepulchrum esse ingressis peregrinis accessibile, ad tangendum & osculandum: sed quia multi vel effringebant, vel conabantur sibi effringere aliquid de petra sepulchri, iste

Melech Mandybron Soldanus.

Soldanus Melech Mandybron fecit illud confabricari, ut nec osculari valeat, nec adiri, sed tantummodo intueri. Et ob illam causam in sinistro pariete in altitudine

quinque pedum immurari effracturam petræ sepulchri ad quantitatem capitis humani, quod tanquam pro sepulchro ibi ab omnibus veneratur, tangitur, & osculatur.

Dicitur ibi quoque communiter præfatam lampadem coram sepulchro singulis annis in die Sanctæ Parascheves, hora nona extingui, & in media nocte Paschæ sine humano studio reaccendi. Quod (si ita est) evidens divini beneficii miraculum est. Et quamvis id plurimi Christiani simpliciter in magno pietatis merito credant, plerisque tamen est in suspicione. Fortè talia Saraceni custodes sepulchri fingentes divulgaverunt, pro augendo emolumenta tributi, quod inde resultaret, seu oblationum quæ dantur.

Mandevillus de hoc dubitat. vid. sup. l. 3. c. 2.

Singulis autem annis in die Cœnæ Domini in Parascheve, & in vigilia Paschæ, tribus his diebus manet Tabernaculum hoc apertum continuè, & patet omnibus Christianis gentibus accessus, aliâs verò non per annum sine redditione tributi. Intra Ecclesiam, propè parietem dextrum, est Calvariæ locus, ubi crucifixus pependit Christus Dominus. Per gradus ascenditur in hunc locum, & est rupis velut albi coloris, cum aliqua rubedine per loca commixta, habens scissuram, quam dicunt Golgotha, in qua major pars preciosi sanguinis Christi dicitur influxisse: ubi & habetur Altare constructum, ante quod consistunt tumbæ Godefridi de Bullion, &c.

[III. i. 131.] *Tumba Godefridi de Bollion.*

Ultrà duo stadia ab Ecclesia ad Merediem sancti Sepulchri habetur magnum hospitale sancti Joannis Hierosolymitani, qui caput & fundamentum esse dignoscitur ordinis Hospitaliorum modò tenentium Rhodum Insulam: in quo recipi possunt omnes Christiani peregrini cujuscunque sint conditionis, seu status, vel dignitatis. Nam Saraceni pro levi cura anxii rumoris, prohibent ne apud quenquam suorum Christianus pernoctet. Ad sustentationem ædificii hujus hospitalis, habentur in eo 124. columnæ marmoreæ, & in parietibus distincti 54. pilarii. Satis propè hunc locum in Orientem, est Ecclesia quæ dicitur, de Domina nostra magna: & indè non remotè alia, quæ dicitur nostræ Dominæ Latinorum, ædificata super locum, ubi

Cap. 15. De tribus aliis Ecclesiis, & specialiter de Templo Domini.

Maria Magdalene, & Maria Cleophæ cum aliis pluribus, dum Christus cruci affigebatur, flebant & dolores lamentabiles exercebant.

Item ab Ecclesia sancti Sepulchri in Orientem ad stadium cum dimidio habetur ædificium mirabile, ac pulchrum valdè, quod Templum Domini nominatur, quod constructum est in forma rotunda, cujus circumferentiæ Diameter habet 64. cubitos, & altitudo ejus 126. & intrinsecus pro sustentatione ædificii, multi pilarii. In medio autem Templi est locus altior 14. gradibus, qui & ipse columnis undique est stipatus: & secundum quatuor mundi plagas habet Templum quatuor introitus per portas Cypressinas artificiosè compositas, nobiliterque sculptas, & excisas. Et ante portam Aquilonarem intra Templum fons est aquæ mundæ, qui quamvis olim exundabat, tamen nunc minimè fluit. In toto circuitu ædificii extrinsecus est valdè pro atrio latum spacium loci, stratum per totum pavimentum marmoribus. Hoc Templum non ducitur stare in eodem loco ubi Templum Dei stetit in tempore Christi, quo post Resurrectionem à Romanis destructo, istud longo post tempore Adrianus Imperator extruxit, sed non ad formam Templi prioris: prædictum tamen excelsum in medio Templi locum vocant Judæi Sanctum Sanctorum.

Sciatis itaque quòd Saraceni magnam exhibent huic Templo reverentiam, & honorem, sæpius illud discalceati intrantes, & positis genibus devotè Deum Omnipotentem exorantes, nulla enim ibidem habetur imago, sed multæ lampades relucentes. Neminem Christianorum seu Judæorum ingredi sinunt hoc Templum, reputantes eos indignos ad hoc, & nimium immundos, undè nisi virtute literarum quas habui à Soldano, nec ego fuissem ingressus. Ingrediens autem cum meis sodalibus deposuimus calciamenta, recogitantes cum multa cordis devotione, nos magis id facere debere, quàm incredulos Saracenos.

Literæ Soldani traditæ Mandivillo.

Porrò in eo loco ubi statuerat idem Rex ante Templum Altare holocausti, videlicet extra portam Templi Occidentalem, habetur & nunc Altare, sed non ad instar, nec

ad usum primi: Nam Saraceni, quasi nihil curantes, traxerunt in eo lineas tanquam in Astrolabio figentes in linearum centro batellum, ad cujus umbram per lineas discernuntur diei horæ.

Cap. 16. De pluribus locis sacris juxta urbem.

Viaturo ad dextram satis de propinquo habetur & alia Ecclesia, quæ nunc appellatur schola Salomonis: rursusque ad Meridiem est & aliud Templum sive Ecclesia, quæ vocatur Templum Salomonis, quòd olim fuit caput, & fundamentum totius ordinis Templariorum, &c.

Colloquium Soldani cum Mandevillo.

Dominus Soldanus quodam die in Castro, expulsis omnibus de camera sua, me solùm retinuit secum tanquam pro secreto habendo colloquio. Consuetum enim est iis ejicere omnes tempore secretorum: qui diligenter à me interrogavit qualis esset gubernatio vitæ in terra nostra, breviter respondebam, bona, per Dei gratiam, qui recepto hoc verbo dixit ita non esse. Sacerdotes (inquit) vestri, qui seipsos exhibere deberent aliis in exemplum, in malis jacent actibus, parum curant de Templi servitio: habitu & studiis se conformant mundo: se inebriant vino, continentiam infringentes, cum fraude negotiantes, ac prava principibus consilia ingerentes. Communis quoque populus, dum festis diebus intendere deberent devotioni in Templo, currit in hortis, in spectaculis, in Tabernis usque ad crapulam, & ebrietatem, & pinguia manducans & bibens, ac in bestiarum morem, luxuriam pravam exercens. In usura, dolo, rapina, furto, detractione, mendatio & perjurio vivunt plures eorum evidenter, ac si qui talia non agant, ut fatui reputantur, & pro nimia cordis superbia nesciunt ad libitum excogitare, qualiter se velint habere, mutando sibi indumenta, nunc longa, nunc curta nimis, quandoque ampla, quandoque stricta ultra modum, ut in his singulis appareant derisi potius quam vestiti: pyleos quoque, calceos, calligas, corrigias sibi fabricant exquisitas, cùm etiam è contra deberent secundùm Christi sui doctrinam simplices, Deo devoti, humiles, veraces, invicem diligentes, invicem concordantes, & injuriam de facili remittentes. Scimus etiam eos propter peccata sua perdidisse hanc terram optimam quam tenemus, nec

Reprehensio Sacerdotum.

Reprehensio vulgi justissima.

Vestimentorum varietas reprehensa.

timemus eam amittere, quamdiu se taliter gubernant. Attamen non dubitamus, quin in futurum per meliorem vitæ conversationem merebuntur de nostris eam manibus recuperare.

Ad hoc ego ultra confusus & stupefactus, nequivi invenire responsum; verebar enim obloqui veritati, quamvis ab Infidelis ore prolatæ, & vultu præ rubore demisso percunctatus sum, Domine, salva reverentia, qualiter potestis ita plenè hoc noscere? De hominibus (ait) meis interdum mitto ad modum Mercatorum per terras & Regiones Christianorum, cum Balsamo, Gemmis, Sericis, [III. i. 132.] ac Aromatibus, ac per illos singula exploro, tam de statu Imperatoris, ac Pontificum Principum, ac Sacerdotum, quam Prælatorum, nec non Æquora, Provincias, ac distinctiones earum.

Igitur peracta collocutione nostra satis producta, egressos Principes in cameram revocavit ex quibus quatuor de majoribus juxta nos advocans, fecit eos expresse ac debite, per singulas divisiones in lingua Gallicana destinguere per partes, & singularum nomina partium, omnem Regionem terræ Angliæ, ac alias Christianorum terras multas, acsi inter nostros fuissent nati, vel multo tempore conversati. Nam & ipsum Soldanum audivi cum iis bene & directè loquentem idioma Francorum. Itaque in omnibus his mente consternatus obmutui, cogitans, & dolens de peccatis singulis, rem taliter se habere, &c.

Secunda pars. Cap. 26. De Æthiopia, & Diamantibus, & de infima India.

AEthiopia consistit à terra Chaldæorum in Austrum, quæ distinguitur in Orientalem Æthiopiam, & Meridionalem, quarum prima in illis partibus vocatur Cush, propter hominum nigredinem, altera Mauritania.

India triplex.

De Æthiopia intratur in Indiam mediam, nam triplex est, videlicet Infima, quæ in quibusdam suis partibus est nimis frigida ad inhabitandum: Media quæ satis temperata est, & Superior, quæ nimis calida, &c.

Cap. 28. De Ecclesia & corpore sanctæ Thomæ Apostoli.

Hinin Meridiem pluribus exactis Insulis per viam decem dietarum venitur in Regnum Mabron. Illic in civitate Calamiæ, servatur in magno Templo corpus beatissimi

Thomæ Apostoli Domini noster Jesu Christi in capsa honorificata. In quo loco & martirizatus fuit, licet dicunt quidam, quod in Edissa civitate. Iste populus non est multum tempus transactum, quin fuit totus in fidei religione, sed nunc est ad pessimos Gentilium ritus perversus.

Regio Mabron vel Malaber. Calamia, vel Calumè. Idolum in Templo sancti Apostoli erectum.

Per certas historias habetur Ducem Danorum Ogerum conquisivisse has terras, & in exaltatione sanctarum Apostoli relliquiarum fecisse fieri præfatam spectactilem Ecclesiam, &c.

In hac ipsa beati Thomæ Ecclesia statuerunt multa miræ magnitudinis simulachra, ex quibus unum quòd majus est multò aliis, apparet sedens homo in alto solio adoperto aureis sericis, & lapidibus prætiosis, habensque ad collum suspensa pro ornatu multa cinctoria pretiose gemmis, & auro contexta. Ad hoc autem Idolum adorandum confluunt peregrini à remotis partibus, & propinquis, in satis majori copia, & valdè ferventiori devotione quàm Christiani, ad sanctuum Jacobum in Galizia, quia multi eorum per totum peregrinationis iter, non audent erigere palpebras oculorum, ne fortè propter hoc devotio intermittatur.

Alii de propè venientes superaddunt labori itinerandi, ut ad tertium vel ad quartum passum semper cadant in genibus. Nonnulli quoque Demoniaca inspiratione semetipsos per viam peregrinationis lanceolis, & cultellis nunc minoribus, nunc majoribus sauciant vulneribus per singula corporis loca, & dum ante Idolum perveniunt, excisum frustum de carne propria projiciunt ad Idolum pro offerenda, ac plagis durioribus se castigant, & quandoque spontaneè penitus se occidunt: in solemnitatibus verò, sicut in dedicatione, & sicut in thronizatione simulachrorum fit conventus populi, quasi totius Regni. Et ducitur cum processione majus Idolum per circuitum civitatis, in curru preciosissimo, modis omnibus perornato, & præcedunt in numero magno puellæ cantantes binæ, & binæ ordinatissimè; succeditque pluralitas Musicorum cum instrumentis variis simphonizantes, quos continuè subse-

quitur currus cujus lateribus conjungit se peregrinorum exercitus, qui & venerunt de remotis.

Ibique cernitur miserabilis actus ultrà modum. Nam aliqui victi ultrà modum diabolica devotione projiciunt se sub rotis currus præcedentis, ut frangantur sibi crura, brachia, latera, dorsa, nec non & colla in reverentiam Dei sui (ut dicunt) à quo remunerationem sperant, venire ad Paradisum terrestrem.

Occidunt se in honorem Idoli.

Et post processionem postquàm statuerunt Idolum in Templo suo loco, multiplicatur coram simulachris numerus sæpè plangentium, & Occidentium ultrà quam credi sit facile. Ita quod quandoque in illa unica solemnitate inveniuntur ducenta corpora, vel plura occisorum. Et assistentes propinqui amici talium Diaboli martyrum, cum magna musicorum melodia decantantes in sua lingua offerunt Idolis corpora, ac demum accenso rogo omnia corpora comburunt in honorem Idolorum, assumentes sibi singuli aliquid de ossibus aut cineribus pro reliquiis, quas putant sibi valituras contra quælibet infortunia, & tempestates. Et habetur ante Templum, aquæ lacus, velut servatorium piscium, in quo projicit populus largissimè suas oblationes, Argentum, Aurum, Gemmas, Cyphos, & similia, quibus ministri certis temporibus exhibentes provident Ecclesiæ, ac simulachro, ac sibi ipsis abundantèr.

Cap. 19. *De Java & quibusdam aliis meridionalibus Insulis.*

Inde ulterius procedendo in Austrum per multas & mirabiles terras quinquaginta duarum diætarum spacio, habetur magna Insula Lamori. Illic omnes nudi incedunt, & ferè omnia sunt singulis communia; nec utuntur privatis clavibus sive seris, imo & omnes mulieres sunt communes omnibus & singulis viris, dummodo violentia non inferatur: sed & pejor est iis consuetudo, quod libentèr comedunt teneras carnes humanas; unde & negotiatores adferunt eis crassos infantes venales: quod si non satis pingues afferuntur eos saginant sicut nos Vitulum, sive Porcum.

Mandevillus usus astrolabio, Java Insula, grandis.

Hic apparet in bona altitudine Polus Antarcticus & incipit modò apperere in alta Lybia, ita quod in alta

Æthiopa, elevatur octodecem gradibus, prout ipse probavi Astrolabio.

Et est valde grandis Regio Java, habens in circuitu ambitum leucarum duarum millium. Hujus Rex est valde potens, & imperans septem Insularum vicinarum Regibus. Terra ista est populosa, valdè, & crescunt in ea Species, & abundantia Gingiberis, Canella, Gariofoli, Nuces Muscatæ, & Mastix, cum Aromatibus multis. [III. i. 133.] Sed & quod ibi nascatur vinum, non habent: Aurum & Argentum est ibi in copia immensa, quòd patet in Regis Javæ palatio, cujus palatii nobilitas non est facilè scribenda. *Multa Aromata in Java.*

Cuncti gradus ascendentes ad palatii aulas, & aularum cameras, & ad thalamos camerarum sunt solidi de argento vel auro, sed & omnis statura pavimentorum in aliis habetur ad similitudinem scacarii, unam quadratam argenti, alteram auri, laminis valdè crassis, & in ipsis pavimentis, sunt exsculpta gesta, & historiæ diversæ. In principali verò aula, est plenariè expressa Dani Ducis Ogeri historia, à nativitate ipsius, quousque in Franciam fantasticè dicatur reversus, cum tempore Caroli Magni Regis Franciæ, ipse Ogerus armata manu conquisivit Christianitati ferè omnes partes transmarinas à Jerosolymis usque ad arbores Solis & Lunæ, ac propè Paradisum terrestrem.

Pro hac Regione Java, (quæ tangit fines Imperii Tartariæ) sibi subjuganda, Imperator Grand Can multoties pugnavit, sed nunquam valuit expugnare. Hinc per mare venitur ad regnum *Thalamassæ, quòd & *Pachon dicitur, in quo habetur magnus numerus bonarum civitatum. Intra hanc Insulam, quatuor sunt genera arborum, de quarum una accipitur farina ad panem, de secunda mel, de tertia vinum, & de quarta pessimum venenum. Extrahitur autem farina de suis arboribus isto modo. **Vel Tholomassi. *Vel Paten.*

Certo tempore anni percutitur stipes arboris undique prope terram cum securi, & cortex in locis pluribus vulneratur, de quibus recipitur liquor spissus, qui desiccatus ad solis æstum & contritus reddit farinam albam, ac si de frumento esset confectus, attamen hic panis non est triticei *Farina ex arbore.*

saporis, sed alterius valde boni. Simili modo de suis
*Taddie. arboribus mel elicitur, & vinum *liquitur: excepto quod illa non sicut gramina prima desiccantur. Fertur quoque ibidem extractionem hujus farinæ, mellis, & vini, per Angelum primitus fuisse ostensam prædicto Danorum Duci, illic fame cum suo exercitu laboranti. Contra venenum quod de quarto arboris genere stillat, solum est intoxicato remedium, ut de proprio fimo per puram aquam distemperato bibat.

Calanoch. In littore maris Calanoch miraculose veniunt semel in anno, per tres continuos dies, quasi de omni genere piscium marinorum, in maxima abundantia: & præbent se omnibus liberè capiendos ad manum. Nam & ego ipse cepi quamplures. Unde notandum, quod eodem tempore anni quo super dicta extrahitur farina, mel, & vinum, conveniunt in hoc isti pisces: quæ ambo mirabilia fecit uno tempore Deus olim pro Duce suo Ogero, quæ & in memoria illius, usque nunc, singulis annis innovantur.

Testitudines grandissimæ. Et sunt in hoc territorio testudines terribilis quantitatis, fitque de majoribus Regi ac Nobilibus delicatus ac preciosus cibus: mentior, si non quasdam ibidem viderim testudinum conchas, in quarum una se tres homines occultarent, suntque omnes multum albi coloris. Si hic vir uxoratus moritur, sepelitur & uxor una cum eo, quatenus, sicut ibi credunt, habeant eam statim sociam in seculo altero.

Australis latitudo 33. grad. 16. minut. In istis autem meridionalibus partibus apparebat mihi elevatio poli Antarctici 33. graduum, cum 16. minutis. Et sciendum quod in Bohemia, similiter & in Anglia elevatur polus Arcticus 52. gradibus vel citra: Et in partibus magis septentrionalibus, ubi sunt Scoti 62. gradibus cum 4. minutis. Ex quo patet respiciendo ad latitudinem cœli, quæ est de polo ad polum, itinerario mea fuit per quartum Horizontis spheræ terræ, & ultra per 5. gradus, cum 20. minutis. Cum ergo secundum Astrologos, totus terræ circuitus sit 31500. milliarium, octo stadiis pro milliario computatis, & septinginta stadia respondeant ad unum gradum, quod patet ad latitudinem terræ, perambulavi

Hæc erat Eratosthenis computatio.

66733. stadia cum uno tertio, quæ faciunt 4170. leucas Geometricas cum dimidia vel propè.

Cum igitur tot & talia in istis Insulis vidimus monstra (quæ si explicarem scribendo vix à legentibus omnia crederentur) non curavimus ulterius procedere sub polo Australi, ne in majora pericula incideremus: sed propter auditam & invisam nobis famositatem potentiæ, nobilitatis, & gloriæ Imperatoris Tartarorum, vertebam faciem cum sociis navigare magis versus Orientem. Cumque per multas dietas sustinuissemus multa pericula maris, pervenimus in Regnum Manchus, quod est in confinibus superioris Indiæ, & jungitur ab una parte Tartariæ. Hæc Regio Manchus pro sua quantitate reputatur melior, delectabilior, & omnium bonorum abundantior de cunctis ibi propè Regionibus. Nam & homines, bestiæ, & volucres majores & corpulentiores sunt aliis, & præ ubertate vix invenirentur in una civitate decem mendici. Formosi sunt viri, sed fœminæ formosiores. Sed viri loco barbæ, habent perpaucos pilos, rigidos, & longos ab utraque oris parte, quemadmodum nostros videmus cattos habere.

Cap. 32. De bona Regione Manchus (forte Mangi.)

Prima quam ingrediamur civitas est Lachori, distans una dieta à mari, & mirabamur, & gavisi sumus nos invenisse integram civitatem Christianæ fidei. Nam & major pars Regni credit in Christum. Ibi habetur in levi precio copia rerum omnium, & præcipuè victualium: unum genus est ibi serpentum in abundantia quod manducant ad omne convivium, & nisi pro finali ferculo ministraretur de illis serpentibus, convivium quàm modicum diceretur.

Christiani.

Suntque per hoc regnum pleræque civitates & Ecclesiæ, & religiones quas instituit Dux Ogerus, quia hoc est unum de quindecim regnis quæ quæsivit, sicut infra dicetur. Illic sunt elegantes albæ gallinæ, quæ non vestiuntur plumis ut nostræ, sed optima lana. Canes aquatici, quos nos lutras nominamus, sunt ibi multi edomiti, quòd quoties mittuntur in flumen, exportant domino piscem.

Sunt hujusmodi etiam canes in India occidentali, teste Petro Martyre, in Decadibus.

Ab hoc loco per aliquas dietas, venitur ad hujus regionis

Cansay, vel Quinsay, & ejus descriptio.

maximam urbem Cansay, hoc est dicere, Civitatem Cœli, imo de universo orbe terrarum putatur hæc maxima civitatum; nam ejus circuitus 50. leucis est mensus, nec est facile dicere, quàm compresse à quamplurimis populis inhabitatur. Hæc sedet in lacu maris, quemadmodum, & Venetiæ: & habentur in ea plures quàm mille ducenti pontes, & in quolibet turres miræ magnitudinis, ac fortitudinis, munitæ pervigili, custodia, & pro urbe tuenda contra Imperatorem Grand Can. Multi sunt ibi Christiani, [III. i. 134.] & multæ Religiones Christianorum, sed & de ordinibus Minorum, & Prædicatorum, qui tamen ibi non mendicant; est magna pluralitas ex diversis Nationibus Mercatorum. Per Regionem nascitur vinum valdè bonum, quod appellatur Bigon. Et ad leucam extra Civitatem, Abbatia magna est, non de Religione Christiana sed Pagana: & in ea forrestum, sive hortus magnus undique circumclusus, consitus arboribus, & arbustis in cujus etiam medio mons altus simul & latus, habens hortum ubi solum inhabitant bestiolæ mirabiles, sicut Simiæ, marmotæ, Lanbon, papiones, foreti & hujusmodi ad varia & multa genera, & ad numerum infinitum.

Eadem narrat Odericus.

Omni autem die post refectionem conventus Abbatiæ, qui est valdè Monachosus, deferuntur reliquiæ ciborum cum magno additamento, in vasis auro lucentibus ad hunc hortum: & ad sonitum Campanæ argenteæ, quam Eleemosynarius manu gestat descendentes, & occurrentes de bestiolis duo millia aut plures sese componunt residere ad circulum more pauperum mendicorum, & traditur singulis per servos, aliquid de his cibariis, ac denuò audita campana segregando recurrunt: Cumque nos tanquam redarguentes, diceremus, cur hæc non darentur egenis, responderunt, illic pauperes non habentur, quod si invenirentur, potius tamen dari deberent bestiolis. Habet enim eorum perfidia, & Paganismus, animas nobilium hominum post mortem ingredi corpora nobilium bestiarum, & animas ignobilium corpora bestiarum ignobilium & vilium, ad luenda videlicet crimina, donec peracta pœnitentia transeant in Paradisum: ideoque nutriunt, prout

dicunt, has nobiliores bestias, sive bestiolas, quòd à quibusdam nobilibus fundabatur in principio hæc Abbatia. Multa sunt alia mira in hac Civitate, de quibus sciatis, quod non omnia vobis recitabo.

Insula Pygmæorum non est protensa, sed fortè 12. Civitatum. Quarum una est grandis, & bene munita, & quam Grand Can facit cum fortibus armaturis curiosè servari, contra Regem Mangi. *Cap.* 33.

Hinc proceditur per Imperium Grand Can, ad multas Civitates, & Villas morum mirabiliter diversorum usque in Regnum Jamcham, quod est unum de 12. Provinciis maximis, quibus distinguitur totum Imperium Tartarorum, Nobilior Civitas hujus Regni seu Provincia dicitur Jamchan, abundans mercimoniis, & divitiis infinitis, & multa præstans proprio Regi tributa, quoniam sicut illi de Civitate fatentur, valet annuè Regi quinquaginta milia * Cuman Florenorum auri. Nota. In Jamchan Civitate est Conventus fratrum Minorum: in hac sunt tres Ecclesiæ Monasteriorum: reditus simul ascendit ad 12. Cuman. Odericus. Unus Cuman est decem millium. Summa tributi annui, quinquaginta millia millium Florenorum. In illis namque partibus magnas numerorum summas estimant per Cuman, numerum 10. millium qui & in Flamingo dicitur laste. Ad quinque leucas ab hac Civitate est alia dicta Meke, in qua fiunt de quodam albissimi genere ligni Naves maximæ cum Aulis & Thalamis, ac multis ædificiis, tanquam Palatium tellure fundatum. *Jamchan.* **Cuman.* *Civitas Meke. Maximæ naves, quales hodie ostentat China.*

Inde per idem Regnum ad viam octo diætarum per aquam dulcem, multas per Civitates, & bonas Villas, venimus [a] Laucherim, (Odericus appellat Leuyim) urbem formosam opumque magnarum, sitam super flumen magnum [b] Cacameran. Hoc flumen transit per medium Cathay, cui aqua infert damnum, quando nimis inundat, sicut Padus in Ferraria, Mogus in Herbipoli: & illud sequentes intravimus principalem Provinciam Imperii Tartariæ, dictam Cathay Calay: & ista Provincia est multum distenta, ac plena Civitatibus, & Oppidis bonis, & magnis [a] *Sive Lanterin.* [b] *Vel Caremoron.* *Cathay Calay.*

omnibusque referta mercimoniis, maximè Sericosis operibus, & Aromaticis speciebus.

Navigando per dictum flumen versus Orientem, & itinerando per hanc Cathay Provinciam ad multas dietas per plurimas Urbes & Villas, venitur in Civitatem [c] Sugarmago, abundantiorem omnibus in mercimoniis antedictis: quando sericum est hic vilissimum quadragintæ libræ habentur ibi pro decem Florenis. Ab hac Civitate, multis Civitatibus peragratis versus Orientem, veni ad Civitatem Cambalu, quæ est antiquæ in Provincia Cathay: Hanc postquam Tartari ceperunt, ad dimidium, miliare fecerunt unam Civitatem nomine Caydo, & habet duodecim portas, & à porta in portam duo sunt grossa miliaria Lombardica, spacium inter medium istarum Civitatum habitatoribus plenum est & circuitus cujuslibet istarum ambit 60. miliaria Lombardica, quæ faciunt octo Teutonica. In hac Civitate Cambalu residet Imperator Magnus Can, Rex Regum terrestrium, & Dominus Dominorum terrestrium. Atque indè ulterius in Orientem intratur vetus urbs Caydo, ubi communiter tenet suam sedem Imperialem Grand Can in suo Palatio. Ambitus autem urbis Caydo, est viginti ferè leucarum, duodecim habens portas à se distantes amplius quàm stadia 24.

[c] *Engarmago. Vilitas serici. Vel Cambaleck.*

Caydo Civitas.

Cap. 34. De Palatio Imperatoris Grand Can.

Palatium Imperatoris Grand Can, quod est in Caydo Civitate, continet in circuitu proprii muralis ultrà duas leucas & sunt in eo aulæ quàm plures, in forma nobiles, & in materia nobiliores. Aula autem sedis, quæ est maxima cæterarum, habet intrinsecus pro sui sustentatione 24. æreas columnas factas opere fusorio, de auro puro, & omnes parietes ab intus opertas pellibus quorundem animalium, quæ vocantur Pantheres: hæ sanguinei sunt coloris, & ita remicantes, ut Sole desuper relucente, vix oculus valeat humanus sufferre splendorem, tantæque fragrantiæ ut illi approximare non posset ær infectus, unde & ista opertura parietum appreciatur super tegmen aurearum laminarum, &c.

Istius autem ostia aulæ, dum in ea residet, aut deambulat Imperator, multi Barones ingressum servant intentè

& ne limen tangatur, quod hoc haberent pro augurio: & benè verberaretur, quia Imperatore præsente, nemo nisi adductus in quacunque camera, vel habitatione intromittitur, donec interrogatus jusserit Imperator. Latitudinem hujus Basilicæ æstimo ad spacium de meis pedibus centum & longitudinem ultrà quatuor centum. *Mandevillus suis pedibus mensuravit aulum Imperatoris.*

Prætereà, juxta Palatii ambitum, habetur grandis parci spaciamentum, diversi generis arboribus repletum, fructus ferentibus varios, & nobis invisos, & in parte media, aula super excelsum collem de tam mira & pulchra structura, [III. i. 135.] ut ejus nobilitas de facili ad præsens non possit describi. Et undique, per collis gyrum aquæ fossatum profundum, & latum, ultrà quod pons unicus ducit ad collem. Atque ex duobus montis lateribus, stagnum cum diversorum copia Piscium, & volucrum indomitarum, ut aucarum, annatum, cignorum, ciconiarum, ardearum, & collectorum in magna pluralitate: nec non & per parcum, multæ sylvestres bestiæ, & bestiolæ quatenùs per aulæ fenestras possit Dominus pro solatio respicere volucrum aucupationes bestiarum venationes, & piscium captiones.

Præter palatium hoc in Caydo, habet Imperator similitèr tria: unum in civitate Sadus, versus Septentrionem, ubi competens est frigus, ibi moratur in æstate. Cambalu, ubi competens calor, ibi moratur hyeme. Tertium in civitate Jongh, in quo & in isto Caydo, ut sæpiùs servat sedem, eò quòd in istis est aër magis temperatus, quamvis semper calidus videtur Nostratibus. *Haitonus meminit Jong.*

Sciatis quòd ego, meique sodales, pro fama magnificentiæ hujus Imperatoris, tradidimus nos stipendiarios esse in guerris, contra Regem Mangi prænominatum. Et fuimus apud ipsum 15. mensibus, & certè invenimus multò majorem partem hominum, in mediam partem nobis non fuisse relatam: hominum (exceptis custodibus bestiarum & volucrum) qui intra palatium certa gerunt ministeria est numerus decem cuman. *Cap. 35. De quatuor solennitatibus, quas Magnus Can celebrat in anno.*

Nota. Traxi moram in Cambalu tribus annis: fratres nostri locum habent in Curia sua specialiter, & festis diebus statutis dant benedictionem. Odericus. Et quo- *Vixit in Cambalu tribus annis.*

niam Imperator habet satis plures quàm decem mille Elephantes edomitos, & velut ultrà numerum alias bestias (quarum quædam tenentur in caveis, stabulis mirabilibus, vel catenis) nec non & aves rapaces, & Accipitres, Falcones, Ostrones, Gryfandos gentiles, Laveroys, & Satyros, sed & Aviculas loquentes, & Papingos, & similes; aliasque cantantes: reputatur numerus hominum de istis curam & laborem gerentium, ultrà sex cuman, & prætereà jugiter ad Curiam equites cum plenariis armaturis, quinque cuman, & de peditibus cum prœliandi armaturis, cuman decem. Sed & omnes de natione quacunque mundi venientes, qui petunt describi pro Curia, recipiuntur. Sic enim jussit Imperator. Habet & medicos Paganos viginti, & totidem Physicos, atque sine his Medicos Christianos ducentos, & totidem Physicos, quoniam iste Grand Can majorem gerit confidentiam in Medicis Christianis, quàm in suæ propriæ nationis medicis.

Sex cuman famulorum.

Quinque Cuman equitum.

Decem Cuman peditum.

Medici Christiani, 200. in aula Grand Can.

Hoc ergò firmiter scias, quod de Curia Regis accipiunt necessaria sua jugitèr ultrà triginta cuman hominum, præter expensas animalium & volucrum, cùm tamen in festis majoribus sint homines propè in duplo tanti. Nec valet hic Dominus defectum ullum pati pecuniæ, eò quòd in terra sua non currit moneta de argento, vel auro, aliòve metallo, sed tantùm de corio vel papyro: horum enim forma denariorum signo Imperatoris impressorum preciatur minoris aut majoris valoris, secundùm diversitatem impressionis, qui per visitationem, detriti vel rupti, cùm ad Regis thesaurarios deferuntur, protinùs dantur pro illis novi.

Unus Cuman continet decem millia, ut in cap. 33.

Moneta de corio vel papyro.

Quater in anno celebrat Imperator festivitates solennes. Primam de die propriæ Nativitatis. Secundam, de die suæ primæ præsentationis in eorum Templo, quod appellant Moseath, ubi & fit iis, nescio quod genus circumcisionis. Tertiam, in thronizatione sui Idoli in Templo. Quartam, de die quo Idolum cœpit dare responsum, seu facere diabolica mira. Plures enim in anno non tenet solennitatès, nisi si quando nuptias filii

Quatuor festa.

Circumcisio quædam.

aut filiæ celebrat. Itaque in istis solennitatibus est populi multitudo absque numero, &c.

Celebrato post hoc prandio satis morosè, quiá nunquam est ultrà semel edendum in die, de quo & ejus administratione nunc longum est scribere, adsunt gesticulatores, mira visu, suaviaque auditu pedibus, manibus, brachiis, humeris, capitibus, & toto corpore, ac ad singulos gestus, correspondentes debito vocis sono. Et semper finem horum mirabilium cantilena subsequitur musicorum. Ex hoc joculatores præstò sunt, & Magi, qui suis incantationibus præstant præstigia multa.

Cap. 36. *De ludis & præstigiis in suo festo, & de suo comitatu. Semel in die comedunt.*

Magi insignes.

Certum est illic homines esse subtiles ad quasdam humanas artes, & ingeniosos ad fraudes super omnes, quas novi mundi partes, unde & inter se dicunt proverbium, se solos videre duobus oculis, & Christianos uno, cæteros autem homines cæcos: sed mentitur iniquitas sibi, quoniam ipsi vident solo oculo terrena & transitoria, & nos Christiani duobus, quia cum terrenis videmus spiritualia, & mansura: percussit enim Naas, id est, humani generis hostis cum illis fœdus, ut erueret omnibus oculos dextros, scilicet spirituales.

Insignis sententia. 1. *Sam.* 11. 2.

Post annos Christi 1100. prima Tartaria fuit nimis oppressa servitute sub Regibus circumjacentium sibi nationum. Quandò autem Deo placuit, majores illius Tartariæ elevaverunt de seipsis sibi Regem dictum Guis Can, cui & promiserunt subjectissimam obedientiam. Idem cùm esset prudens & strenuus 12. viriles habens filios, debellavit cum iis & populo suo, & vicit, ac subjecit cunctos in circuitu Reges, quibus terra indebitè diù subjacuerat. Quin etiam apparente sibi in visione Angelo Dei velut milite in albo equo, & candidis armis, & hortante se, ut transiret Alpes, per montem *Beliam, & per brachium maris, ad terram Cathay, & ad alias illic plurimas regiones transivit, & cœpit cum filiis suis aliquas ex illis debellare, & subjicere, Deo in omnibus adjuvante potentèr. Et quoniam in equo albo ei Angelus apparuit, qui etiam antè passum prædicti maris novem orationes Deo facere jussit, ideò successores usque hodiè diligunt

Cap. 37. *Qua de causa dicitur Grand Can. Vera ratio hujus nominis Can. Guis Can.*

**Vel Belgiam. Cur albi equi, & novenarius numerus Tartaris sint in pretio.*

equos albos, & novenarium numerum habent præ cæteris in gratia. Dunque Guis Can morti præ senio appropinquaret, convocatos ante se filios hortabatur, & movebat exemplo 12. telorum in simul colligatorum, quæ à nullo filiorum paritèr, frangi potuerant, sed dissoluta unumquodque per se facilè frangebatur: sic filii (inquit) dilectissimi, si per concordiam vos invicem dilexeritis, & vixeritis seniori fratri obedientes, confido in Deo juxta promissionem mihi ab Angelo factam, quòd omnem [III. i. 136.] latissimam istam terram, & optimam illius imperio subjicietis, quod & post patris discessum strenuissimè, ac fidelissimè (Deo sibi prosperante) perfecerunt. Et quia cum propriis nominibus habebant cognomen Can, primo-*Grand Can.* genitus pro differentia obtinuit nomen Grand Can, id est, Magnus Can, videlicet supra cæteros fratres, qui sibi in omnibus obediebant.

Ochoto Can. Itaque iste secundus Imperator vocabatur Ochoto Can.
Gui Can. Post quem filius ejus regnavit dictus Gui Can. Quartus
Mango Can. autem, qui Mango Can baptizabatur, permansitque fidelis Christianus, qui etiam misso magno exercitu cum fratre suo Hallaon in partes Arabiæ & Ægypti mandavit destrui in toto Mahometi superstitionem, & terram poni in manibus Christianorum. Et fratre tum procedente, accepit rumores de fratris sui Imperatoris morte inopinata, *Cobila Can.* quapropter & rediit negotio imperfecto. Quintus Cobila Can, qui etiam fuit Christianus, & regnavit 42. annis, & ædificavit magnam civitatem Jong, majorem satis urbe Roma, in qua & continetur valdè nobile palatium Imperiale. Hinc usque hodie omnes successores Paganismo fœdantur.

Echiant Can, Imperator Tartarorum tempore Mandevilli. Tempore autem meo erat nomen Imperatoris Echiant Can, & primogenitus ejus Cosue Can, præter quem & alios filios habuit 12. de quorum nominibus conscribendis non est curæ præsentis.

Serochan uxor Grand Can. Prima uxorum suorum vocabatur Serochan, quæ & est filia Presbyteri Joannis, scilicet Imperatoris Indiæ. Secunda Verouchan. Tertia Caranth Can.

Istis duobus Imperatoribus non creditur inveniri major

Dominus sub firmamento Cœli. In literis quæ hujus Imperatoris Tartariæ scribuntur nomine ponitur semper iste Titulus. Can filius Dei excelsi, omnium universam terram colentium summus Imperator, & Dominus dominantium omnium. Circumferentia magni sui sigilli, continet hoc scriptum. Deus in Cœlo, Can super terram, ejus fortitudo. Omnium hominum Imperatoris sigillum. Sciendum quoque quod quamvis populi ibi dicuntur, & sunt Pagani, tamen & Rex & omnes credunt in Deum immortalem, & Omnipotentem, & jurant per ipsum appellantes, Yroga, id est, Deum Naturæ. Sed nihilominus colunt & adorant Idola, & simulachra aurea, & argentea, lapidea, lignea, filtria, lanea, & linea.

Yroga, Deus Naturæ.

Totum Imperium Imperatoris Grand Can distinctum est in 12. magnas Provincias, juxta numerum duodecim filiorum primi Genitoris Can. Harum Provinciarum major, & nobilior dicitur Cathay, quæ consistit in Asia profunda. Tres enim sunt Asiæ, scilicet quæ profunda dicitur, & Asia dicta major quæ nobis est satis propinquior & tertia minor intra quam est Ephesus beati Joannis Evangelistæ sepultura, de qua habes in præcedentibus.

Cap. 38. De Territorio Cathay & moribus Tartarorum. 12. Provinciæ Chinæ. Cathay. Asia triplex.

Omnes tam viri quam feminæ similibus in forma vestibus inducuntur, videlicet valdè latis, & brevibus usque ad genua cum apertura in lateribus quam firmant (dum volunt) ansis quibusdam, nam uterque sexus est brachiis seu femoralibus plenè tectus. Nunquam utuntur toga aut collobio, sed nec caputio, unde nec per aspectum indumentorum potest haberi differentiæ inter virum & mulierem innuptam. Sed nupta gestat per aliquod tegumentum in capite formam pedis viri. Nubit illic vir quotquot placet mulieribus, ut nonnulli habeant decem vel duodecim uxores aut plures. Nam quisque maritus jungitur licenter cuilibet mulieri, exceptis matre, & amita, sorore, & filia. Sicut viri equitant, tendunt, & currunt per patriam pro negotiis sic & mulieres, quoniam & ipsæ operantur omnia ferè artificia mechanica sicut pannos & quicquid efficitur de panno, corio, sericoque, minantque carrucas, & vehicula, sed viri fabricant de ferro & de

Vestitus Tartarorum.

omni metallo lapidibus atque ligno, nec vir nec mulier nobilis aut degener comedit ultra semel in die communiter.

Porcus & panis rariss. Multa nutriunt pecora sed nullos porcos, parum comeditur ibi de pane exceptis magnatibus & divitibus, sed carnes edunt pecorum, bestiarum, & bestiolarum utpote Boum, Ovium, Caprarum, Equorum, Asinorum, Canum, Cattorum, Murium, & Rattorum, jus carnium sorbentes, & omnis generis lac bibentes.

Nobiles autem bibunt lac Equarum, seu jumentorum, pro nobilissimo potu & pauperes aquam bullitam cum modico mellis, quia nec vinum ibi habetur, nec cervisia conficitur: & multi ac plurimi fontes consulunt in sua siti, per villas, & rura. *Formæ domorum.* Domus, & habitacula rotundæ sunt formæ, compositæ & contextæ parvis lignis, & flexilibus virgulis, ad modum cavearum quas nos facimus pro aviculis, habentes rotundam in culmine aperturam præstantem duo beneficia habitationi, quoniam & ignis quem in medio domus constituunt fumum emittit, & pro aspiciendo lumen immittit. Intrinsecus sunt parietes undique de filtro, sed & tectum filtrum est: has domus, dum locum habitandi mutare volunt, vel dum in diutina expeditione procedunt, ducunt secum in plaustris quasi tentoria.

Tartari Hamaxovii, in plaustris viventes. Multas supervacuas observant ceremonias, quia respiciunt in vanitates & insanias falsas: solem & lunam præcipuè adorant, eisque frequenter genua curvant, & ad novilunium, quicquid est magni estimant inchoandum. *Novilunium in precio.* Nullus omnino utitur calcaribus in equitando, sed cogunt equum flagello scorpione, reputantes peccatum non leve, si quis ad hoc flagellum appodiat, aut jumentum percuteret suo fræno: pleraque similia, quæ parum aut nihil nocent, ponderant ut gravia, sicut imponere cultellum in igne, os osse confringere, lac seu aliud potabile in terram effundere, nec non & hujusmodi multa. *Ceremoniæ Tartarorum, & peccara.* Sed super hæc, tenent pro graviori admisso mingere intra domum quæ inhabitatur, & qui de tanto crimine proclamaretur assuetus, mitteretur ad mortem. Et de singulis necesse est ut confiteatur peccator Flamini suæ legis, & solvat summam pecuniarum

delicti. Et si peccatum deturpationis habitaculi venerit in publicum, oportebit reconciliari domum per Sacerdotem, priusquam ullus audebit intrare. Insuper & peccatorem necesse erit pertransire ignem, semel, bis, aut ter juxta judicium Flaminis, quatenus per ignis acrimoniam purgetur à tanti inquinatione peccati.

Neminem hominum prohibent inter se habitare, sed indifferenter receptant, Judæos, Christianos, Saracenos, & homines cujuscunque nationis, vel legis, dicentes se satis putare suum ritum non ita securum ad salutem, nisi quandoque traherentur ad ritum magis salutarem, quem tamen determinate nunc ignorant, imò multi de nobilibus sunt jam in Christianitate baptizati. [III. i. 137.]

Arma Tartarorum.

Porrò Tartari in præcincto expeditionis habent singuli duos arcus, cum magna pluralitate telorum: Nam omnes sunt sagittarii ad manum & cum rigida & longa lancea. Nobiles autem in equis preciosè phaleratis ferunt, gladios, vel spatas breves & latas, scindentes pro uno latere, & in capitibus galeas de corio cocto, non altas, sed ad capitis formam depressas. Quicunque de suis fugerit de prælio; ipso facto conscriptus est, ut siquando inventus fuerit occidatur. Si castrum vel civitas obsessa se illis reddere voluerit, nullam acceptant conditionem nisi cum morte omnium inimicorum, vel si quis homo singularis se dederit victum nihilominus absque ulla miseratione occidunt, detruncantes illi protinus aures, quas posteà coquentes, & in aceto (dum habuerint) ponentes mittunt invicem ad convivia pro extremo ferculo: dumque ipsi in bellis arte fugam simulant, periculosum est eos insequi, quoniam jaciunt sagittas à tergo, quibus equos & homines occidere norunt. Et quando in prima acie comparant ad bellandum, mirabilitèr sese constringunt, ut media pars numeri eorum vix credatur.

Tartari retro sagittantes.

Tartari habent parvos oculos & raram barbam.

Generaliter noveritis, omnes Tartaros habere parvos oculos, & modicam vel raram barbam: In propriis locis rarò inter se litigant, contendunt, aut pugnant, timentes legum pergraves emendas. Et invenitur ibi rarius vispilio, latro, fur, homicida, injurians, adulter, aut

fornicarius, quia tales criminatores investigatione sollicita requiruntur, & sine redemptione aliqua perimuntur.

Mos sepulturæ.

Dum quis decumbit infirmus figitur lancea juxta illum in terra, & cum appropinquaverit morti, nullus remanet juxta ipsum, cum verò mortuus esse scitur, confestim in campis, & cum lancea sepelitur.

Cap. 39. De sepultura Imperatoris Grand Can, & creatione successoris.

Imperator Grand Can postquam ejus cognita fuerit defunctio, defertur mox à paucis viris in parco palatii, ad prævisum locum ubi debeat sepeliri. Et nudato prius toto illo loco à graminibus cum cespite figitur ibi tentorium, in quo velut in solio regali de ligno corpus defuncti residens collocatur, paraturque mensa plena coram eo cibariis preciosis, & potu de lacte jumentorum. Instabulatur ibi & equa cum suo pullo, sed & ipse albus, nobiliter phaleratus, & onustatus certo pondere auri & argenti. Et est totum Tentorii pavimentum de mundo stramine stratum.

Tuncque effodiunt in circuitu fossam latam valdè, & profundam ut totum tentorium cum omnibus contentis descendat in illam. Eoque facto ita equalitèr terram planificantes adoperiunt graminibus, ut in omni tempore locus sepulturæ non valeat apparere. Et quoniam ignorantiæ nubilo turpiter excæcati putant in alio sæculo homines delectationibus frui, dicunt quod tentorium erit ei pro hospitio, cibi ad edendum, lac ad potandum, equus ad equitandum, aurum & argentum ad respiciendum, sed & equa lac semper præstabit, & pullos equinos successive generabit.

Post has itaque Imperatoris defuncti miseras exequias, nullus omnino audebit de ipso loqui coram uxoribus & filiis, & propinquis, sed nec nominare, quia per hoc putarent derogari paci, & quieti illius, qua non dubitant eum dominari, in majori satis gloria Paradisi quam hic stetit.

Cap. 40. De multis regionibus Imperio Tartariæ subjectis.

Breviter & nunc intendo cursum describere aliquarum magnarum Regionum & Insularum Imperii Tartariæ. Et primo illas quæ descendunt â provincia Cathay per septentrionalem plagam, usque ad fines Christianitatis Prussiæ, & Russiæ.

Ergo provincia Cathay descendens in sui Oriente à regno Tharsis jungitur ab Occidente regno Turquescen, *Turquestan.* in quo & sunt plurimæ civitates, quarum formosior dicitur Octopar. Ipsum autem Turquescen regnum jungitur ad *Octopar.* Occidentem sui regno seu Imperio Persiæ, & ad Septentrionem regno Corasinæ, quod spaciosum est valde, *Corasine.* habens versus Orientem sui ultra centum diætas deserti: hoc regnum est multis bonis abundans, & appellatur ejus melior civitas etiam Corasine.

Isti quoque regno jungitur in Occidente versus partes nostras regnum Commanorum, quod & similiter longum *Regnum Commanorum.* est, & latum, sed in paucis sui locis inhabitatum: Nam in quibusdam est frigus nimium, in aliis nimius calor, & in nonnullis nimia muscarum multitudo.

Sunt autem in Persia duæ regiones: una altæ Persiæ, quæ à regno Turquescen descendens, jungitur ad Occidentem sui fluvio Pyson. In ista habentur renominatæ civitates, quarum meliores duæ dicuntur Bocura & *Bocura, vel Bohare.* Seonargant, quam aliqui appellant Samarkand: Et *Samarkand.* altera Regio Baflæ Persiæ, descendens à flumine Pyson, qui ad sui Occidentem jungitur regno Mediæ, & terræ minoris Armeniæ, & ad Aquilonem mari Caspio, & ad *Seu Nessabon & Spahan* Austrum terræ minoris Indiæ. In hac bassa Persia tres *Sarmasane.* principaliores civitates sunt Æssabor, Saphaon, Sarmasaule, *Tertia Pars.* &c. *Cap. 41.*

A finibus regni Bachariæ supradicti ubi contiguatur *De magnificentia* Imperio Indiæ, eundo per multas diætas intratur in *Imperatoris* regnum Pentoxyriæ quod est magnæ latitudinis, & *Indiæ &* abundantiæ in multis bonis: hujus nominatior civitas, *preciositate* dicitur Nyse, & in ea habet Imperator palatium Imperiale, *Palatii.* in quo residet dum sibi placet. Imperator iste semper *Seu* vocitatus est Presbyter Joannes, cujus nominis causam *Pentoxoria.* audieram quandoque non veram: sed in illis partibus *Civitas Nyse.* accepi rationem indubitatam, quam breviter hîc enarro. *Fabula de* Circa annum ab Incarnatione Domini Octingentessimum, *rebus gestis* Dux Ogerus de Danemarchia, cum quindecim cognationis *Ogeri Ducis* suæ Baronibus, & armatis viginti milibus transivit mare *Daniæ, quales* Greciæ, & favente sibi Deo conquisivit Christianitati per *de Orlando, Guidone, Bevis &c.*

multa prælia penè omnes Terras, Regiones, & Insulas, quas esse de potestate Grand Can prædixi, nec non & omnes, quæ sunt de potestate Imperii hujus Imperatoris Indiæ. Eratque inter Barones unus denominatus Joannes filius Goudebucf, Regis Frisonum: qui dictus Joannes Deo devotus fuit, & dum licuit Ecclesiarum limina inivit, unde & Barones ei dabant quasi per jocum Presbyter Joannes vocabulum. Dum ergo Ogerus dictas regiones expugnatas divideret in hiis quindecim suis cognatis, & quemlibet eorum in suo loco constitueret Regem, quatenus Christiana religio in illa Orbis superficie semper stabilis permaneret, tradidit isti Presbytero Joanni superl orem Indiam, cum 4000. Insulis, Regionibus, & ipsum præfecit Imperatorem super reliquos cognatos, ut ei certa tributa impenderent, & in omnibus obedirent, atque ex nunc omnes successores Indiæ sunt vocati Presbyter Joannes, & usque in hodiernum tempus boni manserunt Christiani, & Religionis æmulatores, &c.

Unde Presbyter Joannes sit dictus.

[III. i. 138.]

4000. *Insulæ.*

Chap. VII.

The Voyage of Nicolo di Conti a Venetian, to the Indies, Mangi, Cambalu and Quinsai, with some Observations of those places.

This is taken out of Ramusios discourse of this voyage.

Nicolo di Conti a Venetian, having travelled quite thorow India, after five and twentie yeeres returned home; and because to save his life he had made denyall of his Faith, hee went to the Pope (then Eugenius the Fourth, An. 1444.) being at Florence to obtayne absolution; who enjoyned him in way of penance, truly to make Narration of his Voyage, and whole Peregrination to his Secretarie Poggius, who writ it in the Latine tongue. Ramusio sought for it in Venice and other Cities of Italie in vaine, and at last heard that it was translated into Portugall by the care of King Emanuel. An. 1500. a Copy whereof he procured from Lisbon, but so corrupt,

that he doubted to publish it, which yet for want of better he did; and we out of him these Observations.

Nicolo di Conti a Venetian being a young man, then at Damasco, and having learned the Arabike Language, went with his merchandise in a Caravan of six hundred Merchants, with whom he travelled into Arabia Petræa, and thence into Chaldæa, till he came to Eufrates. In the Desarts of Arabia, once about midnight they heard a great noyse, which they thought were the wilde Arabs comming to rob them, but saw a great multitude passe by neere their Tents without hurting them, which some of the Merchants said were Devils which hanted these Desarts. *Desart-devills.*

From Baldac is eight dayes journey to Balsera, and thence foure dayes to the Persian Gulfe, where the Sea ebbeth and floweth. After five dayes sayling therein, he came to Calcum, and after to Ormuz; thence to Calatia a Port of Persia of great traffick, where he remayned to learne the Persian tongue. Afterwards clothed in the habit of the Countrey (which hee used to doe in all his journey) he went with certaine Moores and Persians, having sworne to be faithfull to each other, and sayled to Cambaia, and after to Pacamuria and Dely, where store of Ginger growes. Thence they went farre into Sea, and came to Bisinagar sixtie miles about, at the foot of a high Mountayne; in which are one hundred thousand men fit for armes; they marry as many wives as they will, which are burned with them when they die. The King is the mightiest King in India, and hath twelve thousand Women, foure thousand of which attend him on foot whithersoever he goeth, and are busied in the service of his Kitchin; foure thousand others ride on Horses, or are carried in Litters; two thousand are to burne with him, which is holden a great honor. Pelagonga is subject to him, eight dayes journey thence and ten miles in circuit: from whence in twentie dayes by Land hee came to Pudifetania (leaving in the way Odeschiria, and Cenderghisia, where red Sanders grow) *Baldac.* *Ormus.* *Calatia.* *Bisnagar.* *Pelagonga.*

and thence went to Malepur where Saint Thomas is buried in a great and faire Church. The Inhabitants are Nestorians, which are Christians dispersed thorow all India, as Jewes amongst us. And all this Province is called Malabar.

Nestorians dispersed thorow India.

Malabar.

At the end of that Country is Zeilam a famous Iland, two thousand miles about, where are Rubies, Saphires, Cats-eye stones; and store of good Cinamon; the Tree like a Willow but thicker, the boughs growing more in breadth then height, the leaves like those of the Bay Tree, but greater: the Barke of the boughs is best, that of the Trunke is not good: the fruit like Bayberries of which they make good Oile to anoint them. There is a Lake in which is a Citie of three miles circuit, governed by Bramines, which spend their lives in the studies of Philosophie, and are much given to Astrologie.

Cinamon.

After that is a great Iland called Sumatra, which the Ancients called Taprobana, where hee stayed a yeere. There growes the best Pepper, the Tree like to Ivy. In a part of the Iland, called Batech, they eate mans flesh. Thence he sayled to Ternassari: and thence to the mouth of Ganges, and up the streame (which is very great) to Cernovem, and to Maarazia; whence crossing over Land he came to Racha, and thence in seventeene dayes to Ava fifteene miles about, where they are much given to spend the Time in drinking and fellowship both Men and Women. There are certaine old women which get their living by selling Bels of gold, silver, brasse, of the bignesse of Nuts, which they put in mens yards betwixt the skin and flesh, when they are of age to use Women, and in short time cure the place; and the men much please themselves to heare the sound of them as they goe. Here the copy is defective.

Ava.

This Bell or Ball fashion is there still in use.

[III. i. 139.] *Either this story is not true, or this Mangi is not China but Polos Mien, or some other place.*

Mangi is full of Elephants of which the King nourisheth ten thousand: they serve him in the warre, and carrie Castles in which stand eight, ten, or twelve men with Lances, Bowes and Slings. They take them with a tame

female Elephant, used to feed in a place encompassed with a wall with two gates to goe in and out; into which in the coupling season the male enters at one gate, and shee flees out at the other, many men attending with devices to take him, both gates being shut; and with fasting, and accustoming other tame Elephants to him, tame him in few dayes.

The men of this Countrey have but one wife, and all both men and women paint or embroider their skinnes with Iron pennes, putting indelible tinctures thereunto. They worship Idols, yet when they rise in the morning, they turne to the East, and with hands joyned, say, God in Trinitie keepe us in his Law. This Countrey produceth Serpents as grosse as a man, sixe cubits long, without feet, which they eate for great dainties; as they doe also certaine red Ants. There is a beast headed like a Swine, tayled like an Oxe, with a horne in the forehead like an Unicorne a cubit long, of the colour and stature of an Elephant; with whom hee continually fighteth. The horne is much esteemed against poyson. In the furthest parts of this Countrey towards Cataio, are white and blacke Kine, some haired and tayled like Horses, some with haires like feathers of which they make Fannes.

Beyond Mangi is the greatest Province in the World, called Cataio, the Lord whereof is called the great Can which signifieth Emperour: and the chiefe Citie is called Cambalu, which is foure square and hath eight and twenty miles in circuit. In the midst thereof is a Fortresse, and in it a Palace for the King; and at every of those foure corners is a Castle, each foure miles about, in which are Armouries of divers sorts, and Engines for battery. From the Palace is a way on the wall to all those Castles, that if the people rebell he might betake himselfe thither. Beyond this Citie fifteene dayes journey is Quinsai another great Citie, which within this little while hath beene new made by this King. It hath thirty miles compasse, and is more peopled then the former. In these two Cities it was told him that the Houses and

Cataio.

Note.

Palaces are after the manner of Italie, and the men richer and wiser then in other places.

Zaiton. After he was gone from Ava, alongst the River to the Sea in seventeene dayes he arrived at Zaiton, a great Port, where he tooke Sea, and in ten dayes came to a

Pauconia, perhaps Paquin. great and populous Citie, called Pauconia, which is of twelve miles compasse where he stayed foure moneths. There are a few Vines, which runne upon Trees, and they make no Wine of them. There grow Abrecockes, white Sanders, and Camphire, &c.

I am loth to returne into India with this Author, whose defects and corruptions have made him so little serviceable, together with the changed names of places since

No compasse; which yet in the next age was there in use. his time. It is remarkable that hee sayth that the Indian Mariners sayled by the Starres Antartike, and not by the compasse; using certaine measures and rules in that Starre-observation. Hee also relateth the huge greatnesse and treble sheathing of their Ships. But of India, whereof all his Relations are, wee have already given you better, that is more punctuall, methodicall, and credible Authors.

Æn. Syl. de 2. Asiæ parte c. 10. Yet before we leave him, let us observe what Æneas Sylvius, or Pope Pius Secundus hath cited out of him. Hee sayth, that hee sayled the Indian Sea a moneth beyond Ganges, and then came to the River Ratha, which being sayled in sixe dayes, hee found a Citie called by the same name. And thence after seventeene dayes passing desart Hills he came into champaine Countries; which having passed in a fortnight with great labour, hee found a River greater then Ganges, called Dava: and having sayled therein a moneth, came to a famous Citie fifteene miles in circuit, named Dua, where the women are exceedingly libidinous, the men contented with one wife.

Macinum: hereby appeares his Macin is about Siam or Pegu, &c. The Province is called Macin, full of Elephants, ten thousand of which the King keepes for his warres, and is himselfe carried on a white Elephant, wearing a golden Chayne distinguished with gemmes, and hanging to his feet. The men and women rase themselves, &c. (as before) but of the Kine, he sayth, that the same Kine hath

tayles long and hairy to the feet, the haires subtile like Feathers, of much esteeme, and used on the tops of Lances as Ensignes. These things hath this Nicholas (sayth Silvius) of Macin, noting without doubt, the Region Serica. For our age placeth the Easterne Scythians in Cathay. That *of Dua greater then Ganges, and that of ten thousand Elephants nourished by a King not knowne by fame, are hard to be beleeved: but long-inquitie cannot easily be confuted.

*And yet how many things more incredible are now found true?

To the Reader.

READER, I here present thee a piece of a Historie, so much as abuts on Tartaria, and China. Alhacen, a learned Mahumetan was the Authour; whether an exact Historian, every where literally to be understood; or whether in some part he be parabolicall, and presents a Tamerlane like Xenophons Cyrus, (in some things rather what he should have beene, and what the Authour could say, then what he was) I undertake not to determine. The Abbat of Mortimer takes it for a just Storie, and so doth Master Knolls in his Turkish Historie. If it be an Historie partly parabolicall, yet doth the decorum exact of the Authour a verisimilitude every where of actions and places (sufficient to procure our pardon, if not thankes) the veritie of a great part being evident in other Stories. It is true that some things seeme false for want of truth in our intelligence, rather [III. i. 140.] then in themselves. And so hath it fared with all (the subject of this Booke) Tartarian and Chinesian affaires: of which we had as little knowledge as of Tamerlan, farther then terrors of Tartarian Armes, and some mens speciall occasions and travels have given us light. Even the Sunne riseth in those parts whiles it is not day-breake with us, and hath attayned almost his Noon-point before we see him: and worthy wee are still to abide in a blacke night of ignorance, if we welcome not what light we can get (if we cannot get what wee would) from so remote an East. Once; Tartarian affaires (as it happens

in Conquests) were changeable, and their New Moone was quickly at the full; divers chances and changes succeeding after Poles dayes to these; such wealth whetting the Tartars to get and hold, and no lesse the Chinois to recover, the China State being unquiet so long as the Tartar greatnesse continued, and freed (for the most part) with their diminishing, and division into divers Estates. As for these times of Tamerlan (if this Story be exact) it is like the Can held the North parts of China from Quinsay forward, with Cataio; and the King of China the rest; then Nanquin being the Seat Royall, as since the expulsion of the Tartars Paquin. Or perhaps the Quinsay heere mentioned, is that which Conti hath in the former Page told us, was lately built by the Can: and not that which Polo speakes of; in Catay and not in China: which cleareth this doubt of Cans residence and rule in China. To reconcile all doubts is for mee too hard a taske, because Cataio and China are even still bemysted, and leave their Surveyers perplexed, bounding the search of the most curious in searching their just bounds, how farre they are the same or differing; wherein our Jesuites will more amuse and amaze us (where wee will cleare our selves as well as we can) when wee come to them. I have premised Conti, though Tamerlane be a little Elder for his Religions sake, and to recreate with a little Relation, before this longer Storie.

ALHACEN THE ARAB

Chap. VIII.

Extracts of Alhacen his Arabike Historie of Tamerlan, touching his Martiall Travels, done into French by Jean Du Bec, Abbat of Mortimer.

§. I.

Tamerlans Birth and Person, his Expedition against the Muscovite; his Marriage with the Cans daughter; his overthrowing of Calix.

Undry Histories doe attribute, as a great want unto the happie fortune of Tamerlan, not to have a Writer in his dayes, which might have left in writing his Historie unto posteritie. But without any cause did they moane him, insomuch as his Historie is very famous amongst the Turkes, and Arabians; his Conquests very largely discoursed, and many of his worthy and notable sayings collected, with an infinite number of Noble deeds left unto the memoriall of posteritie. Very true it is, that he had not an Homer, but a great and worthie person, learned as well in naturall Philosophie, as in Astrologie, who was in the time of this Prince, a companion and familiar of his Conquests, named Alhacen, an Arabian by birth, and of Mahomets Religion. This Authour then being fallen into my hands, in my Voyage into the East Countrey, I caused the same to be interpreted unto mee by an Arabian, who did speake Frank (as they terme it) that is to say, Italian, and some time I spent, in associating my selfe so with this man, who commended greatly unto me the eloquence and gravitie of this Authour, wondering at his digressions, and entring againe into his matter so well to the purpose. It grieved mee much that I had not the perfection of this Language, to be a helpe unto the

The History of Tamerlan famous amongst the Turkes and Arabians.

Alhacen.

The Franke Tongue amongst the Turkes.

Yee often have reade that Franke in the East, ever since the Frankes taking Jerusalem signifies all the West of Europe.

richer of this Historie, for to deliver it unto my Nation with some grace: but I tooke thereof as much as I could in his Language, which was corrupted, as is the Franke Tongue (so they terme it) which is a kinde of Italian, mingled with Slavon, Greeke, and Spanish Tongues very common at Constantinople, with the Arabian and Turkish Tongues: so as I could not gather but onely the trueth thereof, and not the drifts and gravitie of the Declaration, wherein the Authour had collected it for posteritie (and as he said) by the commandement of the Prince, who was a lover of learning, and excellent in the knowledge of Astrologie and Divinitie, as the custome of those Nations is to joyne them ordinarily together, studying upon the vertue of names, and of the turning of letters, even in their placing, writing them underneath Starres, whereof they make sentences, by meanes whereof they wrought miraculously in the things of Nature. This is that Zoroastrien and Bactrien Science, that of Balaam, and some others in my opinion, which hath succeeded unto so many Arabian Astrologians. Now then, this Prince was endued with such knowledge, as made him admired of the people where he commanded, who are for the most part great wonderers, insomuch as this caused him to be accounted a Prince accompanied with the Divine vertue, considering the justice he used in all his actions. This hath proceeded even so farre that some Italians have written foolish things thereof, as of certaine kinds of Tents which he caused to be pitched, when he besieged any Citie; one white, signifying peace, it yeelding unto his mercy; another red, signifying cruelty to follow; and the third blacke, signifying mourning to ensue. But I finde not this in our Author, and I beleeve them to be fables.

Tamarian his learning.

The Tartarians strange kinde of Astrologie.

[III. i. 141.]

I will now declare unto you with my Arabian, who this great Prince Tamerlan was. Hee was then of the bloud of the Tartarian Emperours, and his father Og had for his portion the Countrey of Sachetay, whereof hee was Lord. This Countrey lying betweene the North and the East, is the antient Countrey of Parthia, upon the Coast

The off-spring and stocke of Tamerlan.

of the Zogdians, and the chiefest Citie of his estate was Samercand situated upon the River of Issarle. Some of our Historiographers would needs have him to be the sonne of a shepheard; but this have they said, not knowing at all the custome of their Countrey, where the principall revenue of the Kings and Nobles consisteth in Cattell, despising Gold and Silver, but making great reckoning of such riches, wherein they abound in all sorts: this is the occasion wherefore some call them Shepheards, and say also that this Prince descended from them. So his Father Og was Prince of *Achetay, abounding in such kinde of wealth. And being come unto the age of fifteene yeeres, his father being already old, delivered up unto him the government of his Kingdome, with the commandement over all his Men of warre. His father Og being given unto peace, withdrew himselfe unto a solitary life, for to serve God, and end the rest of his dayes in quiet. Hee gave unto his sonne Tamerlan (which signifieth Heavenly grace in their Tongue) two sufficient personages for to guide and assist him in the government of his Estate: the one was called Odmar, and the other Aly, persons in great dignitie and credit with his father. Now this Prince was well instructed in the Arabian learning, and exercised himselfe much therein, and at such time as they thought him to be either in the Bathes, wherein they are very curious in that Countrey being their chiefest delicacies, he was in the contemplation and studie of heavenly things. This Prince had within his eyes such Divine beautie, being full of such majestie, that one could hardly indure the sight of them without closing of their eyes, and they which talked with him, and did often behold him, became dumbe, insomuch as he abstayned with a certaine modestie and comlinesse, to looke upon him that discoursed unto him. All the rest of his visage was curteous and well proportioned: he had but little haire on his chinne; hee did weare his haire long and curled, contrary to the custome of his Countrey,

The flockes of the Tartarian Kings are their stockes, and the Tartars beasts are their best wealth.

**This name seems derived from Sochtai, mentioned before in Haiton: of whom these Tartars are still called Zagetai.*

Tamerlans name: some make it to signifie Lameleg by reason of that accident, falling from his Horse, Michou.

Tamerlan his studies and learning.

Majestie in his eyes. The like is reported of Augustus.

The custome of the Tartarians.

Tamarlan wore long haire, and why.

who are shaved on their heads, having the same alwaies covered, but he contrariwise was alwaies in a manner bare-headed, and said, his mother came of the race of Samson, for a marke whereof shee advised me to honour long haire. This was the cause that made him respected of his men of Armes, and the most part of them did beleeve there was some vertue in those haires, or rather some fatall destinie, the which many did beleeve to be so; and verily they were of a dusky colour drawing toward a violet, the most beautifull that any eye could behold.

The description of Tamerlan. Our Authors tells us he was lame, and that he was therefore so called.

His stature was of the middle sort, somewhat narrow in his shoulders, he had a faire leg and strong, the strength of his body was such as no body did surpasse, and often on the festivall dayes he made triall of his strength with the most strong: and this he did with such grace and humanitie, that he whom he overcame held himselfe therein most happie, although it bee a disgrace amongst the Tartarians to bee throwne to the ground in wrastling. Now, as he was Martiall, and desirous of glorie: the first warre that hee attempted was against the Moscovite, who came and spoyled a Citie which had put it selfe into his protection, and had entred also into his Countrey, and being retired, proclaymed open warre against him, gave him battell neere to the River Mascha, although the Muscovite had a great Armie, which hee had gathered together long before. On the other side, the Prince determining to resist him, assembled all his forces, and those of his allyes. Now the Muscovite had very great forces, and men well trayned up in the warres, having had alwaies warres with his neighbours, the King of Polonia, with whom hee had then friendship, and the ayde of ten thousand very good Horse. There were also with him many Hungarian Gentlemen, led by Udecelaus a Hungarian Gentleman, who had brought with him more than eight thousand Horse; the opinion was, that hee had in his Armie four-score thousand Horse, and a hundred thousand foot-men. Our Prince Tamerlan had in his Armie about six-score

Tamerlan his first warre against the Moscovite.

The Armie of the Moscovite.

The Armie of Tamerlan.

thousand Horse, and a hundred and fifty thousand men on foot, but not so skilfull in points of warre as those of the Moscovite: for our Estate had long enjoyed peace, and our Souldiers were indeed trayned up in discipline of warres, but not in the practice thereof. The order of Tamerlan was this; that is, he caused all his Armie to bee divided into squadrons, each consisting of sixe thousand Horse, except his owne, which was of ten thousand, so as he made eighteene squadrons, his owne being reckoned which made nineteene. The Avant-guard was conducted by Odmar, who led nine squadrons, flanked with fortie thousand men on foot, divided both on the right and left sides, who should shoot an infinite number of Arrowes. The Battell was conducted by Tamerlan, who led ten squadrons, his owne being therein closed, and fiftie thousand Foot-men, the best and choicest Souldiers of his whole Armie. Prince Thanais, a kins-man unto the Prince, led the Arere-ward, with fortie thousand Foot-men, and sixe squadrons: hee had some three thousand Horse adventurers, whom they call Oliagues, in their Tongue, the same which wee tearme, The forlorne hope.

The order of Tamerlans Battell.

[III. i. 142.]

The Moscovite did not observe that order, but did fight by double Rankes with Lances, and there was a space to helpe themselves therein, and to breake them, notwithstanding those Nations doe not breake them at all, and they seemed to bee a greater number than wee, making a great noyse. At the length multitude and skill overcame the force and valour of the Moscovites, the victory bending to the Parthians side, the which they did pursue hotly. Tamerlan was hurt on the fore-head upon the side of the left eye, and had two Horses slaine under him in the fight. Tamerlan employed himselfe in giving God thankes for this victory, after hee had pursued the enemy three leagues; the next day he reviewed his Armie, and found that he had lost of his side for his part betweene seven and eight thousand Horse-men, and betweene three and foure thousand Footmen. The

Moscovite lost some seven and twenty thousand Footmen, and betweene fifteene and sixteene thousand Horsemen. This same day was Odmar the safegard of his Prince; but he lost Hally, who was slaine by the blow of an Arrow. The Prince did slacke no time after so great a victory: He set forward, and came into the borders of the Moscovite, whom he enforced to capitulations, that they should become Tributaries of a hundred thousand Duckets, and should pay all the charges of the War, amounting unto the summe of three hundred thousand Duckets, he then would send backe againe all the Prisoners, and withdraw his Armie; that for securitie hereof they should give him pledges, which should be changed every yeare; unto all which they agreed. So was this Warre ended to his contentment, returning with glorie unto the Prince his Father.

Now Tamerlan was received into all his Countries with much honour and triumph. The great Cham of Tartaria, Brother unto his Father, sent Presents to gratifie him, making offer unto him of his Daughter in Marriage, and that in marrying of her, hee would cause him to bee acknowledged as Emperour throughout all his Kingdomes, as his next heire, himselfe being now old, and out of all hope to have any more Children. Hereupon hee presently tooke his Journey towards him, being in the City of Quanicay, where he was received with all kind of Triumph and Magnificence; there did he shew himselfe brave in all manner of gallant Showes and Combats, as well in jest as in earnest. And as these Nations are full of vanitie, and desirous to make shew of their strength and agilitie, Tamerlan carried away the Prize therein, whether it were in shooting neere with his Bow, or in changing Horses in the middest of the courses, or in breaking an Iron in running at the Quintaine; he made every one wonder at his dexterite, and was crowned the sixt day after his comming thither with the joyfull consent of all the Subjects of the Emperour his Uncle, and of all the Court. After that, he married the

Quanicay, if not Quinsay.

The Tartarian Exercises.

Tamerlan his Marriage with the great Chans Daughter.

Emperours Daughter, desiring first to bee crowned before the Marriage, to the intent that none should thinke that the Crowne came unto him by meanes of her, but by succession, the Daughters not at all succeeding into Empires. It was also to assure his estate, and having remayned in that place by the space of two moneths, hee returned from thence with his Wife to Samercand, in which Citie hee delighted greatly to remayne, because the situation thereof was very faire; and for that the Citie is accompanied with a faire River, which causeth great Traffique, and maketh it richer then any Citie within that Countrey. Odmar alone was called by him, at such time as the great Cham his Uncle did impart unto him his Affaires: and amongst other matters, he propounded unto him the Enterprize of China, promising him assistance and ayde, and giving him to understand how necessarie it was to undertake this Warre for the better assuring of his estate, seeing the King of China had much gone beyond his ancient bounds.

The scituation of the Citie of Samercand.

He had in his Court a Christian whom he loved much, and every one greatly respected, named Axalla, a Genuois by birth, brought up from his youth about his person. This man principally did stirre him up unto great Enterprizes, and notwithstanding his Religion, hee trusted him. Now he had all Religion in reverence, so as it did worship one onely God, Creator of all things. He often said, that the greatnesse of Divinitie consisted in the sundry kindes of people which are under the Cope of Heaven, who served the same diversly, nourishing it selfe with diversitie, as the nature was divers where it had printed his Image, God remayning, notwithstanding, one in his Essence, not receiving therein any diversitie. This was the reason that mooved him to permit and grant the use of all Religions within the Countreyes of his obedience, alwayes provided (as I said before) that they worshipped one onely God. He determined to make Warre with the King of China (who is called the Lord of the World, and Childe of the

This may bee praysed in a Pagan and Infidell, but not in a Christian Prince. Qui ubique est nusquam est. He which is of all Religions, is of none.

Sunne) which was no small Enterprize. But before hee would begin the same, hee sent unto the said King of China, for to demand right for some Countreyes (which they call Hordas) abiding places, which this Prince of China had usurped long before, and even the passages of a River called Tachii, which is beyond his limits, which are Walls which are betweene the Kingdomes of the great Cham, and of our Tamerlan, builded of purpose by this King of China, to defend him from the Roades of the Tartarians, and forces of our Prince, so as this was begun with the advice of the great Cham, and for his benefit as well as for the Princes. Therefore to accomplish his Enterprize, in the mean-time that he attended for the returne of his Embassadors, he caused his forces to come forwards from all parts, appointing unto them for the place of meeting his owne at the Horda of Baschir, where all his Armie assembled; and other ayding troupes of the great Cham in the Deserts of Ergimul, at a certayne day, in which place he should joyne with all his Army. The Army of the great Cham consisted of two hundred thousand fighting men, wherein were all the brave men of his Court, who were accustomed unto the Wars, the Emperour which then raigned, and was old, having greatly increased his limits, and conquered a great Countrey, so as these men were well trayned up in the Wars, and accustomed unto travell and paines. Now then the Embassadors which were sent, returne and informe the Prince of the will of (this proud King of the World) this King of China (who was named so) who puffed up with vaine glorie, was astonished how any durst denounce Warre against him, making this proud Answere, That Tamerlan should content himselfe that hee had left him that which hee might have taken from him, and that his Armes and Forces were of another sort, then those of whom he published the victorie, to bring thereby terrour upon his Neighbours.

This Answere being heard, our Prince marched directly unto the Army, and gave order for the conveyance of

Hordas, are the moveable populations of the Tartars.

A wall builded by the King of China.

[III. i. 143.] *This was as the Chinois report built before, and perhaps now by age ruined, (which may be a cause Polo mentions them not) and by this King repayred* 100. *yeares after Polos time. In which space also the Chinois, if this story be true, had recovered part of their Empire conquered before by Cublai.*

victuals from all parts, sent to hasten forward his Confederates, emparted the Answere unto the Emperour by Embassadours dispatched from him, caused the boldnesse of the King of China to be published, to make manifest unto all the World the justnesse of his cause. Before his departure he went to take leave of his Father, who endued with a singular and Fatherly affection, said he should never see him againe, and that he hastened unto his last rest, and having made solemne Prayers over the Prince his Sonne for his prosperitie, kissing him a thousand times, drew off his Imperiall Ring, and gave it unto him, not asking whether his Journey tended: and calling Odmar, he bade him farewell, recommending his faithfulnesse unto his Son. Then he departed and drew towards Samarcand, where the Empresse his Wife remayned; whom he carryed with him as is the custome of that Nation, and after he had (being Religious) visited the Tombe of his Servant Hally, hee caused his soule three dayes to bee prayed for, according to the Rites of his Law: whereupon he presently departed, having taken order for the well governing of his Kingdome in his absence, committing the charge thereof unto Samay, a man well practised in Affaires, and he who had the charge of our Prince in his youth. So then he marched forward in the middest of his Army, which consisted but of fiftie thousand Horse, and one hundred thousand men on foot, relying principally on the Forces of the great Cham his Uncle; who above all desired this War: he did not forget to give in charge that the rest of his Forces should be readie upon the first Commandement, as soone as he should be joyned with the forces of the great Cham, and marching forwards he had stayed by the way by reason of some distemperature which had surprized him through changing of the Ayre, as the Physicians affirmed. But yet, notwithstanding, the forces which Catiles, Captayne of the Army of the great Cham conducted, went daily forwards. Now the newes was spread into an infinite number of places of his distemperature, yet did he not

A kind parting betweene the Father and the Sonne.

Samay made Governour of Sachetay in Tamerlans absence.

Tamerlan his Armie marching against the King of China.

neglect to send unto the great Cham, and often advertize him of the estate of his health, to the end the same should not cause any alteration, the which hee did fore-see by reason of his preferment unto this Empire, by the great Cham his Uncle: and hee was in doubt of a certayne Lord named Calix, who was discontented therewith, and had not as yet neither gratified nor acknowledged him as all the other subjects had done.

Now concerning his delay, it was by sundry diversly interpreted; some said that hee had bin advertized of some uproare to be attempted, when he should be farre severed from thence, and had passed over the Mountaynes of Pasanfu, and that Calix stayed upon nothing else, insomuch as the Companies of the great Cham were gone forwards, even beyond the Mountaynes, having passed the River of Meau, and were encamped at Bouprou, the which Calix understanding, thought he should have the meanes to worke his enterprize. Thereupon having assembled great store of his most faithfull followers, he tooke counsell with them, that this was the meanes to overthrow the purposes of Zachetay, who would reigne over, and bring them under his Empire: & that seeing their Prince had bin so badly minded as to do the same of his own mind without calling of them which had interest in that election, that now was the time to assure their libertie, which was in doubt to be lost, & caused also a rumor to be spred of the sicknes of this Prince, that the great Cham was old, the greatest part of his forces, far separated from him, forthwith dispatching a Messenger unto the great Cham their Prince, to assure him that they bent not their forces against him, but were his faithful and obedient subjects: but they armed themselvs, because they would not be governed by the Parthians, their ancient enemies. Thus Calix thought greatly to trouble him, when he rose in Armes against him, and did thinke that he had already assaulted the Wall which the King of China had made against the Tartarians. As soone then as the Prince was advertized of the pretences of Calix thus dis-

The conspiracie of Calix against Tamerlan in his absence.

covered, hee marched one dayes Journey forward, to the end he might approach unto Calibes, and impart the same unto him, what face soever Calibes set on the matter, he harkened what would become of Calix, that hee might likewise make some commotion: there was left with him to command over the Parthians, the Prince of Thanais, [III. i. 144.] without whom he could not doe any thing, for that hee led the Avantgard. Thus was the Army divided in two parts; the King of China remayning long before he was advertized of all this, and thought he had all the forces both of the Tartarians and Parthians upon his Armes, so as this was of no small importance to favour our Affaires: for Tamerlan had especially given commandement, that the passages which are easily gotten, might as diligently bee kept, to the end that the King of China should not be advertized of the tumult. Then Tamerlan set forward his Avantgard under the leading of Odmar: hee promised unto himselfe shortly a happie successe in his Affaires, and advertized the Emperour of all: but it came unto him when he was sicke. And surely it was high time for Tamerlan to march forward, or else all had beene revolted, so leaving his Footmen he made great Journies. Now during the time that he had bin advertized, and made his abode to consult, which was the space of two moneths: Calix having presented himselfe with a hundred thousand fighting men before Cambalu, a very great Citie, and chiefe of the Province of Catayo, the Inhabitants thereof came out to meete him, and did also receive him with all the joy that might be.

Good directions from Tamerlan.

Now whilst our Army marched towards Caindu, and from thence unto Calatia, whether our Army went easily, looking for the Forces of his Native Countrey of Zachetay, to come and joyne with him: he did not yet forget to send forward daily of our Souldiers towards Cambalu, so as they supposed all our Forces to be on the necke of them already, which gave great terrour unto the people. Calix perceiving that the people did repent, hee thought best to withdraw himselfe out of Cambalu, determining to

oppose himselfe against Tamerlan, and sent for his power from all places, putting all upon the event and hazard of a battell. He drew out of Cambalu, full fiftie thousand men, as well Burgesses, as Souldiers which were there in Garrison, having wonne all the Captaynes which the old Emperour had placed there in Garrison, amounting to the number of thirty thousand men, and him that commanded over them, who had consented unto the revolt of this great Citie. To make it short, having assembled all his Forces, he had fourescore thousand Horse, and a hundred thousand Footmen, the which hee had gathered together from all parts. Our Army then marched with all diligence, in such sort as certayne Scouts which were two thousand Horse, had newes of the Armie of Calix, the which came forwards directly towards us, whereof they caused the Emperour to be certified speedily, who sent thither two thousand Horses more, to the end they should
Brore. keepe the passage of a River called Brore, by the which our victuals were conveyed unto the Armie, and also for to winne alwayes time, the Prince knowing right well that the motions of Civill Warres bee furious at the beginning, and that it is the best to resist them slowly, drawing them alwayes out at length if it be possible. For the people in the end acknowledging their faults, their meanes and money fayling them, and oftentimes victuals also. On the contrary side in a Royall Army none of all this doth happen, where all things are favourable, and the Souldiers well disciplined, obedience and order beeing wisely observed. Then had the Emperour the guiding of his owne purposes, for he had received commandement from the Emperour his Uncle, to hazard therein all for all, delivering up into his hands the safegard of his life and estate, that he might thereby end his dayes in peace, willing him likewise to punish this arrogant fellow and his partakers. By this meanes came forces from all parts unto Tamerlan; but on the contrary part, the Enemies Army was then in his chiefest force, and began to feele the want of victuals.

Calix was of the age of fortie, he was a Captayne renowmed with the great Cham, hee was one of the chiefest in dignitie and place, and they had alwayes respected him within Tartarie as a person most worthy of the Empire, if the glory of Tamerlan, and his reputation had not so far excelled. The Armies began to be viewed the one of the other about eight of the clock in the morning, where there were very many skirmishes before they came unto the mayne Battayle (according to the fights of these Nations) it was a great Plaine wherein they met at that time, with like advantage on eyther part; Odmar led the Avantgard, wherein there was fortie thousand Horse, and threescore thousand Foot-men; he made three Squadrons, whereof hee set forward one before him that began the Battayle. Tamerlan marched in the same order, but his Squadrons were much stronger, the Foot-men both of the Avantgard and of the Battayle were on the right and left wings. Tamerlan had drawne out sixe thousand Parthian Horse, and two thousand Tartarian for the Arier-ward, and had committed the charge thereof unto a faithfull Servant of his called Axalla (a Genuois borne) a man of great judgement, his understanding being good and quicke, and a Captayne in great estimation amongst the Souldiers, although hee worshipped God in another manner than wee did, and was a Christian. And hee had many of them with him, whom he caused to come from the Georgians, and from Pont Euxin, who fought with great agilitie; this day did hee shew his great fidelitie and courage unto his Prince. Calix on the other side, who was a well spoken man, was encouraging his Souldiers to favour his fortune, and the libertie of his Nation: he had divided his troupes into three mayne Battayles onely, his Foot-men upon the right hand, his owne person was in the middest of the mayne Battayle, with many Foot-men which compassed him round about (according as wee use to fight.) In the end, valiantly fighting, he fell into Axallas hands, which with one voyce he proclaymed through all his Campe, which overthrew the courage of

Axalla.

Many Christians.

[III. i. 145.]

Calix taken prisoner by Axalla. Calix beheaded.

all his Souldiers. Hee was kept untill the next day, and was judged by all the Counsell worthy of punishment: whereupon Tamerlan caused his head to bee smitten off, the which hee sent to bee presented unto the Inhabitants of Cambalu: he caused the like to be done unto all the chiefe Leaders, not for crueltie, but for necessitie, knowing very well, that the meanes to cut off the Foot of civill warres, is to punish the Heads of the same, for they be Hydras which grow up too fast.

§. II.

Cataio, Cambalu; Tamerlans expedition into China, entring the Wall, conquering the King, and disposing of the Countrey, and returne to Cataio.

AFter this the Armie marched into the Kingdome of Cataio, a Countrey rich in grasse, and in all kinds of pastures, abounding with great quantitie of Beasts, and People, which knew not what warre meant. The Prince gave commandement that these people should not be accounted as Enemies, but his good Subjects, that hee would use all the Cities well, as Cangi, Sochgi, Gonzæ, Tagni, Togara, Congu, which had revolted, and were come to sue for pardon at his hands, in humbling themselves before him; the which he granted unto them, enjoyning them onely to provide sufficient victuals for his Armie: which was of no small importance for the appeasing of others, who had put all their hope in extremitie, which is in losing their owne lives to make others doe the like: and especially the Inhabitants of Cambalu had taken this resolution: but being informed of the Emperours clemency, changed their opinions. In the meane while our Armie daily approched, and at such time as we came neerest, the more did the feare of all the Citie increase, insomuch as the Prince was advertised daily from those which favoured his side, of all things within the Citie, and

he was assured that every one determined to obey the Conqueror, and to doe whatsoever he commanded. The which being knowne unto the Prince, he left all his Armie at Gonsa, and himselfe went directly unto the Citie of Cambalu, where all things were made quiet, by the meanes of thirtie thousand Souldiers, being the ordinarie Garrison, whom hee caused to enter thereinto before him, and two houres after entred into the same himselfe, being received with great magnificence, not yeelding as yet to pronounce the word of pardon, referring all unto the Emperour, and to the ordinarie course of Justice. He stayed for the returne of one of his Favourites, whom he had sent unto the Emperour, to carry him newes of the victorie, and of the death of Calix, and that the chiefe of this Faction remayned prisoners with him; also to know what Justice the Emperour would appoint to bee inflicted on those Citizens, which were the first beginners of the revolt of this Citie: for the Prince being desirous to be esteemed mercifull, and to win love within this great Citie, would not execute justice of himselfe, nor in his owne name, but by the Emperour his Uncle, whom hee did gratifie herein, leaving the authoritie wholly unto himselfe, and by this meanes hee was not esteemed cruell. Thus the Prince after hee had remayned here eight dayes, departed. He was not many dayes journey from the Citie before he received tydings, how the great Cham his Uncle, willed that justice should bee executed on them which were the first Moovers of this revolt; the which was executed accordingly in the name of the Emperour, and by his speciall ministers; in such sort, that as the people accused the crueltie of the Emperour, they commended the mercy of Tamerlan. Thus was this warre brought unto an end, to the great honour and reputation of Tamerlan.

The ordinarie Garrison at Cambalu of 30000. Souldiers.

As soone as our Prince was returned unto his Army where hee found Odmar, who there attended his comming, hee was received of his Souldiers, and with a loud voyce called by all his Captaines and Souldiers; Most great

Tamerlan welcommed unto his Armie, with new and strange acclamation.

Emperour and most victorious, as they are accustomed to doe amongst the Tartarians. The Prince after he had long discoursed with his Captaines both of the beautie and greatnesse of the Citie of Cambalu, hee arrived at his Tent, where after hee had declared unto Odmar in what sort all things had passed at Cambalu: he asked his advice, whether hee should goe and visit the Emperour his Uncle. Odmar well perceived that the Prince desired it, and called unto his remembrance the honour which hee had received when hee was at Quinzai, and that hee would have beene very willing to spend the Winter with the Empresse, staying for the Spring for to returne unto the enterprise of China, with a long speech disswaded him. The Emperour answered him, that he had ever knowne his fidelitie and love, and that the cause of his sadnesse was, for that hee did not find in himselfe abilitie to recompence the same: and that when he thought to give himselfe some ease, then was the time hee must in stead of the delicacies and pleasures of Quinzay, make the Desarts of the Cipribit the resting place from the travailes of his new victorie: that it was ended, and his purposes determined: I have also heard the Prince say, that Odmar did not speak unto him like an earthly but divine man, and that he verily beleeved that God by his meanes did call him back from some misse-hap which would have light upon him, to make his glorie increase
[III. i. 146.] the more. Now, the rumour was alreadie spread over all, that the Princes determination was to goe and visit the Emperour his Uncle, the which tickled every man with desire to returne into his Countrey, hoping to injoy the sweetnesse of his native soyle. When as commandement was given for a generall review of the whole Armie:

Tamerlan his Oration unto his Souldiers upon his going forward against the King of China.

where the Emperour spake unto his Souldiers in this manner: Wee have begunne (my faithfull Souldiers) an enterprise to goe and assault the King of China, who hath of late repulsed even beyond the Mountaynes the Tartarian name; but wee were hindered to our great griefe by the foolish rashnesse of Calix, and were driven

to turne the bridle for to punish him, wherein you have all assisted mee. It grieveth mee that I cannot as well bragge of the fresh spoyles of a stranger, as I may vaunt (by the meanes of your weapons) of those our unfaithfull Citizens; and in times past with your owne selves making tryall of my first Armes against the boldnesse of the fierce Moscovite, although for this last civill victorie I am further indebted unto you, for your greater endevour, and the hazarding of your persons being much greater, so were they our owne people, who would not acknowledge us, whereof I cannot speake without shedding of tears, desiring rather to burie such a victorie, what glorie and honour soever wee have gotten thereby. Neither doe I recount these things unto you, but for to manifest that I forget not your faithfulnesse, and the great travaile you have endured with mee. Wee must not therefore bee wearie, but must turne our weapons against those which thinke that wee are greatly troubled, whereas wee are victorious. Wee have left our Companions, who have temporized to heare the event and successe of our affaires, all our munitions bee there; wee must in that place (my Souldiers and friendly Followers) passe over the rest of Winter; our Companions looke for us. The Enemie is secure and looketh not for us at this season of the yeere: for hee perceiveth that our Armie which is there is not sufficient for offence, but onely for defence. You shall receive double pay, the better to furnish you against the injurie of cold: and as wee shall be clothed with double garments, I hope wee shall bee also apparelled with double glorie. Let us march on merrily, I my selfe will goe with you, and bee companion of your glorie. After hee had thus spoken unto his Souldiers, they all cryed; One God in Heaven, and one Emperour on the Earth: and bowing downe all their heads in token of humilitie, they shewed how agreeable they were to obey that which he commanded.

The crie of the Souldiers upon the Emperours Oration.

Thus every one returned into his Tent, where they abode yet eight dayes more. The Prince sent back againe

Zamai unto Sachetay with some five and twentie thousand Horse, and fiftie thousand Foot-men, for the safetie of his estate in those parts. Thus after prayers were said, all the Armie being assembled together in the presence of the Prince (according to the custome of our Emperours) our Armie began to march forward. Hee forgat not likewise to dispatch one unto the Emperour his Uncle, to give him understanding of all this resolution, the which hee very well liked of. The Prince by the same Messenger did beseech him, to send unto him in the Spring of the yeere some fiftie thousand men to repayre his Armie, and certayne money also for the payment of his men of Warre, which hee granted him. Moreover, the conducting of good store of warlike munition, and plentie of victuals for to renew ours: for this warre was principally enterprised for the profit and greatnesse of the Tartarians, and for the importance which the losse of the Lordships of Paguin and Quifu was unto them, whereby the King of China had greatly strengthened and assured his estate, in so much as hee might at his pleasure enter upon the Tartarians, and the Tartarians could not enterprise against him without great forces, for that hee had caused a wall to bee made betweene the spaces of the Mountaynes, which was fortie leagues long, so as they were defended hereby from the ordinarie incursions, the which continually did greatly enrich them, because they brought much Cattell through the same, wherein the Countrey of China doth greatly abound, by reason it is situated in a temperate ayre, being neither too hot nor cold. This was the cause that made the Emperour his Uncle to desire this warre: whom our Prince, according to his dutie, would to the uttermost of his power gratifie, as also his new Subjects.

A wall builded by the King of China, fortie leagues long. Perhaps this was not the ancient wall, of which the Chinois write, but some other betwixt Cathay and those parts of Mangi, which the Tartars having gotten in Polos dayes, might soone after lose, and the Chinois recover; the Tartarians still holding Quinsay & some other parts of Mangi or China, as this storie (if wholly true) seemes to import.

So wee began to march, and in thirtie eight dayes wee arrived at Cipribit, the Armie having found great discommodities: there had wee newes of Calibes, who was very glad to understand how the affaires had passed: hee come to visit the Prince, who shewed unto him a very

good countenance, and gave him particular understanding of his determination, and understood at large of Calibes, all that had passed within the Kingdome of China. The next day the Prince mounted on horse-back, and came unto Pazanfou, where the forces commanded by Calibes were at that present, the which had often fought with and tryed the forces of the Chinois: but found them much inferiour unto their owne. The Emperour caused a generall review to bee made of all the forces which were under Calibes, and after he beheld the countenances of these Souldiers throughout all their rankes, he caused them to muster, and to receive money, every one crying, God save the victorious and invincible Emperour, according to their custome.

The Prince of Thanais gayneth a Lord of the Mountains to doe the Emperor service.

The Prince of Thanais (who commanded the Armie in Calibes absence, going to meet Tamerlan) with great diligence had marked the Wall, and the places by the which hee might enter by force, and sent many Spyes into the Country of China, by certayne little wayes that were within the Mountaynes, who advertised him of all. Hee had also gayned through his courtesie a Lord of the same Mountaynes (called the Lord of Vauchefu) who ruled a great Countrey with whom he had so well profited, that he made him desirous of a new Master, and to submit himselfe unto the Emperour, receiving daily great discommoditie by the warres which the Tartarians and Chinois made: so as he comming to visit the Prince of Thanais, hee assured him of his desire to doe the Prince service, and to helpe him in the warre against the Chinois, the which the Prince of Thanais had wisely concealed from Calibes. But as soone as the Prince was arrived, he imparted the same unto him, the which made Tamerlan desirous to have some speech with him, so that as soone as the Prince had received commandement from the Emperour, hee sent unto Vauchefu to advertise him of the Princes arrivall, and of the commandement which hee had received: whereof the other was very glad, and having

Vauchefu.

[III. i. 147.]

appointed a day, the Prince tooke his journey (without stirring of the Armie) into the campe of the Prince of Thanais, which was neere unto the River of Languenne, whither hee had caused this foresaid Lord to come, who met him there.

Then the Prince after he had heaped upon him gifts of faire Horses, rich Furres, and other rare things, he willed him to utter that which he had to say unto him. This Lord spake then in this manner: Know my Lord, that it is but losse of time to thinke, that with your Armes you should bee able to force the Wall, which the Chinois have built against the incursions of your subjects, the Defendants have too much advantage therein. I doubt not of your Souldiers stoutnesse and of their courage, I know you have conquered many Nations with them, and that whatsoever you command them, they will die or doe the same. I know you have great and wise Captaines with you, that your Person is onely of all the World worthy to command them: but all this will bee but in vaine against the Wall of the Chinois, where I assure you there are fiftie thousand men to keepe it, and you cannot stay there so short a time, but there will come thither fiftie thousand more, led by the Xianxi who hath such a commandement. The King of China will himselfe march forward also, who will give you battell with two hundred thousand Horse and as many Footmen. After you have fought, I beleeve that the fortune and valour of your men may obtayne the victorie, the which will cost you deare: but for to show unto you how much the reputation and mildnesse of your men hath bound mee unto them, I will show you a meanes by the which you may cause fiftie thousand men to enter into the Kingdome of China, whom I my selfe will conduct; and they shall bee on them which keepe the Wall, in a manner as soone as they shall perceive it. In the meane time you shall cause your men to goe unto a place that I will tell you, which will bee very discommodious unto the Chinois,

The speech of the Mountaine Lord unto Tamerlan.

by reason of a Mountayne over against them, which you must cause them to winne: for I assure my selfe, that when they shall perceive your Souldiers to bee passed, they will lose their courage, and you may easily winne the passage for to favour those men of yours which shall bee passed over with mee. And for to shew unto you the affection and fidelitie of that I speake, I will deliver into your hands an onely Sonne I have, and two little Daughters with my Wife: I have also one Brother, who I am assured will follow mee to doe you service. The Prince having heard this Lord speake, received great joy thereof, hoping that his affaires should happily succeede, and this hee kept very secret, for even the Prince of Thanais knew not the meanes that this Lord had, seeing there was onely present the Prince and an Interpreter, and the Prince after hee had thus spoken unto him, gratifying him with all hee could possibly, this Lord retyred himselfe, accompanyed with the Prince of Thanais, who conducted him back againe with all the honour that might bee. So the Emperour returned from thence into his quarter, and the next day after hee had imparted the whole unto Odmar, and heard Calibes concerning that which hee had learned of the departing of the King of China, and of his preparation, which was great. This enterprise seeming hard unto him, after due reverence yeelded unto the Prince, hee spake unto him in this manner: Know my Lord, that I am your Slave for to obey you: but seeing you require mee to give you an account of all that I know of the estate of the Kingdome of China, for that I have remayned these six moneths upon the borders by your commandement, to hinder them from passing the same, whereby they might hurt your enterprises, I can affirme unto you, that the King of China, who raigneth at this present, is of great reputation, and hath increased the limits of his Kingdome more then any of his Predecessors. His strength consisteth in this Wall opposed against us, the which hee hath caused to

Calibes Oration unto Prince Tamerlan.

bee made by reason of the ordinarie roades of our Nation. I am of opinion, that there bee betweene fiftie and threescore thousand men at the guard of that Wall, men for the most part trayned up in the Garrisons of the King of China, and his best Souldiers, and I know no good meanes to force this Wall without great hazard and much losse of your men. I have understood, that towards the Lake Hogeen, you may finde more easie entrance into the Kingdome: after every one had declared his opinion, hee said; that hee hoped the great God (the Unitie, of whom hee would maintayne against such Idolaters) and his just right should answere the reasons which doe contradict his purpose, and the valiant arme of his Souldiers shall quite overthrow whatsoever opposeth it selfe against the same; and concealed from his Souldiers that which hee held as assured to execute it, to the end, the honour of a happy conducting might be ascribed unto him onely.

The Lake Hogeen.

Now, our Prince having satisfied every one of the Kings and Lords that did accompany him, hee appointed the meeting place for his Armie to bee at a certayne [III. i. 148.] place, where hee meant to choose fiftie thousand fighting men, and deliver them unto the commandement of the Prince of Thanais, unto whom he joyned the Lord Axalla a Genuois (for that hee knew him to bee discreete) for to accompanie him, commanding him to give credite unto him, for his experience and fidelitie. The day appointed being come, the Lord with his brother came to the Emperor, having viewed the place againe, and found it to bee forceable and fit to passe, assuring the Prince once againe of the happy successe of their enterprise, and the Prince beeing assembled with them to conferre together, resolved in the end, that his person with all the army should approach unto the walles directly over against Quaguifou, in which meane space the fiftie thousand men should march forwards unto the place appointed, and where they were assured to passe, conducted by the Chinois Lord, under the charge of the

Quaguifou. Fiftie thousand men sent into China by a secret passage, under the leading of the Prince of Thanais and Axalla.

Prince of Thanais and Axalla. The Emperour having not failed to deliver unto them the best souldiers of his armie, and having set downe the order by them to bee observed, hee willed that the Lord Axalla should leade twentie thousand of them, and should march the first, the rest led by the Prince of Thanais, and that every one should have one of those Lords to guide them, that by their meanes the enterprise might bee more safely directed. So having marched ten leagues, they arrived at the passage, the which was won, not finding any man there to resist them: and having taken a light repast, they beganne to march forward other ten leagues which yet remained, where the Chinois were, who suspected no such thing, having onely an eye unto them which marched for to force their walles, assuring themselves to have the mastry, considering their advantage.

A secret way found into China, by the conduct of the mountaine Lord.

But it fell out much otherwise, for even at the very same time the Chinois did perceive the Princes armie to approach unto their wall, as soone did they discry Axalla with twenty thousand men, who advanced forward being followed by the Prince of Thanais with thirtie thousand souldiers, chosen out of the whole army, who without any communication set upon the Chinois, which came presently unto them, having left a certaine number of their Campe for the guard of the wall: but they were presently won by the footmen led this day by Odmar, who passed over so as the Chinois were cut off betweene our Armies. When Axalla began the battaile, he overthrew them in a manner all, the Prince of Thanais not hazarding himself therein: there was great riches gotten this day, the King of China his Cousin (whom he called King) was taken prisoner: There was a great quantity of gold amongst them, as well on their armes as on their horse and furniture: they shewed no great stoutnesse.

Axalla overthrew the Chinois that kept the wall of partition.

The newes heereof being come unto the King of China, who at that present time was at Quantou, brought

Quantiou.

unto him great astonishment, for that hee judged it a thing that could not possibly come to passe, you might have seene every one filled with fright, teares and cries, bewailing the losse of their friends. The King gathering together souldiers from all parts (as the custome is of these people) caused all the Priestes and such as had the charge of holy things to come unto him, and after exhortations used, he (as their head) commanded them to offer sacrifice unto their Gods, of whom the Sunne is the principall commanding in heaven (whom they hold opinion to bee the chiefest cause of their being, accounting it immortall and impassible, moving it selfe onely for the benefit of living creatures) this did hee command to bee observed through out all his Cities, and the second thing was, that every one able to beare armes should mount on horsebacke, and come unto the King at Paguinfou, whither hee doubted that we would go, because it was one of the neerest townes upon the borders.

The custome of the Chinois in religion.

I have forgotten to declare that this Lord who had the charge to conduct fiftie thousand men unto the frontiers, at such time as they which were there had need thereof, was soone in a readinesse, and came to oppose himselfe against the Princes Armie which entred, and being skilfull in the wayes of the countrey, troubled much the Armie: for a great number of his men were on horsebacke. The Prince determined to beate downe all the wals, the better to assure his returne, as also all the fortresses which were there upon all the passages, all of them having yeelded themselves after his victorie, shewing himselfe very courteous unto the people of these mountaines, he gave unto this Lord a small portion of land, wherein there be seven or eight good townes, Archii, Ymulii, Faliquien, Fulii, Cohensen, Qualii, Pulii Quianlu, who came and delivered up their keyes unto him, being neighbours unto this Lord, and gave him the government of the frontier province of Xianxii, shewing himselfe to be a Prince of his word, and acknowledging the notable

The Emperour wonne the wals of China.

The mountain Lord rewarded with great government.

services the which this Lord had done him. He referred the honouring of his brother untill he had meanes to doe the same: the Prince had received newes, how that the King of China assembled his forces & marched forwards, and that he was there in his owne person, & that he strengthened also his Cities which are sufficiently fortified, and upon these doubts hee thought good to have the advice of his Captaines, and after sundry opinions, his resolution was, to leave nothing behind him, and to assault some famous Citie, and take it, by meanes whereof he may nourish his Armie, and secondarily call the enemie unto battell. The which the conqueror should alwaies seeke, & the defender the latest he can hazard the same. For that it is a very doubtfull thing to commit themselves unto a battell, his dutie being rather to delay, undermining the conqueror by length and by wearinesse, and light skirmishes, then to fight in open field.

A good advertisement for Generals.

It was concluded, and the advice of every one was, to conquer the Countrey by little and little, so as their enterprise was to draw directly unto Paguinfou, which as it was a great Citie, and one of the chiefest, so is it also strongly fortified, and well replenished with people. [III. i. 149.]

Then he dispatched Odmar with fourteene thousand Horse, to advance forward and summon the same, as for to hinder victuals from being convayed thereinto out of the champaine Countrey: to the end that the Cattell remayning in the fields, should be a meanes to maintayne and nourish his Armie. I had forgotten to tell you, that for the acknowledging of the Lord Axalla his services, the Prince had made him Captaine generall of all his Foot-men, which was one of the principall honours of the Armie. Hee caused the said Lord Axalla to march after Odmar, with all the Foot-men, which was very neere a hundred and fifty thousand men, well trayned up in the warres, and good expert fighters. He marched himselfe immediatly after with all his Horsemen, Artilleries, Engines, and other munitions belonging unto warre,

Axalla made Captaine generall of all the foot-men.

Paguinfou besieged.

directly unto Paguinfou. Odmar did ride twentie French leagues this day, so as he arrived there contrary to their expectation, looking rather for the King then for the Enemie, and having taken much Cattell, wherewith the Countrey greatly aboundeth, he pitched his Tents, leaving the Citie betweene him and us, and stayed for his footmen, who marched forwards in the meane space, sending continually unto the warre, for to wearie the Enemie. This endured three or foure dayes, untill our footmen led by this brave Christian Genuois, shewed themselves in the Playne of Paguinfou. Then the Citie was summoned to yeeld obedience unto the Emperour, or else they should receive the Law of the Conquerour. They made answere, that they were determined to live and die in the service of their Prince.

Note these changes of state betwixt the Tartars and Chinois.

Now you must understand that it was fortie yeeres, or thereabouts, since the Father of the King which raigneth at this present over the Chinois, had conquered it from the Empire of the Tartarians, and having driven out all the Inhabitants, they had planted therein new Colonies, so thorowly, that there were but few of the first remembrance, but only they of the flat Countrey, and small walled Townes, who came from all parts and brought their Keyes, most willingly submitting themselves unto the obedience of the Prince: so as there was great abundance of victuals within our Armie; and if wee had beene within our owne Countrey, there could not have come greater store; a thing which made our Prince hope for a happie successe, there being no other difficulty which for the most part can overthrow a great Armie as ours was, and withdraw them from their enterprise. And thus the Citie of Paguinfou is besieged, and our footmen camped round about within an Arrowes shot of the walls. They within the Citie did use great endevour for their defence, and our Prince omitted nothing for their offence.

Axalla having viewed a great and strong Suburbe, which was in length almost halfe a league, supposed that those of the Citie kept no watch there: that this must

needs bee, for that they would not make him obstinate; he had a determination to winne it in the night, and having imparted it unto the Prince, upon the first watch all his men were ready, all of them having made provision of Ladders, and of such things as are necessary for winning thereof with hand-blowes, and having assaulted it on sundry parts, after the fight had continued two houres, Axalla remayned the Conquerour, and cut in pieces eight thousand men at the least which were within the same: the spoyle was great, there were many of Axalla his men slayne of one side, which was that by the which they doubted to be assaulted. But on the other side, by the which it was taken, there was scarce any one slayne. The taking of this Suburbe did greatly astonish those of the Citie, who had marked the lustinesse of our men, and beganne to enter into doubt of their safety, which unto this day they accounted as most assured. Now you must understand that the situation of the Citie was of hard accesse, being seated upon a Playne, the which was environed round about with Mountaines, one of them onely approaching the Citie, which overlooked it on front upon the North side, where was a Valley by the which they passed, and there did runne a River: on this side was the Suburbe situated which had been taken, so as the meanes to succour the Citie was stopped, our Souldiers keeping the passages of these Mountaines, the which were in the old time the borders of the Kingdome: for Paguinfou was once governed by the Tartarians, which kept it for a defence against the Chinois, but had lost the same, and these Mountaines were the limits of China against the aforesaid Tartarians, who governed Paguinfou at that time, so as these Mountaines were of hard accesse, and there remayned no other way but on the side of the Suburbe, the which a River compasseth about, running all along the side of a bordering Mountaine, upon the which wee caused many bridges to be built, for to have thereby a way for to succour our Souldiers, which kept the passages of the Mountaines on the enemies side.

A great Suburbe wonne by Axalla in the night.

The situation of the Citie of Paguinfou.

In this meane time the King of Chinaes Armie approached which was very great, as they brought us word daily, the Prince determining to goe in person and meet with the Enemie, accompanied with his principall Hors-men, and to leave the greatest part of his Foot-men at the siege, whereunto he had a great desire, omitting nothing that might wearie the besieged, who defended themselves couragiously. So the Prince beganne to batter, causing his Engines to approach; as Rammes, and other munitions: insomuch as the Citie was assaulted on two sides very couragiously. In the end through the valour of Axalla, who gave an assault with twenty thousand of his best Souldiers, he wonne the wall, and lodged there, the Prince having so commanded him to doe, to stop the heat of the Souldiers from going any further. Now the Princes purpose was to compound for the Citie, and not to force it, for two reasons. The first was, for that he feared, the Citie being great and rich, that when the Souldiers should sacke it, the Enemie who was but thirty leagues from thence, should come upon them, and by this meanes his Armie should be found in disorder, also rich Souldiers never serve well: The other was, for that hee would draw out of that Citie which was rich and wealthy, those commodities which were necessary for the sure accomplishing of this enterprise, seeing it was necessary to have such a Citie for to make a Store-house of necessary things for the Armie. Thus although the wall was won, the Enemies wanted not courage yet to defend themselves valiantly, looking for ayde according to the newes they had received, that the Kings Armie marched forward. Whilest these things were in doing, one of our Engines shooting a bullet, slue the Governour, whereupon they did resolve for to yeeld themselves unto the Princes mercy, saving their lives, and the Souldiers enjoying their horse and weapons. The conditions were agreed upon, and there came out of the Citie eighteene thousand Souldiers, the Inhabitants remayning in a manner all: there were therein thirtie thousand Souldiers at the

The siege of Paguinfou.

[III. i. 150.]

The Citie of Paguinfou yeelded unto Tamerlan upon the death of their Governour.

beginning: the siege continued two moneths. The honour of taking the Citie and the happy successe therein was attributed unto Axalla, to whom was given the government of the Citie with the Countrey already conquered. But hee beseeched the Prince that it would please him to bestow it upon some other, and for himselfe hee reserved the hope of his Master, wherein hee should have part. This answere did greatly content the Prince, for hee greatly desired the service of Axalla. Upon his refusall this charge was bestowed upon the Prince of Thanais, with the Title of Vice-roy. Now, as I have already told you, our Prince after hee had given such order as was necessary, and advertised his friends in all parts, and above all the Emperour, he marched forward, having contented his Souldiers, and made a generall muster of his Armie, as well of the horse as footmen, the which hee found to be diminished of ten thousand men onely. Now, our Prince after he had solemnely called upon the Immortall, Invincible, and Incomprehensible God, and spent one whole day in prayer, wee enterprised to goe on forward, and to goe directly unto the Enemie, who was at Sintehu, with all his owne forces, and of all his Allies. As soone as he received newes that our Armie was passed over the River of Chulifu, the King of China marched directly unto us with great magnificence: there was nothing to bee seene but gold and precious stones in his Armie: hee himselfe was commonly in a Chariot, wherein there was such a quantitie of gold and rich stones, that every part was full of Diamonds, Rubies, and Pearles.

Axallas choise.

Tamerlan his kind of godlinesse.

The King of China his magnificence.

The King of China was of the age of three and thirtie yeeres, who for the most part had beene brought up in pleasures, and not in militarie exercises, nor under the bloudie ensigne of Mars; loden with Iron, boysterous and furious, not with gold, precious stones, and with such kinde of riches: so as he was very insolent in threatnings, bravadoes, and in defying unto the battaile. He often said that we had surprised him, and had not warned

him to prepare himselfe, and that we had strucken him without speaking any word: for this is the custome of the people in those parts, to doe in this manner. Hee had two or three Kings also with him, his Neighbours and Allies, who marched with the same preparation. The rumour of these riches gave great courage to the Souldiers, for they were covetous of just gayne, as is that gotten by a battaile. So both our Armies went forward each to approch the other, and there was a Citie yeelded unto the Prince called Tunichevoy, the which helped our Armie greatly. The next day, to the end wee might give occasion unto the Enemie for to approch neerer, we sent to summon, and at the same time to take possession of the Citie of Pannihu, the which in advancing forward wee left a little behinde us. The King of China had put many men thereinto, and it was a Citie sufficiently well fortified: from Tiauchevoy to Paguinuhu there were ten leagues. He advanced his Armie within a league of the Citie Tiauchevoy, about noone the next day they had more certaine advertisement of the Enemies comming. The Prince commanded his Armie to take the place for the battaile, which he had chosen in his judgement with most advantage, and having set downe unto Odmar the order he would have to be observed, he desired to see the comming of this Armie: so sending before him five or six thousand Horse as Scouts, hee advanced forward, and Calibes with him. After he had seene this great confused Armie which continually came forward, hee commanded Calibes to retyre himselfe as soone as they drew neere unto him, and bring unto him this great cloud, the which hee hoped soone to disperse. So the Prince returned backe unto his men for to assure them of the battaile: hee caused all his footmen to bee placed all along by a great Mountayne, so as they had but one head for to doubt. And hee planted great store of Artillerie for the guard of his footmen. I am of opinion, that the Prince had about six-score thousand footmen, whereof many were armed after the Christian manner, and

The custome of the Chinois.

Tunichevoy.

Pannihu.

Tiauchevoy.

all they were commanded by sundrie Captaines; but all obeyed Axalla, who commanded them as Generall.

The order of the Princes battaile against the King of China. [III. i. 151.]

Our Horse-men were in battaile array in a great levell Playne, having the Footmen on the left hand, and on the right was the comming of the Enemie, so as upon the least disfavour that might happen, hee would retyre to bee assisted by his footmen. Wee had foure score thousand horse: Calibes with the Scythians were in the Avantguard, and had the commandement of thirtie thousand horse, who should receive him at such time as he did draw on the Enemie, as he was commanded. It was divided into three troupes, each one consisting of ten thousand. Odmar had also thirtie thousand horse who should assist him. The Prince remayned in the Arier-ward at the one of the wings of his footmen, which held one of his principall forces: his purpose was to suffer the threescore and six thousand horse to maintayne the fight against the Barbarians, being led by two good Captaines, and if any of them remayned, the Emperour hoped after of them to have a good market, by causing his footmen to march forward, and himselfe with whom there abode twentie thousand of the best horse, which were sufficient without hazarding his Person for to give a new battaile, if so be that any disfavour should happen unto them: for hee had understood that this was the custome of the Kings of China, to enclose themselves within the middest of their Chariots with their footmen, and not to hazard themselves but upon the extremitie. So the Enemie fayled nothing at all to march directly unto Calibes, and all the Armie marched after following of him and setting upon him, and hee even as the Scythians are alwayes accustomed to doe, with his six thousand horse in retyring gave many charges, killing some of them, and they likewise killing some of his men. It was a beautifull sight to see this great Armie march, for it seemed to bee twise as great as ours, therein being an infinite number of armed Chariots, wherein he put his principall trust against the furie of our Souldiers; so

many gildings of gold and silver as well in the trappings of their Horses, as on their Armour, that it glittered, and was of us all much admired. The Prince who was with a troupe of horse did see the Armie march after Calibes, commended greatly the manner of casting their men out of the rankes, for to compell this troupe unto fight, and did see this Armie come in good order, and he tryed with his eye to note the place where the Kings Person was, having neere him the Chinois Lord to instruct him, who knew well their manner of fighting. Now, they had neither Avantguard nor battaile, but onely an Arier-ward commanded by the King, and inclosed (as I have said) with his Chariots: the which being shewed unto him by this Lord, the Prince turned himselfe unto us, and in our language said: Yet must wee this day disperse this cloud here so gilded, and the King of China and my selfe must make a partition thereof.

The beautie and richnesse of the King of Chinas Armie.

Tamerlan his speech of the King of China.

Now, having seene the Enemie sufficiently advanced, and judging that he had seene them march a good league, he thought it not convenient to suffer them for to take breath, nor for to put themselves againe into their order; he sent unto Calibes for to will him to set forward the fight, and that if those whom he had led with him should be weary, they should come unto him; but it was not in Calibes power to have this commandement over them. For as soone as they heard this word of fighting uttered, they required the first charge, with a young Lord, who commanded over them, called Zioctabanes, who made appeare unto the Chinois to what end their flight was, charging very stiffely upon the foremost of the Enemies, the which was an occasion to begin the first fight. And I assure you, there could not be seene a more furious thing, nor any for to fight with more desire to manifest the valour of his Nation, and for to procure honour unto his Prince. Now, this endured a long houre before the Chinois had overthrowne Calibes. The Prince did see all patiently, saying alwayes, that the great multitude how

The battaile betweene the King of China and Tamerlan.

confused soever it were, would carry it away from the order and valour of his Souldiers: you could not yet perceive any alteration in the Princes countenance, Adversitie and Prosperitie were so indifferent unto him. His thirty thousand Horse were all Scythians, who observe not the same order the Parthians doe. Now, before the Prince retyred with his men, hee did see the first charge given. Calibes being wounded, retyred himselfe neere unto the Prince, having with him two thousand horse joyned together againe, and many more joyning themselves together neere unto the Prince, who commanded that they should cure Calibes, viewing the place of his wound, hee caused him to bee conducted behind his footmen, and the other which were hurt with him also. Now, Calibes was not able to pierce through this Armie, being beaten back; but Odmar with almost all the Parthian horse-men, did handle them more roughly, for he ranne cleane thorow them, and returned by one of the right wings of the Armie, where hee fought most valiantly, and having beaten them back even within the Kings Chariots, he thought that he should not doe wisely to goe about to breake such forces.

The King of China comming forward, and the horsemen which had beene broken by Odmar, joyning themselves together for his ayde, Odmar onely remayning in the battaile sent unto the Prince for the footmen, and for to set forward the Artillerie, and that hee should assure himselfe of the victorie. The Prince, who had already set forward, kept aloofe off, and sent unto him fiftie thousand footmen, with a part of the Artillery, giving charge thereof unto Axalla, who forthwith set forward, having commandement to set upon the Chariots, and to make an entrance: he set forward the Artillery before him, the which did greatly astonish the enemies: for the Governours of the horses, belonging to the Kings Chariots, could not hold them; it made also a great spoyle. As soone as he perceived this disorder, hee set forward, and came to hand-blowes, there were a hundred [III. i. 152.]

and fiftie thousand men, as yet about the Kings person. Axalla full of courage fought so valiantly, that they never beheld any doe more bravely. Odmar during this fight charged againe the Horsemen, who were retyred unto the Kings ayde, whom he put to flight. Then the Prince advanced forward with the rest of his Foot-men, gave ayde unto Axalla, and came even unto the person of the King of China, who was as yet enclosed within a second ranke of Chariots with thirty or forty thousand men: and after hee had fought two or three houres, the Horse-men assisting the Foot-men, and they principally whom the Prince had reserved, the King remayned wounded within the power of the Prince, the battaile being wonne, and all the Enemies Campe forced; the fight endured eight houres, and it was even night, which saved the lives of many of the Enemies. There were slaine two Kings the Allyes of the King of China, and one taken Prisoner: there was inestimable riches gotten, as well in golden Vessell as precious stones, and the most rich and faire Chariots that could be seene.

The King of China wounded and taken Prisoner. Tamerlans victory over the King of China.

The Prince would not see the captived King untill the next day, beeing mounted on Horse-backe, and passing through the Campe of the Battayle for to stay the slaughter, and to joyne together againe his men, to the end the accustomed watch might bee kept, whereof hee gave the charge unto Axalla; to whom he gave likewise commandement to keepe the King of China within the middest of his Souldiers, having bin already dressed of a wound he had received in his right arme. It was a strange thing to behold the Enemies Weapons, and the diversitie of streamers wherewith they were decked, the which seemed unto us afar off as beautifull, as the diversity of colours plentifull. But to say the truth, the multitude was great which this King had, notwithstanding there was much difference betweene their valour and ours: and it is reported, that hee had ranged in Battayle this very day three hundred and fifty thousand men, whereof there were an hundred and fiftie thousand

Horse-men, the rest on foot: the greatest part of them were rude and barbarous people, which suffered themselves to bee slaine one upon another, not marking their advantage, nor having any Warlike knowledge, as our men have: there were slaine of the Enemies some threescore thousand. Now the next day after the buriall of the dead, the Prince having given thankes unto God for his victorie, caused the wounded to bee cured, and amongst the others Calibes, who by reason of the untemperatenesse of the Ayre, rather then by the blow of the wound he had received, found himselfe very ill, yet would he not omit his dutie, to command alwayes his Avantgard, the which was a great pleasure unto the Prince, for he alone had Commandement over the Emperours Forces, beeing a Scythian, and greatly beloved of his Nation.

The Prince dispatched away thirty thousand Horse in the pursuit of one of the King of Chinas Brothers, who was fled away, having joyned together againe some twelve or fifteene thousand Horse. The Prince sent to summon Pannihu, the which did yeeld it selfe unto him: whereupon our Army approached neere unto it, for to advance our selves the further into the Countrie. Now I forget to declare how the Prince having the next day caused his Tents to bee pitched most stately, and his Guards ordered according to his greatnesse, the principall of his Army being also neere his person: for all the night hee had remayned continually on Horse-backe, untill about two of the clocke, when as they brought him a Tart and his water, for hee never dranke Wine; and lay downe on a Carpet where hee passed the rest of the night. I was neere unto him and never left him: but I never heard any vaunting or boasting to proceed out of his mouth. Then hee sent a commandement unto Axalla to bring unto him the imprisoned King: who beeing come, the Emperour issued out of his Tents, and went to receive him. This King of China came with a very proud and haughtie countenance, and like a couragious man, approaching neere unto the Emperour, hee

Pannihu.

Tam. dranke no Wine.

The comming of the King of China prisoner unto the Emperour Tamerlan.

demanded of Axalla by an Interpreter, which was the Emperour, and being shewed him, hee spake fiercely unto him after this manner: The Gods whom I worship, being provoked against my Nation and people, and conspired against my good fortune, have made mee at this day thy Prisoner: but forasmuch, as it is reported over all the World, that Tamerlan maketh warre for the honour of his Nation: thou shouldest be contented that thou hast wonne it this glory, that the Lord of the World, the Child of the Sunne, is in thy power, to receive such Law as it shall please thee to prescribe him. This hee said in a brave manner, and without any other humbling of himselfe. The Emperour on the other-side having saluted him very courteously, led him into his Tent.

200. *Cities. A description of China.* He is surely a great Prince, and which hath had two hundred famous Cities within his Kingdome. There be many Mynes of Gold and Silver, much Muske, and also *Rhubarbe.* of an Herbe which the Christians call Rhubarbe. There bee in like manner within the Kingdome of China fifteene very large Provinces, the which have Governours. It is reported that hee hath threescore and tenne Kings wearing Crownes, Tributaries unto him. We call this Region *Tame, or Tamin and Tamegius.* China, the which they in their Language name Tame, and the people Tangis, the which we call Chinois. This Kingdome doth abound in fish, and in great numbers of wildfowle, by reason of the great abundance of running waters which doe overflow the Countrey, the which is reasonable temperate: they abound greatly in Silkes, and the meanest [III. i. 153.] are apparelled therewith, having small quantitie of Wooll, and not using the same: they have much Cotton and Linnen in stead thereof. The men doe weare their haire long, the women combe them: they have as many Wives as they are able to maintayne. Next unto the King, there is a Governour Generall whom they call Tutan, the which was the Brother unto the imprisoned King. The Prince having assembled his counsell, to the end he might be advised how he should use his Prisoners

and the rest of the Victory: hee received newes by Odmar, how that the Kings Brother was arrived at Quantou, the which hee had fortified, and that great store of forces did joyne themselves unto him. This was the cause that the Prince having somewhat rested his forces, commanded two thousand Parthian Horse to convey the Prisoners unto Paguinfou, and from thence after they had made abode there, to passe over the Mountaynes, and to remayne at Burda (a Citie of olde time faithfull unto the Emperours of Schytia) and there to keepe them faithfully. The purpose and resolution of the Prince was, that it behooved to assault Quantou, and to shut up, if it were possible, the Kings Brother within the same, being one of the principall seates belonging unto the King of China, and a Citie greatly peopled and strong: it was forty leagues from the place where the battayle was fought. But Odmar being advanced thither, would not retyre before he had expresse Commandement from the Prince, who having sent thither, pitched his Tents round about the said Citie: having summoned many small Cities, the which yeelded themselves wholly unto the Princes mercy, making great lamentation for their King taken. Notwithstanding, the gentlenesse used by the Conquerour made them to take all their losses with patience: and because it was also reported, that he had used the King most friendly, and all the Prisoners: the Kings Brother had sent Embassadours to obtayne leave for to know of the Kings health, and for to see him, the which the Prince did willingly suffer, to the end this other should not declare himself King, who would have brought him more trouble then the other. He attended for the event of Quantou, and had his eye upon the successe of this siege. Now the Kings Brother having received newes of the Affaires of the besieged, he determined eyther to succour it, or to fight a Battle, and came straight unto Porchio, and made a bridge of Boats, whereof there be great store in these same Countreyes.

Quantou.

Burda.

Porchio.

Odmar set upon the Kings Brother at the passing of a River, and slue fifty thousand of his men.

Now being enformed when the halfe part were passed, which was fiftie thousand men good, Odmar finding them in very ill order, and nothing at all advertised of the Enemies nearnesse, gave the charge, and utterly overthrew them: there remayned dead upon the ground some fiftie thousand men, but it was not without great fight, strengthened with the favour of water, and a great Marish wherein they were encamped. Notwithstanding, our Foot-men having wonne the banke of the River, beganne also to winne the Boats, and to sever them by the meanes of a great Boat, the which we with diligence caused to runne downe beeing full of artificiall fire, so as at the same very time that they which were within the Boate did draw neere, they retyred out of the same, having first kindled the fire within the Boate, the which with a great force rushed against the Bridge of Boats and overthrew it, and where it was resisted did burne. This did greatly astonish them that were passed, to see their returne cut off. The Kings Brother was not yet passed unto the other-side of the water, and he which first had gone over was the King of Cauchina, who was slayne at the first charge, fighting very valiantly, in the fore-front. The Kings Brother did see his men slayne and drowned, and could not remedie the same. This second overthrow was of no small importance, although it was but the third part of the Kings Brothers Army, and that there remayned unto him as yet a hundred thousand fighting men: but there was no great hope that he durst present himselfe before our Army. The newes hereof being reported at Quantioufou, they desired to make tryall of the Emperours clemency. Axalla dispatched one of his faithfull friends of his Countrey unto the Prince, to carry unto him these good newes: which was more welcome unto the Prince, then the overthrow he had given unto the Enemy, and agreed unto all that Axalla demanded, referring all unto his sufficiencie and fidelitie. The Kings Brother having sent to demand safety for

A stratagem.

to treate, the Prince granted so much unto them, for such as would come unto him.

In this meane-time Quantoufou yeelded it selfe into the hands of Axalla, who caused the Garrison to come out of the same, received the Inhabitants into the Princes protection, and they which would might remayne therein unarmed: and he entred thereinto with the joy of all the Inhabitants, who did determine to receive the Emperour into the same with all the magnificence that might be. He caused thirty thousand men of War to enter thereinto; unto whom was money delivered for to maintayne them there, untill such time as all the Foot-men should receive pay for three monethes due unto them, whereof the Inhabitants of Quantoufou did furnish the Prince, to the summe of eight hundred thousand Tentins, the which do amount unto foure hundred and fifty thousand crownes or therabout. The Prince at this present sent me unto Axalla, whom I found feasting of his Captaines and souldiers, staying for the commandement that I brought unto him, the which was to remaine within Quantoufou, and to cause all his footmen to set forward directly unto him, the which was done by the Prince, to the end it should strike a greater terror into the minds of the enemies, who seeing all his footmen arrived, he supposed they wold nothing doubt (Quantoufou being taken) but that he would march forward, insomuch as [III. i. 154.] he hoped this would greatly advance his Affaires, considering the estate they were in. I returned from Quantoufou unto the Emperour, having seene a beautifull and great Citie well fortified, and wonderfully peopled, and round about it there was a fruitfull Countrey.

Thus the Embassadors being arrived, who were of the Kings chiefest Vassals, Tamerlan received them with all humanitie, causing his greatnesse to appeare unto them; and therewithall the agilitie of his Horsemen, to make them see with their eyes, that it would be the destruction of the Chinois name, if he proceeded any further. So having saluted the Emperour with all reverence, they

An Embassage from the King of Chinas Brother unto Tamerlan, to treat for peace, and the Kings deliverance.

uttered their Embassage unto him, which was that the Kings Brother had sent them unto him to treat for two causes: the one, was for the liberty of their King, the other, for preservation of their Countrey. The Prince having heard them, answered them, that they had reason to trust unto his mildnesse, and seeing at this present, they desired it, he would yeeld thereunto. Thereupon the Prince rose up, and caused to be said unto them, that they should deliver their offers in writing, and that present answere should bee made thereunto. Thus went they out of the Princes presence with great joy, and as it were assured of Peace, and to recover their former prosperities. The conditions which they offered, were to leave Paguinfou, and all the Countrey beyond it, with all the Fortresses of the Mountaynes; that they would pay all the charges of his Army, since the day of answere made unto his Embassadors; that they would give two Millions of Gold, for their King.

Conditions agreed upon betweene Tamerlan and the Chinois.

This being presented unto the Lord, hee made answere thereunto, which was; that he would keepe that which hee had conquered within the Countrey, which was his owne justly, seeing his armes had given it unto him; that hee would have the River where he was now encamped to be his Frontier, stretched unto Hochjoy, Tahaucezug, Cauchio, Lulun, even unto Poschio bordering upon the Sea; that the King of China should pay unto him yearely three hundred thousand Crownes, the which should bee delivered at Paguinfou, for acknowledgement of submission unto the Empire, as well for his Successors as himselfe; that they should pay five hundred thousand Crownes in ready money for the charge of the Army; that the King of China should be delivered, and all the Chinois Prisoners should pay ransom unto particular men that took them, except those which carryed the name of Kings, who should pay one hundred thousand Crownes for peace with his Armes: that no Chinois should bee kept as slave, nor sold for such hereafter, beeing under the Princes obedience, that Traffique and

Entercourse of Merchants should be free betweene both the Nations; that the King of China should deliver his Brother as Prisoner, and two Kings named, with twelve principall men of the Countrey for assurance of the peace. They accepted of such conditions of peace as pleased the Conquerour, hoping that time would bring againe unto them their ancient liberty, and that for a time it behooved them to beare with patience the yoke of their bondage. Now the Prince had sent two thousand Horse, to fetch the King of China, to the end that being at liberty, he might sweare to the peace solemnly, the which he having performed at Quantoufou, whither the Prince caused him for to come, he brought with him unto Paguin, all the pledges, and amongst the rest, the Kings eldest Sonne, and his Brother. The King beeing departed for to performe his promise, according to the Treaty by him confirmed, he was received, and as it were worshipped within his Countrey, with all the joy that might be.

In the meane-time the Emperour, after hee had provided for the assurance of his new conquest, he left Odmar there to governe them, and gave unto him an estate of thirty thousand Horse and fifty thousand Footmen, to furnish all the Fortresses and strong places, the Prince having led with him many of the new conquered people, desiring to have them for to dwell within his Countrey, and to send other Colonies in their places, to assure himselfe the better of the lightnesse of this people, having noted them to bee inclined unto Novelties. Hee gave in charge unto Odmar to make his principall abode at Quantoufou, and to fortifie well the passage: and also commanded a Fortresse to be made at Dermio, the better to strengthen his Borders: and after he had left him all things necessary, he recommended unto him the services of that Lord, who had manifested unto him his great affection. The Emperour having well tryed his faithfulnesse in his Affaires as they fell out, he carryed with him a Brother of his, unto whom he gave great gifts within Sachetay.

Odmar left Governour of China for Tamerlan.

Then we turned our faces straight unto Cambalu, having advertized the Great Cham of the happy successe of our Affaires. The Prince remayned in deed King of China, holding in his possession, two of the fairest and greatest Cities of all the whole Countrey, having an hundred good leagues thereof unto himselfe, and many lesser Cities, having extended his Borders unto a River, by which he might goe unto the Enemy, but they could not come unto him without passing over the same: having good meanes to keepe it and with advantage. Now the Prince desired above all that the Idols which were within his Conquest, should be beaten downe, and commanded the worship of one God, establishing the same after the forme of his owne Countrey, for he made account that in short time all would bee reduced unto our customes. Our Army wherein was much sicknesse, began to march, and on the third day having newes of forces which came towards us, the Prince sent them a Commandement not to come any further forward, and that they should march straight unto Cambalu, where the
[III. i. 155.] Prince did suppose to find the Emperour his Uncle, who had set forward towards that place to have the good hap for to see him, being determined to receive him at Cambalu with magnificence and triumphs, as hee well deserved.

Tamerlan turned his favour unto Axalla.

Now I will declare by the way, how Odmar being severed from us, all the Princes favour was turned unto Axalla, unto whom hee committed the whole charge of his Armie, insomuch as Axalla although he was alwaies in great reputation, notwithstanding the same was much encreased by the Prince at Quantoufou, where the Prince did trust him with the Armie, in so weighty an enterprise as that was, and the which he so gloriously atchieved: likewise the manner of entring into the Kingdome of China, the intelligences hee had: so as the report of his valour did flie throughout all the Empire. Calibes led the Avantguard, and Axalla was in the battell neere unto the Emperour, who gave him the chiefest place, bestowing

upon him two hundred thousand crownes yeerely, for to maintayne his ordinary expences. After certaine dayes journey wee received newes of the Emperours arrivall at Cambalu, the Prince having left his Armie in a faire Countrey for to winter, where he dismissing many of our Souldiers, wee arrived within foure leagues of Cambalu, whither all the Princes of the Emperours Court, came for to receive him, together with all the principall Inhabitants, for to gratifie our Prince for his happie Voyage. The Prince having received every one, according to his wonted curtesie, retayning notwithstanding convenient Majestie, hee was beheld to the great contentment of all his Subjects. Hee had with him the Empresse his wife, who had not left him in his Voyage. The next day the Emperour did him so much honour, as to come and meet him, with all the magnificence that might bee. Hee gave a present unto the Emperour his Uncle, of all the richest Chariots, and fairest Horses hee had wonne. The Emperour was very desirous to see his daughter: he caused her Chariot to bee uncovered, and caused her to enter into his: but the Prince remayned on Hors-backe, whom the eyes of all the people could not be satisfied with admiring. The Prince presented Calibes unto the Emperour, and making a recitall of his faithfulnesse, and the endeavour of every one, hee caused the Emperour to give unto him an hundred thousand crownes of encrease unto his pension. Axalla was also presented unto the Emperour, who being informed of his valour, hee was received with all the best favours that might be, and he gave unto him of the revenues belonging unto the Empire, an hundred thousand Tartarins of gold in a Principalitie, that he might the better declare unto him how much he esteemed of his fidelitie.

200000. *crowns of yeerley rent given unto Axalla by Tamerlan.*

The meeting betweene the great Cam and Tamerlan at the Citie of Cambalu in Cataio.

Axalla rewarded by the great Cam for his good service and faithfulnesse.

[§ III.

§. III.

The differences betwixt Tamerlan and Bajazet the Turke; his returne to Samercand, and expedition against Bajazet; the battell, and victorie, his caging of Bajazet, and making him his Foot-stoole.

THis joy and pleasure continued with us all the Winter, where the Prince having received advertisement how Bajazet Emperour of the Turkes, had enterprised to joyne the Empire of Greece unto his owne, and fully determined to besiege Constantinople: the which he understanding, and succour being required of him by the Greeke Emperour, he dispatched one towards Bajazet, for to declare unto him his pleasure herein, and warned him on his behalfe, not to trouble the Emperour Paleologue who was his confederate. Now this motion came from Prince Axalla, who had wrought this league, being of kinne unto Paleologue, and also thrust forward with desire to maintayne his Religion in Greece, where he was borne of the Genuois race. Whereunto being answered very proudly, by Bajazet unto our Emperour, asking what he had to doe therewith, and that he should content himselfe, with enjoying lawes unto his Subjects, and not unto others, seeing he was not borne his Subject. This answer being made, Axalla procured to be very ill accepted of the Emperour, and in such sort, that he determined to hinder this enterprise of the Ottomans.

A message sent by Tamerlan unto Bajazet.

The proud answer of Bajazet.

Now the Prince had obtayned of the Emperour his Uncle an hundred thousand Foot-men, and fourescore thousand Horse, hoping to have as many from Sachetay, besides the Lords who would accompanie him for to winne glorie, from whom he made account also of fifty thousand men more that they would bring unto him, besides the other forces. Hee supposed that he had

abilitie to deliver the Empire of Greece from the bondage of the Ottomans. Thus the Prince departed, leaving the Empresse with the Emperour her father, for to serve him as a comfort of his age: it was not without a hard farewell of the Emperours part towards his Nephew; but more grievous on the Princes part towards his wife, who had never left him since the time they were married: but nothing with-held our Prince, where there was either glorie, or meanes to encrease his reputation, and profit the Common-wealth: saying often, that he was borne to this end, and that he must take in these exercises his principall delights: for every other thing wherein he did exercise himselfe was but borrowed, being appointed and called of God to punish the pride of Tyrants. Neither will I here omit a dreame, which our Prince had the night before hee departed from Cambalu, which was, that he did see as hee thought, a great multitude of reverent men, who put forth their hands unto him, requiring his succour against the violence of certaine Tyrants, who did afflict them with sundry kinds of torments: he said, that he did never see more reverent countenances, & that some of them were apparelled in white, and others in cloth of gold, some having as it were Crowns of gold upon their heads, and it seemed unto the Prince, that he gave them his hand, and lift them very high. This dreame he recited us the next morning, but no body was able to give him the interpretation thereof, & himselfe thought no more of it.

Heavy parting.

A notable saying of Tamerlan.

[III. i. 156.]

Tamerlan his dreame.

The Prince was accompanied also with Calibes, & he commanded the Prince of Tanais, to take upon him the state of Colonell of the footmen, which Axalla had left: unto whom he gave the charge of Lieutenant generall within his Armie, with commandement to leade his Avant-guard, and Calibes the Arere-ward, being accompanied with farre greater forces than ever he had in any of his Armies; for they came unto him from all parts. The Chinois Lord was licenced by Odmar to goe with 20000. men of the subjects newly conquered, being desirous to

Tamerlan journey against the Turke.

shew himselfe unto the Emperour, as also for to learne our manners and fashions. The Prince tooke his Voyage directly unto Samercand, the place of his birth, three yeeres being past since hee had beene there. Zamay came to meet him, and I verily beleeve, a million of men, blessing and praysing him in all manner of songs. All the Princes of the Countrey also ranne to visite him; he abode there a moneth. Axalla in this meane time was already at the meeting place at Ocera, who prepared all things, looking for the Princes commandement for to goe unto him, advertising him often of the doings of Bajazet.

Tamerlan returneth from the conquest of China unto Samercand.

We departed from Samercand, for to goe unto Ozara, where was the meeting place for all the Princes troupes: and having in that place taken advice for his journey, that is to say, for to know whether should be most expedient and favorable, either to goe by the coasts of Moscovie directly unto Capha, or rather on the other side of the Sea Bachu to passe by the skirts of Persia. It was resolved in the end, after sundry opinions, although the way were the longer, to passe unto Capha for to come unto Trebisonda, and to the Georgians, and from thence to enter into the limits of the Ottomans. Then our Armie after the accustomed ceremonies & prayers made unto God, wherein our Emperor hoped to finde his principall succours, we drew straight unto Maranis, where the Armie abode three dayes, looking for the forces which Odmar did send, whereof they received newes. There did the Emperour cause all his Armie to be payd, and a generall muster was made. He had newes also there of the forces that the Moscovite did send unto him: he likewise caused an infinite quantitie of victuals, and the most part of his furniture to be convayed by the Sea of Bachu, there being some twentie leagues where was want of water and victuals, through the which our Armie must needs passe, causing all things necessary to be carried by water, the which was a great commoditie unto us: and there was a commandement given at all the

Consultation about the way the Armie should take to the Turkes Empire.

Tamerlan his chiefest trust.

Bachu.

shoares of the Sea, that they should bring all the vessels for to carrie the munition of the Armie: so as this foresight did greatly ease our Armie. The Prince went continually coasting the Sea-shoare, passing away his time in hunting, and his Armie came not neere him by ten leagues, except such as came to seeke necessaries for the Armie, the which did extend it selfe some twenty leagues, it was so great. The Prince abode at Sarasich during the time his Army passed the River of Edel at Mechet, and at two or three other Bridges, the which they had caused to bee made; there had hee certaine newes how Bajazet marched unto the siege of Constantinople, having reduced unto his obedience all Bythinia, and Bursia a very noble Citie, the which hee caused to bee fortified, and divers other Cities, using all the cruelties that might be, insomuch as all the adjoyning Provinces yeelded themselves his tributaries: amongst the rest the noble Citie of Capha: the Citie was by the Prince given unto Axalla for to dispose of the same: which hee did, going thither to see his kins-folke, and to take such order there, as he thought was for the preservation of the Citie, as one not ungratefull unto his Countrey: he rather placed his hope in this little shoare of Mar Majore, then in the limits of Sythia and China, and for to succeed after his Master unto all his great conquests, for that he had all the Souldiers at his commandement, and great credit amongst all the people over whom his Prince commanded. Bajazet having a very great and mightie Armie, neither beleeved, nor once thought that wee would come upon him, so exceeding barbarous was he, that he would not indure any man so much as to speake onely unto him of our Armie, as despising it, he was so proud: and there he caused all the bordering people publikely to bee forbidden, to make any vowes and prayers for our prosperitie. Justice raigned so amongst us, insomuch as if a Souldier had taken but an apple, he was put to death, and this was severely observed over all, a thing usuall, and especially in this Journey, the which was the onely cause of over-

Tamerlan hunted by the way towards the Turke.

Bajazet marched unto the siege of Constantinople.

The government Axalla did chuse.

Notable injustice amongst the Tartarians.

throwing the tyrannie of the Ottomans, and of this proud Bajazet. So we arrived at Bachichiche, where the Armie refreshed it selfe for the space of eight dayes. Unto this place came the Embassadours of Guines, unto the Emperour, whom the Prince did greatly reverence for his holinesse. The Emperor after he had caused generall prayers to be published, Tamerlans Armie departed from Bachichiche, and they reckoned that there was in our Armie, three hundred thousand Horse-men, and five hundred thousand Foot-men, of all kinds of Nations.

[III. i. 157.] Our Armie came unto Garga, where it passed the River Euphrates, the Avant-guard at Chinserig; and the generall meeting of the Armie was appointed to bee at Gianich, the which did yeeld it selfe: and there had we newes that Bajazet his Armie was neere unto us, within some thirty leagues, which caused us to march more close. All the Cities yeelded, the Emperour receiving them graciously, and those which refused obedience, were cruelly punished, especially such Inhabitants as were Turkes, but the Christians set in full libertie, under the name of the Greeke Emperour Emanuel, whom the Emperour would wholly gratifie, Axalla having received this commandement from the Prince: so hee caused them to sweare fidelitie unto Emanuel. The great Armie of Bajazet thought to have surprised our men within Sennas (which they had taken) but as soone as they drew neere, our men set it on fire, and the greatest part retyring, there remayned some hundred Horse to performe the same, who retyred themselves in very great disorder. Now, the Prince of Ciarcan had divided his men into two troupes, and given commandement unto the first troupe, that as soone as they perceived the Enemies to pursue the hundred Horse, they should receive them, and retyre joyntly together. Now, hee had the rest of his power in a valley neere unto a Wood, and having suffered some two thousand of the Enemies Horse, Turkes Avant-currers to passe by him, he charged them behind, and

The causes of Tamerlans warre against the Turkes.

A stratagem.

fought with them, they not fighting but fleeing as soone as they did see themselves pressed: many were slayne, and many were taken prisoners. This was the first time wee fought, and carried away the victorie: all the prisoners were sent unto the Prince, amongst the rest the Bassa of Natolia, who led this troupe. The next day Bajazet his Armie drew neere unto the sight of ours, the which marched two leagues: and wee encamped within a league the one of the other. All the night long you might have heard such noyse of Horses, as it seemed the heavens were full of voyces, the aire did so resound, and every one was desirous to have the night passed, for to come each one unto the triall of his valour. Unto the Scythian Nation, the which is desirous of goods, they propounded the great riches they should get by the victorie over the Ottomans. Unto the Parthian Nation ambitious of rule, the honour and glorie of the Nation, being Conquerours of them, who onely were able to take from them the Empire of Asia. The Christians who made the fourth part thereof, assured themselves to conquer their greatest Enemie. Behold, now every one spake during the night time, according to his humour. The Prince this night went through his Campe hearing all this, and was very glad to see the hope that every one of his Souldiers did conceive already of the victorie; and I being neere him, he did me the honour to tell me, that at the time he fought the battell against the Moscovite, he did heare all the night long all kindes of songs, the which resounded in his Campe, seeing in a manner no bodie sleepe: I hoped then (said hee) to have some good hap, and I trust to receive the like now. Now after the second watch the Prince returned unto his lodging, and casting himselfe upon a Carpet, hee meant to sleepe: but the desire of day would not suffer him; he then commanded me to give him a booke, wherein he did reade: therein was contayned the lives of his Father and Grandfather, and of other valiant Knights, the which he did ordinarily reade: he called me, having light upon (in

How Tamerlans Armie passed the night before the battell fought against the Turke.

reading) the discourse of a battell that his Grandfather had lost against the Persians, the which he had thought to have gotten (very undiscreetly) having assaulted his Enemie, many advantages being propounded unto him, whereof he might have made good use, all which he neglected, trusting unto his owne valour and that of his Souldiers. And having ended his speech, he commanded mee to reade the same before him, and said unto me, I alwaies reade this before I beginne a battell, to the end I should not so much trust unto the Lions skin, wherein I wrap my arme, that I should not serve my selfe with the Foxes, to wrap therewith my head: for thus (said he) my Grandfather was in a place of advantage, and he went out of it to seeke his Enemie, who was lodged strongly, and whatsoever his men said to him, hee went on headlong shutting his eares against all the counsell and advise of his servants.

Tamerlan his custome before a battell.

The manner of the march of the Turkish Foot-men.

Seeing the Turkish Foot-men march, whom they doe call Janizaries, the which were placed in the middest, and upon the two fronts, two great squadrons of Horsemen, the which seemed to be thirty thousand Horse, and another which advanced and covered the battalion of the Janizaries: Hee thought this order to be very good, and hard to breake, and turning himselfe unto Axalla, who was neere unto him, he said, I had thought to have fought on foot, but it behooveth me this day to fight on horseback, for to give courage unto my Souldiers to open the great battalion: and my will is that they come forward unto mee as soone as they may: for I will advance forward an hundred thousand Foot-men, fifty thousand upon each of my two wings, and in the middest of them forty thousand of my best Horse. My pleasure is, that after they have tryed the force of those men, that they come unto my Avant-guard, of whom I will dispose (and fifty thousand Horse more) in three bodies, whom thou shalt command, the which I will assist with fourescore thousand Horse, wherein shall be mine owne person, having an hundred thousand Foot-men behind me, who shall march in two

The order of Tamerlan his battell.

troupes; and for my Arere-ward forty thousand Horse, and fifty thousand Foot-men, who shall not march but unto my ayde. I will make choise of ten thousand of the best Horse, whom I will send into every part where I shall thinke needfull within my Armie, for to impart my commandements. Over the first forty thousand the [III. i. 158.] Prince Ciarcian commanded: over the foremost footmen was the Lord Synopes, a Genuois, kinsman unto Axalla, and he which was his Lieutenant over the footmen, a Captaine of great estimation. That over which the Prince Axalla commanded, consisted of five squadrons of horse-men. Bajazet his Armie seemed faire and great, which was advanced continually forward towards us, who stirred not one whit from the place of the battaile. There were many light horsemen, as well Scythians, Parthians, as Moscovites, who left their rankes, and shot Arrowes, and brake Lances betweene the two Armies. There was a Spie who brought word that Bajazet was on foot in the middest of his Janizaries, where he meant to fight, that *What the Turks Janizaries be.* hee did not forget to mount on horse-back, giving order over all for the wants of his Armie: but purposed to fight in the middest of those Janizaries, who are a number of trusty men, brought up in exercises from their youth to all manner of warfare, and chosen out of al Nations, the fairest and strongest men, so as they are invincible. By this bringing up the which they have had together, they doe fight with a great force and courage for their Prince and Lord, who being in the middest of them, they are as in a halfe circle within the Armie. Now, they were thirty thousand men in this order, wherein Bajazet put his principall hope: he had many other footmen, but gathered together of all sorts. His battaile of horse was very faire, amounting unto the number of an hundred and fortie thousand horse, well exercised in all manner of fights. The Soldan of Egypt having ayded him with thirty thousand Mammolues, very good horse-men, and with *Mamalukes.* thirty thousand footmen. Their Armie in that order seemed almost as great as ours: for they were not so

knit together as we were, our forces being directly one after the other, and theirs all in a front.

So the Enemies Armie advanced forward continually with an infinite number of cryes, and ours was in great silence. After that common prayer was ended, the Emperour himselfe advanced continually forward, beholding the first charge given, and caused Axalla to set forward after he returned into his order, continually exhorting his men before hee left them. There could not be seene a more furious charge given, then was performed by the Ottomans upon the Prince of Ciarcian, who had commandement not to fight before they came unto him: there could not have beene chosen a fairer Playne, and where the skilfull choise of the place was of lesse advantage for the one then for the other, but that wee had the River on our left hand, the which was some advantage for the Emperour, having given commandement, that in any case they should not lose the same, and that the Enemies, whatsoever came thereof, should not win it: this hee did for to have the advantage of the hand in fight. The Emperour, who above all Maximes of warre, did use to deale in such manner, that the Enemie might bee the first Assaulter; hee had straightly commanded them which were appointed for the first charge, to suffer the Enemie for to give the on-set. Now (as I have already declared) this young Prince of Ciarcian with his forty thousand horse was almost wholly overthrowne, having fought as much as hee could, but hee entred even into the middest of the Janizaries, where the person of Bajazet was, putting them in disorder, where he was slaine. About this time Axalla set upon them with the Avantguard, whereas he was not in any such danger; for having surprised one of the enemies wings, hee cut it all in pieces, and his footmen comming to joyne with him, as they had beene commanded, hee faced the Battalion of the Janizaries.

Tamerlan his principall maxime of warre.

The battaile betweene Tamerlan and Bajazet.

The Prince seeing the charge Axalla had upon his arme, sent ten thousand horse from his battaile for to succour

him, and knit together the mayne battaile of Axalla, and to give once againe a charge upon another Battalion of footmen, the which did shew it selfe, and came to joyne with and strengthen that of the Janizaries, who behaved themselves valiantly for the safetie of their Prince. This fight continued one houre, and yet you could not have seene any scattered, fighting resolutely the one against the other. You might have seene the Mountaynes of horses rush one against another, the men die, crie, lament, and threaten at one very time. The Prince had patience to see this fight ended, and when hee did perceive that his men did give place, hee sent ten thousand of his Horse to joyne againe with the ten thousand appointed for the Arierward, and commanded them to assist him, at such time as hee should have need thereof. At this very time the Emperour chargeth, and made them give him roome, causing the footmen to assault, over whom the Prince of Thanais commanded; who gave a furious on-set upon the Battalion of the Janizaries, wherein was yet the person of Bajazet, who had sustayned a great burthen. But the multitude, and not valour, did prevaile; for as much as might bee done in fight, was by the Janizaries performed, for to preserve the person of their Prince. But in the end the Horse-men, wherein was the Emperours person, gave a new charge, and his Avantguard was wholly knit againe unto him, hee renewed another forcing, and was fully victorious. Bajazet having retyred on horse-back out of the troupe of Janizaries wounded, fell alive into the hands of Axalla, unto whom hee yeelded himselfe, supposing it had beene Tamerlan: then Axalla seeing him so followed (being for a time not knowne but for some great Lord of the Ottomans) twentie thousand horse did not fight at all, but onely in pursuing the victorie, and they made a great slaughter. The Prince had his horse slaine under him with the blow of a Lance, but he was soone remounted againe on horse-back. This day the wisdome of the Emperor gave the victorie unto his Soldiers:

Tamerlan his notable victorie obtayned against Bajazet wherein hee was taken prisoner.

Tamerlan his wisedome the cause of the victorie, and wherein performed.

[III. i. 159.] for the judgment which he had in tyring of the strong forces of the Ottomans, was the safeguard of his. For if all had gone unto the battaile in one front, surely, the multitude had put it selfe into a confusion: but this manner of aiding his men made everie one profitable. The Emperour judging (like a great Captaine) of the need that every one of his souldiers had, so that this manner of proceeding was the getting of the victory. They accounted threescore thousand men slaine of the Ottomans, and twentie thousand of ours. The Prince of Tirzis was slaine, as I have said: the head of the Georgians slaine, Calibes was verrie sorrie hee had so easie a reckoning in his Arier-ward, being very couragious, and a gentle Knight: the Despote of Servia was taken prisoner, who did accompanie Bajazet, and was a Christian: they gave him this day of battaile much reputation. The Emperour gave unto him very good entertainment, reprooving him, for that hee did accompany Bajazet against him, who did come in favour of his Emperour. Hee answered him, that it was not according to his dutie, but the prosperitie of Bajazet, unto whom it seemed, that all the world did bend for to subject it selfe unto him, and that his safetie had caused him to set forward. The Emperour presently thereupon gave him leave to depart at his pleasure. Hee tooke care to get into his hands Bajazet his children: hee gave commandement that Bajazet should bee cured, and after brought before him: who at such time as hee was there never made any shew of humilitie. The Emperour saying unto him, that it lay in him to cause him to lose his life, he answered: Do it, that losse shall be my happinesse. And demanding of him what made him so rash, for to enterprise to bring into subjection so noble a Prince as was the Emperour of the Greekes. Hee answered him, the desire of glorie and rule. Wherefore doest thou (said the Emperour unto him) use so great crueltie towards men, so farre foorth that neither thou nor thine doe pardon either sex or age? This doe

Bajazet brought before Tamerlan, with his pride.

I (answered hee) to give the greater terrour to my enemies. Then said the Emperour, so shalt thou receive the like reward: and causing him to bee conveyed againe out of his presence, hee turned unto his followers, and said, behold a proud and fierce countenance, hee deserveth to be punished with crueltie, and it is necessarie that hee bee made an exemplarie punishment to all the cruell of the world, of the just wrath of God against them. I acknowledge that God hath this day delivered into my hands a great enemy, wee must give thankes unto God for the same: the which was performed, being yet day: for the battaile was wonne at foure of the clocke, and there was as yet five houres of day-light. The children of Bajazet were brought before him: hee caused them to bee used curteously, and as the children of an Emperour. The next day hee commanded the dead to bee buried: they found the Prince of Tirzis dead in the middest of the Janizaries, where he remained enclosed. The Emperour did greatly lament this young Prince, who was his kinsman, and would have beene one day worthie for to doe him great service. In that battaile there died manie Captaines, & almost the chiefe Ottomans. This was a great Battaile, the which was fought from seven unto foure of the clocke, in such sort that they knew not unto whom the victorie did incline. Our Armie stayed untill the next day, every one causing his friends to bee buried. The Prince of Tirzis was embalmed, and conveyed with two thousand horse unto Samarcand untill the Emperour returned. All the other dead bodies were buried at Sanas with all the honour that might be. Axalla was much grieved for his kinsman, because hee was verie well beloved of the Prince: his charge was given unto one of his brethren who was verie famous; in fighting this same day, we might judge the events of the matters of the world, Behold this Emperour Bajazet, who was, as hee thought, superior to fortune, which in an instant found himselfe and his estate by one battaile onely overthrowne even

Tamerlan his saying of Bajazet.

unto the lowest place, and at such time as hee thought least thereof. Hee used to say, that hee was justly punished, for despising the multitude we had, for the assurance that hee had in the valour of his horsmen, and especially of his Janizaries. Hee was three dayes (as they report) before he could bee pacified, as a desperate man, seeking after death, and calling for it. The Emperour did not use him at all curteously, but caused small account to bee made of him: and for to manifest that he knew how to punish the proud; upon festivall dayes, when as hee mounted on horsebacke, they brought this proud man unto him, and he served him in stead of a foot-stoole: this did he for to manifest the folly and arrogancie of men, and how justly God had humbled him. The next day the Prince marched directly towardes Bursia, whither all the remainder of Bajazet his Armie was retired, with the Bassa Mustapha. All the countrie yeelded unto us, and the Prince caused all the holdes and fortresses to bee overthrowne and destroyed, and punished all those which were so evill advised as to stay untill they were besieged. I had forgotten to declare, how hee caused the Prince of Tirzis bodie to bee accompanied with divers prisoners chained and tied together, whom hee did send unto Samarcand, the which the Prince had determined to make great, for a perpetuall memorie of his greatnesse. Even so had hee greatly peopled with people of China, which had beene taken in the Battailes, and of those likewise which were taken out of the two great Cities, Paguinfou, and Quantoufou. Now this battaile did bring great astonishment unto all the countries possessed by Bajazet, and no bodie resisted us, even unto Bursia, whither this Armie was fled, and therein were also two sonnes of Bajazet verie young. Axalla being alwaies advanced forward before our Armie, with fortie thousand Horse, and an hundred thousand Foot-men without any carriages, who hindred the enemies from joyning themselves againe together: and hee made a cruell Warre upon the Otto-

The despaire of Bajazet after he was taken prisoner.

Bajazet Tamarlans foot-stoole to mount on horseback.

Tamarlan his pollicie for to increase his Citie Samarcand.

[III. i. 160.]

mans, delivering the Græcians from the tyrannie of Bajazet. Hee approached neere unto Bursia, where the Ottomans did not stay the comming of Axallas Armie, but only they which could not runne remayned behind. Bajazet his two Sonnes were sent unto the Greekish Emperour for to bring them up, and to have mercie upon them; the rest went unto Gallipoli, for to goe unto Andrinopoli, the which they held, having conquered it from the Græcians. Now the Prince (for to returne unto my purpose) dispatched towards the Emperour his Uncle, and unto the Empresse his Wife, one of his Familiars, called Lieban, Captayne of his Chamber, for to carrie him newes of this Victorie, and to joyne it also unto all the rest. He sent unto him Bajazet his Sword and Bow, and the Caparisons of his Horse, the which was esteemed to be worth about two hundred thousand Duckets. You may easily thinke that Prince Lieban was well entertayned of the old Emperour, and of the young Princesse, bringing word unto them, that all the World did bend it selfe to make our Prince victorious, who surely received these Victories from God without insolencie, and at such time as hee sent him most glory, then did his men note him to be least puffed up. He was never bold, but in the day of battaile, and on the Eeve for to command severely, and with greater Majesty. To tell you what he was in adversitie, I did never see him in that estate: but it is to be thought, that they which bee not insolent in prosperitie, are not faint-hearted in adversitie. So our victorious Prince marched directly unto Bursia, loaden with Spoyles and Trophees which hee daily got, departing from the Cities which did come and yeeld themselves unto him, therein observing the same manner of proceeding, the which we did in the Conquest of China; they which did yeeld unto him without fighting, were well used, and the obstinate well punished, the Prince knowing that reward and punishment are the Moderators of Common-wealthes, the one to bee used towards the

Axalla cruell against the Ottomans for the delivery of Greece.

Presents sent by Tamerlan unto the great Cham his Uncle.

good, and the other towards the evill. In the end we received newes by Axalla, that he had received Bursia in the Emperours name, and how the Inhabitants thereof had punished the Garrisons of Bajazet, having driven them away, and slaine many.

But I dare not follow our Author any further from Tartaria, for whose sake I have entertayned him. Leaving therefore his agreement with the Greeke Emperour, and secret visiting Constantinople; his comming to Jerusalem, and Expedition against the Soldan, With his Exploits in Egypt, Syria, Persia, we will returne with him to Samarcand.

§. IIII.

Encrease of Samarcand; Affaires of China: Funerals of the Can; comming to Quinza, and description thereof. His disposition of his estate and death.

PErsia, as long as he lived was much affected unto him: which greatly served him for the keeping as well of Syria, as of the Soldans Empire, leaving continually men there, and drawing out Colonies, the better to settle his Affaires in those places. So the Emperour leaving the Prince of Thanais, with his Army to attend his pleasure, he marched with the rest of his forces into his owne Countrey with all the Joyes and Triumphes that might be possible, the chiefest Prisoners marching before the Emperour, amongst the which was Bajazet Emperour of the Turkes all chayned, and was a Spectacle unto all the World of Fortunes inconstancy: hee continued notwithstanding in the same fiercenesse was woont to be in him. So wheresoever the Emperour passed, the people assembled themselves by thousands, praysing and singing his Victories. We arrived at the last at Samarcand with all our spoyles, in very great magnificence: where after we had beene the space of

one moneth or two in Feastings and Magnificences, the Emperour with his accustomed Devotion, having in great solemnitie vowed a Church and Hospitall unto his God, the most magnificent that might bee devised. *Tamerlan his vow unto God.* Whereupon to performe the same, he began to search out all sorts of Handicrafts men for to honour this Citie, the which hee had a desire to make one of the stateliest Cities in the World. And in one of the corners thereof he began, and did build there his Temple and Hospitall, making an account to increase yet this Citie, as large againe as it was, and to people the same, with so many severall kinds of people and Nations as hee had brought with him, giving libertie unto them all to frame and build their Houses, causing money to be distributed to do the same, and giving all kinds of Priviledges and Freedomes unto the Prisoners, for to give them a greater desire to build and settle themselves there: and having caused the streets and places to be plotted, and having appointed a place for every one to build upon, hee tooke no other pleasure, neither had he any other care then the preserving the good will of his most famous Souldiers, whose name hee having caused to bee written in a generall Muster-booke, the which hee commanded to be made, from day to day, they (not [III. i. 161.] thinking thereof) received honours, and good turnes of the Prince, in recompence of their so great services. Now he declared the death of the Emperour his Uncle unto his Councell (of which he before had received Intelligence, but kept it close) and forgot no Ceremony due unto the honour of the said Emperour outwardly, shewing the griefe he conceived for his death; where after hee had rested some eight dayes, hee determined to goe unto Quinzai for to see the Empresse, and having left Bajazet in the custodie of the Governour of Zachetay, the Emperour set forward with his ordinary Court which was of forty thousand Horse, and threescore thousand Foot-men.

The Emperour being come unto Cambalu, received newes of the Battell Odmar had wonne against the King

of Chinas Captayne Generall, and how he pursued his Victory, having taken three or foure great and rich Cities, the which did yeeld themselves unto him, and that againe the Chinois did desire peace. The Emperour sent the Articles he required, which were that before all other things the King of China should pay the Arrerages of the Tribute, the which hee had agreed with the Emperour. First, he should come in person to doe homage unto his Majesty, and acknowledge himselfe as Vassall unto his Empire. That the Army should withdraw it selfe during his Voyage, and he should deliver up unto him all his Cities, saving three such as the Emperour should nominate; and that the things should be restored unto the same estate they were in before the Warre, when the Emperour made the first peace; that hee should pay the Army for sixe monthes, and should also satisfie all the expences of the War, seeing he had begunne it, and was Author of the breach of peace. Then the Emperour gratified Odmar, sending unto him for Wife one of his Sisters with all magnificence that might be, for to make him the more affectioned unto him. I will declare how the Emperour was received at Cambalu by his Subjects, with all the magnificence possible, the Emperour for to gratifie them having restored their Priviledges, the which he had taken from them, for the Rebellion they had committed with Calix: so as the Emperour went over all gratifying his Subjects for this new Succession that was lately fallen unto him, all the Companies comming unto him: for in these Countreys they have no certayne dwellings, they are alwayes wandring in troupes where-soever they goe: thither the Empresse (having left Prince Axalla to governe at Quinzai) came unto him. The Prince remayned there almost two monthes, having in this place given order for all the Affaires he had. Cambala was also neere unto Mount Althay, where they use to bury the Scythian Emperours, whom we doe call the great Cham.

Articles of a new agreement betweene Tamerlan and the King of China.

1.

2.

3.

4.

The Emperor caused the body of the Emperour his Uncle to be brought thither, and himselfe would conduct

it with all pompe, honouring not only his body, but also all that hee had loved in the World, and although it was not the custome to cause women for to assist the Funerals, yet would he affoord this honour unto the Empresse, that she should assist the bringing of the body, going neere unto the same. This he did, the more to make appeare how much he honoured the memory of the late Emperour in his Wife, being his Daughter, and also to the end that if God did take him away, his children being small, shee should have the greater authority, and bee the better acknowledged worthy to governe in the minoritie of his Children; and also for that shee had beene brought up alwayes in authority, even since she was marryed. The Prince desiring thereby the more to acknowledge the honour the Emperour his Uncle had done him, by adopting him as his Sonne, and in having left him so great and large an Empire, as that was, whereof he left unto him the possession. Now the Emperour loved her onely, having no other affection in such pleasure, but only the happinesse of a faire Off-spring, the which he hoped for. Now the body of the late Emperour being come unto Cambalu, he determined to conduct it unto the buriall according unto the accustomed Ceremony, and to put the body with the Kings and Emperours his Ancestors. After he had from point to point performed the last Will and Testament of the late Emperour, he returned from thence unto Cambalu, where he spent all Winter in Tilt and Turnying, going a hunting, making his abode there, because he was in a place neerest unto the Kingdome of China, to know how matters passed there, having now brought thither his last Affaires, purposing to goe thither in person the next Winter, if Odmar did not make an end of the Wars alreadie begunne, and if the King of China did not submit himselfe wholly under his obedience, having determined not to depart from Cambalu, untill this Countrey were pacified, the marke he shot at, being only to keepe that which his valour was able to conquer through his good

The magnificent Funerall of the great Cham of Tartaria.

Tamerlan his vertuous and chaste love unto his good Wife.

fortune, being desirous to spend the rest of his life in enjoying the fruits of his travels, and for to publish his prayses unto his people, and with Millions to maintayne them in peace. He had also a purpose to bring unto an end that which hee had determined to doe to Samarcand.

The young Prince made Governour of Quinzai and over all the Countrey; which seemeth to bee the North parts of China, and perhaps in these times, Nanquin was the Seat of the K. of China and Quinzai, of the Tartar Can.

Now Axalla was at Quinzai, as well unto the contentment of all the men of Warre, as the Inhabitants, who desired much to see their Prince, and having caused Prince Axalla in their behalfe to beseech it, that it would please the Emperour to cause his Sonne to bee brought up amongst them there, the which he did grant unto them in favour of the said Prince Axalla, establishing him for to command in the absence of the Prince his Sonne, whom hee made Governour of Quinzai, from Cambalu even unto the Sea. This Countrey was replenished with some three hundred Cities, and was in largenesse more then foure hundred leagues, besides an infinite number of Villages. To make short, it was that the Emperour his Uncle governed, where this Prince Axalla was his Lieutenant generall, under the authoritie of the young Prince his sonne, unto whom he delivered him in charge for to be his Governour, authorising him unto the governement generall of all his Kingdomes: for the great wisedome that was in this Knight, made him beloved in all the Countreys under the Emperours obedience: the services also and great victories the which he had caused the Emperour to obtayne by his stout courage, and good conduct, who for these occasions put his principall trust in him, and after himselfe hee thought him onely worthie to preserve for his children his Kingdome and Empresse.

[III. i. 162.] *Axalla appointed the young Princes Governour, and authorised over all the Kingdomes of Tamerlan, as Governour generall.*

The King of China came unto the Emperour Tamerlans Court, and did sweare unto him once againe obedience.

The King of China came to visit him at his Court, according unto the covenants offered unto him, the which he accepted: he did sweare once againe obedience unto the Emperour, who caused him to see all his greatest Cities, for to make himselfe the more to be feared of this Barbarian, who kept no more promise then pleased

himselfe. Hee was astonished to behold so many Souldiers, and the Countrey so well replenished with people; and above all, that they used so little curiositie of riches in their apparell and garments, wondring that the Emperour was apparelled in meane Cloth of one colour, without any other fashion: but to countervaile that, he had about him men which seemed to bee Kings. At the same time when the King of China was at the Court, the Emperour received newes of the * victorie against the Soldan, for the which the Emperour rejoyced, making feasts and turneys in his Court in token of mirth, and this rejoycing continued for the space of eight dayes. After the Emperour had given order for the double paying of his Armie that came into Persia, under the conduct of the great Chamberlaine, and Synopes Colonell generall in the Imperiall Armie, the Emperour went unto Quinsay for to see his sonne, and visit the people of this Countrey.

The meane apparell of Tamerlan.

**This battell, for brevitie is omitted, as is also the most part of the Booke.*

The Emperour arriving neere unto Quinsay, Prince Axalla comming to meet him two dayes journey off, with all the chiefe Lords of the Countrey, together with the principall Citizens, who were preparing for the Emperour the most magnificent receiving that might bee, as well by water as by land. As this Citie is one of the richest in the world, so is it one of the greatest, and of the most wonderfull situation, being all wholly divided and overthwarted with channels, upon the which are framed wonderfull and stately buildings, accompanied with an infinite number of Bridges, upon the which they passe over channels: this Citie aboundeth with all kinde of spices, and in great quantitie, likewise with all manner of merchandises. The Emperour as soone as he was arrived, received presents of the Citizens, the which were esteemed to be worth above two millions of Gold, with a wonderfull variety of all rare and singular things, the which they presented unto him, for to testifie the love and obedience they did owe unto him. The Emperour was desirous to see his sonne, whom they brought up

The description of the Citie of Quinzay, with the wonderfull situation thereof.

Tamerlan received with great magnificence into Quinsay, with rich and rare presents.

with the accustomed greatnesse of Princes: and having caused the child to be brought before him, being of the age of seven yeeres; he forbad from hence forward they should suffer him to weare any thing upon his head, and himselfe did hang a Bowe about his necke, saying aloud, that they which from their birth were called unto soveraignties, should bee used both unto cold and heate, and should bee exercised in Armes betimes, and not brought up delicately and easily, reprehending them which had the bringing of him up, demanding of them, if they meant to make a woman of him? And they answering, that he was tender. If he be not borne (said he) for to be strong in Armes, he will not be worthy to succeed mee: for he must not be an effeminate Prince that shall preserve the Parthian Empire. Now he had sent the Empresse unto Samarcand to be delivered, where shee was honourably received, having never beene there since shee was married. Hee received newes that shee was there delivered of another goodly sonne, a thing which hee caused to be published over all, and himselfe in token of joy, made feasts fifteene dayes, with all kindes of magnificent turneys: this he did for to shew his agilitie unto his people, to the end, that as he excelled all his Court in vertues, that they should also judge him worthie to governe them above all other men. After he continued there a moneth, and having visited all the Sea-townes neere unto Quinsay, hunting all kindes of chases, neglecting nothing notwithstanding which belonged to his charge, saying often, that the recreations hee did take, were helpes for to ease him in the paines of his publike affaires whereunto God had called him. Having upon his returne called together all the people, he published his lawes, which were all reverenced of this people, as though they had proceeded from the Divinitie, so much admiration had every one of the greatnesse of this Prince. The which I will truely declare unto you, that so long as the Emperour was there, this people did almost nothing, being for the most part busied in beholding of him, not

The order hee tooke for his sonnes education.

Tamerlan his notable saying of succession in his Empire.

The Empresse delivered of another sonne at Samarcand in Parthia.

Tamerlan his recreations, and notable saying thereof.

The admiration and exceeding love the people of Quinzay did beare unto their Emperor.

The nature of the people of Quinzay towards their Emperour.

finding any greater contentation then that. Some of his Courtiers, and amongst the rest, Prince Axalla said one day unto him, that this was a Citie fit for his abode. O my friend, it is not so: if they should see mee daily, they would make no more account of mee. It is a maxime, that the Lord of this great Citie must not goe thither but once in ten yeeres, and when he is there, it behooveth him to temper his actions, as if he were upon a Scaffold readie for to play some Comedie, where gravitie and good grace is necessary for to content the beholders: for the people doe easily receive an evill impression of their Prince, as they also doe a good, if you performe it well unto them.

[III. i. 163.] *Prince Axalla sent into China for to establish a peace there.*

Now I have forgotten to tell you how the Emperour sent Prince Axalla in his name from Quinsay into China, and his Imperiall Majestie did not depart out of the Province before he returned: he went thither with great diligence for to establish peace there. Prince Axalla went forward towards Paguin, where he was received of the Governour with all possible honour. And having assembled all the Emperours forces, hee set forward towards the borders of China, have an enterview at Pochio, where the meeting place was agreed upon. He passed by Quantou: went forward unto Pochio, whither the King came also to meet with him; and hee entred full fiftie leagues into the Countrey newly conquered. It seemed unto him a thing too much derogating from the greatnesse of the Emperour, the majestie of whose person hee represented, if he went any further to see this barbarous King, being more fit that he should come forward into the Countrey conquered lately from him by Odmar, after he had obtayned the victory, then to goe into his Countreys although he had subjected them unto the Emperour, and did pay a very great tribute. So the King of China arrived within a league of Pochio with all his Court: hee set forward unto a Plaine, where he and Prince Axalla did see each other, who was much better accompanied, from whom the King did as much

The meeting of Prince Axalla with the King of China at Pochio.

differ as from the Emperours owne person. They met three several times together: the King desired to bee admitted into a Citie, which the Emperour had granted unto him by the treatie. Prince Odmar declared that it was of great importance, therefore Prince Axalla was by the Emperour appointed for to bee Judge of this controversie, In the end they required another further within the Countrey, the which the King accepted: so hee was put into possession of that Citie, the situation whereof was very pleasant, being compassed about with a Lake. Axalla having discovered that this barbarous King, did earnestly desire it onely for his pleasure, and not for any other evill intent, the Citie which hee delivered being seated upon a River further within his Countrey, and that other within our Countrey compassed about with our fortresses: but Odmar did not allow of that, and supposed it to bee for an evill purpose, as for to contrive some new practises. Odmar being an olde man, who knew the Kings unfaithfulnesse, although hee had made him know it well enough unto his smart, having (as I have said) wonne twenty or thirtie Cities from him; and above fourescore leagues of Countrey, at such time as hee obtayned the last Battell, during the time that the Emperour was in his last Voyage against the Persians.

So the enterview continued yet betweene Prince Axalla and the King of China on the Plaine, a Tent being pitched, whither Prince Axalla did come unto him, whom hee continually honoured as much as the Emperours owne person, where after they had long time treated by Interpreters, it was in the end agreed, that the King of China should enter againe into Quinanci, not suffering him to put any Garrison into it, nor to fortifie the same: but even as a Prisoner and Subject unto the Emperour, hee should enjoy it, and it should bee his owne, enjoying all the revenue thereof, neither should hee carrie any kingly Ensignes, without the expresse leave of the Governour, for the Emperour: hee should notwithstanding have a guard of three hundred men for his person; and

The resolution of the meeting betweene Axalla and King of China.

should give knowledge unto the said Governour of his journey, before he entred into the Emperours Countries, the which he must passe for to goe thither. Now the Citie was situated in the middest of a very great Lake, in the which were many Ilands, wherein there were an infinite number of houses of pleasure, and it had beene alwaies a very delicate place, where the Kings of China were wont to recreate themselves in all kindes of pleasures that were there to be found: in so much as this barbarous King did not respect the conditions propounded unto him, so as he might make his abode there, as it were in an Hermitage. Having left unto his brother the government of his whole Kingdome, through the displeasure he had of his bondage whereunto he was brought; a courage certainly magnanimous, and worthie a Nation made civill with the best learning, and unworthie the name of a Barbarian wherewith we called him.

King of Chinas brother succeeds.

Three times in the weeke at Samercand, Tamerlan ministred open justice unto the meanest, in his Imperiall Majestie, a thing which made him beloved of the people over whom hee commanded. In the other dayes hee gave secret audience for the affaires of his Estate, and tooke advice for matters of importance, which were decided daily in his presence. He had such severitie in his counsell, that they must needs deale truely before him, and without all passion in discoursing: notwithstanding he alwaies shewed himselfe courteous in his conversation, and made himselfe both beloved and feared of his people: hee never changed his servants, except they committed great faults against him: of all the servants of the late Emperour his Uncle he did not change one of them, but hee did withall encrease their estates, making them in this change to feele his liberalitie, which he made strangers for to taste also, unto whom he was accustomed to give, to binde them unto him. He drew great store of money yeerely for tribute of the Moscovite: but he distributed it within the same countrey for to maintayne his authoritie there, winning those for his which might have hurt

The justice of Tamerlan.

him, by meanes of giving unto them. Hee had great care of his revenues, and he had such a readinesse, that he did see his estate from three moneths unto three moneths within one houre, both the ordinarie and extraordinarie expences, they presented it so well digested unto him.

Tamerlan his care of his revenue.

[III. i. 164.] But our haste of other voyages permits not our stay here. Onely we will adde, that after all things ordered, Sicknesse arrested and Death conquered this great Conquerour: and this Traveller travelled the way of all flesh into another world. Presently after his death they ranne to call his sonne, who as soone as he was come shut his eyes, powring out teares, as also did all his servants. The Prince Sautochio his eldest sonne, within two houres after was proclaymed Emperour throughout all the whole Armie, and dispatches were made from all parts to advertise the Governours of Provinces thereof, the Letters being signed with the hand of the new Emperour, who having assembled all the Armie together, hee made an Oration unto the Captaines and Souldiers, and caused them to make a generall muster, gratifying all the ancient Servants of the Emperour his Father: he would not dispose of any thing before he had seene Prince Axalla, and was joyned with the Imperiall Armie. This young Prince, when he came unto this Empire was nineteene yeeres old, hee was faire, and had much of the Emperor his Fathers naturall disposition. They hoped that hee would wisely (through the good counsell that was about him) maintayne this great Empire: but they feared greatly the young Prince Letrochio his brother (whom his mother loved) would cause divisions, as it happened in the times of their great grand-father betweene two brethren, who had beene occasion of the destruction of their estate, the which was releeved and lifted up againe unto his height by the valour of Tamerlan.

The death of the Emperour Tamerlan.

Prince Sautochio proclaymed Emperor and signed dispatches.

Prince Sautochio nineteene yeeres old when he came unto his Empire.

Chap. IX.

Reports of Chaggi Memet a Persian of Tabas in the Province of *Chilan, touching his Travels and Observations in the Countrey of the Great Can, unto M. G. Baptista Ramusio.

*or Gilam.

HE said that he had beene at Succuir and Campion, Cities of the Province of Tanguth, in the entrance of the State of Grand Can, who (said he) was called Daimir Can, and sent his Officers to the government of the said Cities, which are the first toward the Muslemans, and are Idolaters. He went thither with a Caravan, which went with merchandises out of Persia, and from the places adjoyning to the Caspian Sea, for the Regions of Cataio; which Caravan they permit not to pierce further then Succuir and Campion, nor any other Merchant therein, except he goe Ambassadour to the great Can.

Succuir and Campion mentioned by M. Polo.

No passing into the Countrey.

This Citie of Succuir is great and populous, with faire houses of hewen stones after our manner; and hath many great Temples with their Idols of stone. It is situate in a Playne where runne infinite Rivolets; is abundant in victuals of all sorts, and yeelds silke there made of the black Mulberies in great quantitie: hath no Wine growing, but they make a drinke with Hony as it were Ale. Of fruits, by reason the Countrey is cold, there grow none but Peares, Apples, Apricocks, Peaches, Melons and Cucumers. Hee said that Rhubard (of this commoditie Memet had brought great store at that time to Venice) growes all over the Countrey; but the best, in certaine high stony Hills neere adjoyning, where are many Springs and Woods of divers sorts of high Trees, and the Land is of a red colour, and by reason of many Raynes and Springs almost alway myrie. He shewed out of his bosome a picture of the Plant, brought out of the

Succuir described.

Rhubarbe described.

Countrey (which Ramusio in his Preface to M. Polo hath also presented with this discourse) the description of which is this. The leaves, he said, are ordinarily two spans long, more or less as the Plant is in bignesse; narrow below and broad above, downy with (as it were) small hayres in their circumference; the stalke or trunke is greene foure fingers high, and sometimes a span from the ground: the greene leaves with age grow yellow and spread on the ground. In the midst of the trunke growes a thin branch with flowres fastned within, like the Mamole violets in forme, but of the colour of Milke and Azure, and greater then those violets, of a noysome sent. The roote within ground is a span or two long, of a tawny colour in the barke, some as bigge as a mans thigh or legge, out of which grow little Roots or Sprigs, which spread in the ground, and are cut away from the great Roote; which within is yellow with many veynes of faire red, full of red and yellow juyce, cleaving to the fingers and making the hand yellow: and being cut in peeces the viscous juyce issueth out and the roote becomes light; they lay them therefore on boords turning them up and downe divers times a day, that the juyce should incorporate therein, lest it lose the goodnesse; after foure or six dayes hanging them to drie in the winde, where the Sunne may not come at them, being in two moneths drie and perfect. They ordinarily take it out of the ground in the Winter, the vertue being then most united in the Roote (the Spring there beginning at the end of May) which at other times is dispersed into the leaves and flowers, that juyce also being gone and the roote light and hollow.

The Root and Juyce and preparing.

A cold climate.

Six Saggi make an ounce.

They sell one of their Cart lodes of Roots with leaves for sixteene silver Saggi (not much unlike ours) for they have no Coynes, but make their gold and silver in small thin rods, and thence cut peeces of a Saggio weight, which in silver is twentie Soldi Venetian, and in gold a Ducket and halfe. He said that they would not gather it, if forren Merchants should not come to trade for it, themselves making no reckoning thereof: and that the

[III. i. 165.]

Merchants of China and India carry away the greatest part; who if they should cut and dresse it as before is expressed, after it is brought in Carts, in foure or six dayes it would corrupt; and seven burdens greene (hee said) would not yeeld above one drie. When it is greene it is intolerably bitter; and in Cataio they use it not for medicine, but beate and mixe it with other odoriferous compositions for perfumes to their Idols. In some places there is such store that they burne it dryed in stead of wood; others give it their crased horses, so little doe they esteeme it in Cataio. But there they much prize another small Roote, which growes in the Mountaines of Succuir, where the Rubard growes, and call it Mambroni cini, very deare, used for diseases, those specially of the eyes; nor did he thinke any of it was brought into these parts. He said also, that in all Cataio they much use the leaves of another herb, which they call Chiai Catai, which growes in a place of Catai, called Cacianfu. They boyle it, whether new or drie, and taking off a Beaker or two of that decoction fasting (as hot as can be borne) takes away the Feaver, payne of the Head or Stomack, Back, Joynts, and other diseases, especially the Gowt, and it is good for digestion. They use to carry it with them in their Voyages, and will give a sack of Rubarb for an ounce of Chiai Catai. And the Cataians say, that if our Merchants, Persians and Frankes, knew the goodnesse thereof, they would buy no Ravend Cini, so they call Rubard.

Mambroni Cini.

I asked him of his Voyage from thence to Constantinople, and hee answered mee by Mambre our Interpreter, that hee returned not that way he went with the Caravan, by reason that the Greene-head Tartars called Jescilbas, sent an Embassador at that time when hee was to come away, with a great company, by the way of Tartaria Deserta, above the Caspian Sea to the great Turke at Constantinople, to make a league against the Persian their common enemie. Whereupon he thought good to come with them, and so did to Caffa. I asked of

The way of the Caravan betwixt Tauris and Campion in Catai.

the way he went. He said he should have returned from Campion to Gauta in six dayes (eight Farsencs, each of which is three Italian miles, are a dayes journey, but on the Hils and Desarts they goe not halfe so much) from Gauta to Succuir in five dayes, from Succuir to Camul in fifteene, here the Musulmans (or Mahumetans) begin: from Camul to Turfon is thirteene. From Turfon they passe three Cities, Chialis ten dayes journey thence, after that Cuchia other ten, and after that Acsu in twentie. From Acsu to Cascar are other twentie dayes all rough Desart, all the former way being thorow places inhabited. From Cascar to Samarcand are five and twentie dayes. From Samarcand to Bochara in Corassam, five; from Bochara to Eri, twentie; from thence to Veremi in fifteene; from Veremi to Casbin in six; thence to Soltania in foure, and thence to Tauris in six dayes.

Campion described.

Now for some particulars of those places, he related that Campion is subject to Daimir Can, great Emperor of the Tartars; the Citie placed in a fertile Playne all cultivated and abundant in provisions. They are

Apparell.

apparelled in black Cotton cloth, furred in Winter with skins of Wolves and Sheepe if they be poore; the richer with Sables and Marterns of great price. They weare black Bonets sharpe like a Sugar-loafe; the men rather

Bearded men.

small then great, wearing beards as we doe, specially a

Houses,

certayne time of the yeere. Their houses are of stone like ours, with two or three lofts, slope-roofed, and diversly painted, and they have one street onely of painters. The great men for magnificence make a great

Pageants.

Loft or Pageant, and thereon erect two Tents of silke embroydered with gold, silver, pearles, and jewels, and there stand with their friends. This they cause to bee carried by fortie or fiftie Slaves, and so goe thorow the Citie in solace. The Gentlemen are carried on a simple Pageant, by foure or six men without other

Temples and Idols.

furniture. There Temples are made like our Churches, so great that they may contayne foure or five thousand

persons; and have in them two Statues, of a Man and a Woman, each fortie foot long, all of one peece, stretched on the ground, and all gilded. They have excellent stone cutters. They bring quarry stones two or three moneths journey on shod Carts of fortie wheeles very high, drawne by five or six hundred Horses and Mules. *Huge carriages.* There are also small Images with six or seven heads and ten hands, all holding divers things, one a Serpent, another a Bird, a third a Flower, &c. There are some Monasteries in which live men of holy life, immured *Anchorets.* within their houses that they cannot goe out whiles they live, and have victuals every day brought them. There are innumerable, like our Friars, which goe up *Friars.* and downe the Citie. They have a custome, when one of their kindred dyes, to clothe themselves in white *White mourners.* many dayes made of Cotton; their garments are made long to the ground with wide sleeves. They use Printing *Printing.* of their Books, which he thought somewhat like those I shewed him at M. Thomas Giuntos printing house. Their Citie is fortified with a thick wall, within filled *Fortification.* with earth, able to carry foure Carts abrest, with Towres and Artillery as thick as those of the great Turke. The Ditch is wide and drie, but they can make it runne with water at their pleasure. They have a kind of very great Oxen with long, thin and with hayre. The *Polo and Conti tell of such Oxen.* Cataians and Idolaters are forbidden to goe out of their Countries, to goe on merchandise thorow the World.

Beyond the Desart above Corassam to Samarcand, and till the Idolatrous Cities, the Jescilbas rule, which are [III. i. 166.] Tartars, Musulmans, wearing greene sharpe Turbants of *The Jeselbas or Green-head Tartars.* felt, so making a difference betwixt them and the Persians, which weare them red: and betwixt them two for diversitie of opinions in Religion are continual warres, and disagreement about their Confines. Bocara and Samarcand are two Cities of these Green-heads, each a Signorie of it selfe. They have three particular sciences, Chimia (in the same sense as here) Limia, to make and *Chimia, Simia, Limia.* cause love, and Simia, to make men see that which is

not. The moneys which they have are not Coyned, but every Gentleman and Merchant makes thin rods of gold and silver, as is before said of Campion and Succuir. In the market place of Campion are every day many Mountebankes which have that science of Simia, which compassed with a great multitude present strange sights, as to cause a man to cut off his arme, or thrust himselfe thorow with a sword, and seeme to bee all bloudy, with other like.

Prating mountebanks and Juggling knaves.

Chap. X.

A Treatise of China and the adjoyning Regions, written by Gaspar Da Cruz a Dominican Friar, and dedicated to Sebastian King of Portugall: here abbreviated.

§. I.

Of Camboia and the Bramenes there; the cause of his going to China: of China and the neighbouring Regions.

Camboia.
Siam.
Champa.

Being in Malaca building an house of my Order, and preaching, was informed that in the Kingdome of Camboia (which is subject to the King of Siam, and lyeth toward the parts of China, and doth confine with Champa, whence commeth the most precious Calambach) was great oportunitie to preach the Gospell, and to reape some fruit. Having leave of my Prelate, I tooke the journey in hand. And after the passing many troubles and hunger in the journey, with dangers and sicknesses, I came a land, and after I had reasonably informed my selfe by a third person, conversing with the People and with the Fathers, even before I knew it I found all to the contrary of that which they had told, and that all were deceits of the simple Laytie, which of light

matters were mooved to presume of the people that which was not in them. And besides this, I found many hinderances for the obtayning of my desires and intent; for first, the King is a Bramene, and the Bramenes are his principall men and his favourites, and most familiar, because they are Witches, for they are much given to bee pleased with witchcrafts, and they doe nothing without consulting the Witches and Bramenes that are in the Kingdome (for by this meanes they thrive) by the Devill. And so the first thing that the King asked me, was if I were a Witch.

King of Camboia a Bramene.

The Bramenes doe worship among others one God, which they call Probar missur (which they said made the Heavens and the Earth; and another God, which they call Pralocussar, this also having obtayned power of another which they call Praissur, for to give this licence to Probar missur) and I shewed them, that not onely he had not made the Heaven and the Earth, but that hee had beene a very wicked man and a great sinner: wherefore these Priests said, that they would worship him no more, having worshipped him thitherto with their God Praput prasar metri: whereupon the hatred of the Bramenes increased towards me, and from thence forward I had disfavours of the King, which was mooved for the zeale of his God, and the God of his Bramenes. There met about these matters, the Priests of the Idols, and all of their troupe, which goe for Priests, and hold themselves for religious men, and in their conversation and life they are separated from all other people, which to my thinking is the third part of the people of the Land; the King thereof setting an hundred thousand men in the field. This religious people, or that holds it selfe for such, are exceedingly proud and vaine, and alive they are worshipped for gods, in sort that the inferiour among them doe worship the superiour like gods, praying unto them and prostrating themselves before them: and so the common people have a great confidence in them, with a great

Probar missur.

Pralocussur.

Praput prasar mitri.

Men alive worshipped.

reverence and worship: in sort that there is no person that dare contradict them in any thing, and their wordes among them are held for so sacred, that in no wise they will endure to be gainsayed. Insomuch that it hapned sometimes whiles I was preaching, many round about me hearing me very well, and satisfying themselves of that which I said unto them; if there came any of these Priests, and said this is good, but ours is better, they would all depart and leave me alone. Further, they being very ignorant presumed to be very wise, and the common people did hold them for such, all their knowledge being ignorances and Heathenish follies.

[III. i. 167.] *Twenty seven Heavens.*

They make seven and twenty Heavens, some where there is meate and drinke and faire women whether they say all living things doe goe, even the Flea and the Lowse, for they say, that as they have soules, that they must live in the other World. And to these, they say, all doe goe that are not Religious men as they are. They place others higher, whether they say, their holy Priests doe goe that live in the Wildernesses, and all the felicitie they give them there, is to sit refreshing themselves with the wind. They place others yet higher, the gods of the which, they say, have round bodies like Bowles, those which goe to these Heavens, and the honour which they give them is, to give them round bodies as the Gods themselves have. And even as they make many Heavens, so they doe many Hels, for they make thirteene, to the which they goe according to the grievousnesse of the sinnes of every one, eyther higher or lower.

Thirteene Hels.

Massanchraches.
Nassendeches.
Mitires.

They have a division of their religious men, for some they call Massancraches, which are as supreame, which sit above the King: others they call Nascendeches, which are as our Bishoppes here. These sit equall with the King. Others they call Mitires, which are in the common degree of Priests, which do sit under the King: under the which there are yet two degrees, which they call

Chaynizes and Sazes. And all these they ascend in degree, so they doe in vanitie and pride, and are more reverenced. Besides all this, there is another very great inconvenience, that except the Priests and all those that holds themselves for Religious men, all the rest are slaves of the King, and when the owner of the House dyeth, all that is in it returneth to the King, and let the Wife and Children hide what they can, and begin to seeke a new life: the people of the Countrey is of such a nature, that nothing is done that the King knoweth not: and any bodie be he never so simple may speake with the King; wherefore every one seeketh newes to carry unto him, to have an occasion for to speake with him: whereby without the Kings good will nothing can be done, and wee have already shewed before, that hee is unwilling to the matter of Christianitie. To these things was joyned some disorders of the Portugals, so that by all meanes I found crosses and inconveniences for to obtayne my desires and my pretence: wherefore I having beene in the Countrey about a yeare, and seeing I could make no fruit beside the passing of grievous sicknesses, I determined to leave this Countrey, and because they told mee many things of China, and the people of it to have a disposition to Christianitie, and that they loved reason, I determined, seeing in this Countrey I did no good, nor baptized more then one Gentile, which I left in the Cave, to goe to China in a ship of China which was then in the Countrey; in which they carryed me with a very good will, giving me the best roome in the ship, not taking any interest of me; yea, they dealt very charitably with me. This name China is not the proper name of the people of this Countrey, nor of the Countrey it selfe, neither is there commonly in the Countrey notice of such a name, onely among all the people of India, and among those which dwell in the South parts, as in Malaca, Siam, Jaoa, this denomination of Chinas goeth currant, and also among those Chinas which doe traffique among us. The proper name of the Countrey is *Tame, the e. not well pro-

**As this word Tame in English.*

nounced, but almost drowning it: and the name of the people of the Countrey is Tamgin, whence this name China doth come, which is currant among the strangers we know not, but it may be conjectured, that the people which in old time did sayle to those parts, because they passed by the Coast of a Kingdome, which they call Cauchin-china, and traffique in it, and victuall, and take refreshings there for the Journey of the Countrey that lyeth forward, which is that of China, in the which Kingdome they live after the manner of the Chinas, and is subject to the Chinas, it seemeth, that omitting Cauchin, from the denomination of this other Kingdome, they called all the Countrey that lyeth along China.

China is a great part of Scythia; for as Herodotus saith, Scythia extendeth it selfe unto India, which may be understood, because the Chinas did possesse many parts of India, and did conquer them of old time, whereof at this day there are some Monuments, as in the Coast of Choromandell, which is towards the Coast of the Kingdome of Narsinga, on that side which we call Saint Thome, because there is a House built by the Apostle, and the Relikes of his bodie. There is at this day a great Temple of Idols, which is a marke for the Navigators to know the Coast which is very low, the which as the men of the Countrey affirme, was made by the Chinas, of whom there remayned among them a perpetuall memory, and therefore they call it Pagode, of the Chinas, which is to say, Temple of the Chinas. And in the Kingdome of Callecut, which is the head of Malavar, there be very ancient fruit-trees which the men of the Countrey say were planted by the Chinas, and on the shoales of Chilao, which doe runne from the Iland of Ceylan, toward the Coast of Cheromandel, is affirmed, by the men of the Countrey, a great Army of the Chinas to be cast away which came for India, which was lost, because the Chinas were but young in that Navigation. And so the men of the

The Tartars rather set forth fleets from China to these Exploits as in Polo you reade.

Countrey say the Chinas were Lords of all Jaoa, and of Jautana, which is the Kingdome of Malaca, Siam, and of Chapaa, as it is commonly affirmed in those parts: wherefore some doe affirme, many of this people to bee like the Chinas, that is, having small eyes, flat noses, and long faces, for the great commixture that the Chinas had with all of them, especially with them of Jaoa, which commonly are more China-like. But the King of China seeing that his Kingdome went to decay, and was in danger by their seeking to conquer other strange Countreys, he with-drew himselfe with his men to his owne Kingdome, making a publike Edict under paine of death that none of the Countrey should sayle out of the Kingdome of China: the which lasteth to this day. [III. i. 168.]

Liquos an Iland.

The Liquos are not continued with mayne Land, but it is an Iland which standeth in the Sea of China, little more or lesse then thirtie leagues from China it selfe. In this Iland live these people, which is a well disposed people, more to the white then browne. It is a cleanly and well attyred people; they dresse their haire like women, and tye it on the side of their head, fastened with a silver bodkin; their grounds are plentifull of many and good waters; it is a people that sayle very seldome being in the middest of the Sea. They weare good short Swords, they were in times past subject to the Chinas, with whom they had great conversation, therefore are very like the Chinas. Now this Iland remayning to the Sea from China, as we have said, the Coast of China runneth, winding from the Province of Cantano, and from her Coast unto the Coast of the Province of Nanquin, whether to the Portugals have sayled, the Coast making never a point as the Maps doe make, the which may be seene well pointed in the Sea-cards and in the Maps made among the Portugals.

The Tartars are reckoned among the Scythians, and runne so far along China, with the which it hath continuall Warre, that commonly they affirme to have

betweene the Chinas and the Tartarians, a Wall of an hundred leagues in length. And some will affirme to bee more then a hundred leagues: the first Kingdome that doth confine with it on the Sea-side of India, is one that is called Cauchin-china, which hath about an hundred leagues little more or lesse a long the Sea-coast, the Sea maketh a great entrance betweene it and the Ile Daman, which is of fiftie leagues in length, and is already of the Chinas: and in the end of this entrance this Kingdome abutteth with the Kingdome of China, and is subject to the King of China. The people of this Kingdome, in their Habit, Policie, and Government, doe use themselves like the people of China. The Countrey is much inhabited and of much people, it is also a very plentifull Countrey. They have the same Writing that the Chinas have, although their speech be divers. Beyond this Kingdome of the Cauchin-chinas, lyeth another very great Kingdome, which runneth within the Land along China, which some doe call Laos, and others Siones, Maons: this by the otherside towards India, doth confine with the Kingdome of Camboia, and with the great Kingdome of Syam, and with the rich Kingdome of Pegu, with all the which Kingdomes it hath Traffique: in sort that there remayneth to this Kingdome towards the Sea of India, all the Coast of Pegu, unto the ends of the Kingdome of Champaa, which doth confine with Cauchin-china. And so there remayne to these Laos toward the side of the Indian Sea, the great Kingdome of Pegu, the Kingdome of Tanaçarin, and that of Quedaa, and that of Malaca, and the Kingdomes of Pan, of Patane, of Syam, of Camboia, and of Champaa which abutteth upon the Cauchin-chinas. This Kingdome of the Laos, or Sions Maons, was subdued by the Bramas (of the which we will speake presently) in the yeere of fiftie sixe, and among some which they brought captive to Pegu, they brought some Chinas which the Laos held Captives, as one George Mello affirmed unto mee, which went for Captayne of the Voyage to Pegu. And though commonly there be no Warres betweene these Laos and

Cauchin China.

Daman an Iland.

Laos, or Siones Maons.

1559.

the Chinas, because of the great Mountaynes that are betweene them, on the which the Chinas have good forces on that side in the Province of Camsi, which doth confine with these and with the Bramas: and in the forces they have continually men in Garrison for the defence of those parts: there bee notwithstanding, continually assaults on the one side and of the other: whereby the Laos might have some Chinas captive. Before that these Laos were subdued by the Bramas, they carryed to Sion, to Camboia, and to Pegu some very good Muske and Gold, whereof is affirmed to be great store in that Countrey, and these people having Muske, makes a conjecture the great store of Muske which the Chinas have, they get it from the many beasts that are in the Confines of this Kingdome in the Province of Camsi, from whence they bring it.

Muske what it is.

The Muske is the flesh and bloud of certayne beasts, which they say, to be as bigge as Foxes, the which beaten with strokes and killed, they tye the skinne with the flesh together in lumps, the which they cut after the flesh is rotten, and so they sell it, which the Portugals do call Muske Cods. And when it commeth fresh, presently it appeareth to be rotten flesh and bloud: the rest they sell loose, holding these Cods for the finer Muske. Returning to the Laos, whereof we were speaking, these be the Wares which they brought to the above-said Kingdomes, carrying in returne Cotton-clothes and other things they had need of. This people is not very browne, they weare their haire all cut round underneath, and all the rest above ruffled, raysing it many times upward with their hands, that it remayneth to them like a Cap, and serveth in stead of one, for they weare nothing on their heads: they goe naked from the middle upward, and from the hips downward, they weare certayne Cotton-clothes girt about them all white: the women goe covered from the brests to the halfe legge: they have their faces some-what like the Chinas, they have the same Heathenish Ceremonies that the Pegus and Siones, and the Camboias: The Priests of their Idols doe weare yellow clothes girt about as the rest

of the people, and a certayne manner of yellow Copes, with certayne folds and seames in which they hold their Superstitions.

[III. i. 169.] Of this people I saw many in Camboia, which remayned there the yeere before by the way of Traffique, and that yeare that I was there, they came not because of the Warres, wherein (as I said) they said they were subdued by the Bramas.

River of the Laos. These Laos came to Camboia, downe a River many daies Journie, which they say, to have his beginning in China, as many others which runne into the Sea of India: it hath eight, fifteene, and twentie fathome water, as my selfe saw by experience in a great part of it: it passeth through many unknowne and desart Countries of great Woods and Forrests, where there are innumerable Elephants, and many Buffes, of which I saw many wild in that Countrie, and Merus, which is like a good Mule, and certayne beasts which in that Countrie they call Badas: of the which the Male have a pointlesse and blunt Horne in their fore-head, and some of the Hornes are spotted with singular colours, and others all blacke, others of a waxe colour, but they have no vertue, but only for the Hemorroides, or Piles: and after the Elephant there is no other greater beast, the haire of it is browne and footed like an Elephant, the head like a Cow, and it hath a great lumpe of flesh that falleth upon his head, whereof I did eate travelling in those parts. There are also many other wilde Beastes. There bee some Thorny Trees, like Limons and Oranges, and many wilde Grapes through the Woodes. When these Laos doe returne to their Countrie, going against the streame, they goe in three monthes. This River causeth a wonder in the Land of Camboia, worthy of reciting.

Merus are a kind of wild Asses.

Badas are the Rhinocerotes: by the forehead understand the face; for the horne is lower then the fore-head.

Chudurmuch. Comming neere to a place which they call Chudurmuch, which is twelve leagues from the principall Citie of Camboia, it maketh a passage to another River which commeth from a great Lake, that is in the uttermost parts of Camboia, and hath Siam, on the other side: in

the middest of the which his bignesse being great, yee can see no Land on neither-side, and this River passeth by Loech, which is the principall Citie of Camboia, unto Chudurmuch: the waters of this River, which is also verie great, the most of them doe passe to the River that commeth from the Laos, neere to Chudurmuch, and the rest doe run downe the River directly to the Sea, when the great Winter floudes doe come, which happen when it raines not in the Countries of Camboia. The many waters which doe come by the River that commeth from the Laos, which there they call Sistor, doe make a passage right against Chudurmuch, to the River that passeth through Loech, with so great furie, that where the waters of Loech did run downward, by multitude of the other that entreth into it, they are turned backe and run upward with a great current: in sort that it overfloweth all the Countrie of Camboia, whereby all the Countrie is not travelled in the time of these flouds, but in Boates, and they make their Houses all with high lofts, and underneath they are all overflowne, and sometimes these flouds are so high, that they are forced to make higher Roomes with Canes to keepe their houshold-stuffe in, and to lodge themselves. This River runneth upward from July to September, and with the passing from the River that commeth from the Laos, (or from the river Sistor, which is his proper name) of so many waters to the River of Loech, it doth not leave his running to the Sea, making below verie great armes, and goeth verie high over-flowing many Countries downward, but not so much as above. The Portugals did shew mee in Loech a field, a great hill of Earth, over the which they affirmed that in the time of the flouds a great ship that was made in the Countrie did passe without touching, which ship might well have sayled from India to Portugall.

Loech.

Sistor.

Strange overflow, a fresh River running up without Sea-force.

Beyond these Laos, follow the Brames, which is a great people, and very rich of Gold and Precious stones, chiefly of Rubies. It is a proud Nation and valiant,

The Brames.

these are now Lords of Pegu, which subdued it by force of Armes some yeares before they subdued the Laos, they are men of good complexion, and well made, they are browne. They have Pegu and part of Bengala toward the Sea of India. It is a Countrey very scarce of victuals, they apparell themselves as we said of the Laos, but that their clothes are fine, and many do weare them painted or wrought: they are also somewhat like the Chinas in the faces, they have very rich and gallant shippings garnished with Gold, in the which they sayle in the Rivers: they use Vessels of Gold and of Silver, their Houses are of Timber very well wrought, the Kingdome is very great, they have not commonly warre with the Chinas, because of the great Mountaynes that are betweene the one and the other, and because the Chinas are well fortified on that side: notwithstanding this, sometimes there are Robbers on the one side, and the other that doe make assaults, whereby the Chinas have some Bramas Captives, as some Portugals which were Captives in those parts, which saw them did affirme, and did speake with them in the great Citie of Camsi: and these slaves told them, and from thence it was not very farre to Brama, and that in Pegu, they had seene Portugals.

The Patanes. There followeth along the China beyond the Bramas, the Kingdome of the Patanes, which now are Lords of Bengala, and after them the Mogores. Beyond these Mogores there runneth along the China, the Tartarians which doe extend themselves from Mogor to the Lake Meotis and the River Thanais, which is a very great Kingdome and of much and innumerable people. This people are commonly red and not white, they goe naked from the waste upward, they eate raw flesh, and anoint themselves with the blood of it: whereby commonly they are stinking and have an ill sent.

[III. i. 170.] An old man of China did affirme unto me, that sometimes when they came against the Countries of China, if the wind stood on that side where they came, they were

discerned by their smell: and when they goe to warre they carry the flesh raw under them for to eate, they eate it in this manner, and anoint themselves with the bloud to make themselves the more sturdie and strong, and to provoke themselves to crueltie in the Warre: these also fight on Horsebacke with Bowes and Arrowes, and use short Swords. With these is the continuall Warre of the Chinas, and as I have said the Chinas have an hundred leagues (others saying there are more) of a Wall betweene them and the other, where are continually Garrisons of men for the defence of the entries of the Tartarians. It may bee beleeved that this Wall is not continued, but that some Mountaynes or Hils are intermixt betweene; for a Lord of Persia affirmed to me, that the like Workes were in some parts of Persia, with intermixing some Hils and Mountaynes. *Wall of China.*

It was affirmed to the Portugals which were Captives, and in Prison in their Dungeons, in the yeare 1550. that some yeares there is Truce betweene the Chinas and the Tartarians: and in the same yeare the Tartarians made a great entry in China, in the which they tooke a very principall Citie from them: but a great number of people of the Chinas comming and besieging the Citie, and not being able to enter it by force of Armes, by the Councell of a man of low degree, they had a meanes whereby they killed them and their Horses, and remayned Lords againe of the Citie. The same Portugals which afterward were set at libertie, affirmed, that all the Prisoners made great Feasts, and made a great stirre when the Tartarians made this entry, with the hope of being set at libertie by the meanes of the Tartarians, if they did possesse China. *Tartarian rodes into China.*

In the Citie of Cantan I saw many Tartarians Captives, which have no other captivitie then to serve for men at Armes in other places farre from Tartarie, and they weare for a difference red Caps, in all the rest they are like the Chinas with whom they live: they have for their maintenance a certayne stipend of the King, *See Pinto.*

which they have paid them without faile. The Chinas call them Tatos, for they cannot pronounce the Letter r. Above the Lake where Thanais hath his beginning, they doe confront with the skirts of high Almayne, although on the side of Europe, and betweene them and Almayne are Hils that doe divide them: and of these people of the skirts of the Mountaines, the Chinas say that the King of China hath many men of Warre in pay, that doe keepe the weake passages and the Wals on the side of the Tartarians: and say, they are great men with great Beards, and weare cut Hose, and Caps, and blunt Swords, and a Portugall that was carryed captive the Land inward, told me that he heard the Chinas say, that they called these * Alimenes.

**Here followed the division of the Countrey into shires or Kingdomes, with their Cities, &c. which wee referre to later and better Intelligence.*

§. II.

Cantan described; the publike and private buildings and Government. The shipping and Husbandry of China; their contempt of the idle, and provision for impotent poore.

BEing to intreate of the Citie of Cantan, I give first a warning to the Readers, that among many Noble Cities, Cantan is one lesse Noble then many of China; and farre inferiour in building then many other: although it be more populous then many; this is said by all them that saw it, and travelled within the Land, where they saw many other. This advice presupposed, it is to be noted, that Cantan in his compasse, is of very strong Wals, very well made, and of a good height, and to the sight they seeme almost new, beeing eighteene hundred yeares since they were made, as the Chinas did affirme: they are very cleane without any cleft, hole, or rift, or any thing threatning ruine. They are of free stone about a mans height, and from thence upward of brickes made of a clay like unto that of the Porcelane Dishes, whence it causeth them to bee so strong, that I building a Chappell in Malaca, one of these (which

The wals of Cantan.

was brought from China) could scarsly bee broken with a good Pick-axe. Jointly with this there is in this Citie and in all the rest an Officer of the King which onely hath care to over-see the Wals, for the which he hath a good stipend. And every yeare when the Governour of the Borders commeth to visit the Province, hee doth visit this as well as the other Officers, to know if he doth well his Office, and finding him in any fault, or negligence, hee is put from his Office, and punished. And if he standeth in need of any expence for the mending of the Wals, the Over-seer of the Rents is bound to give him that which is necessarie, under paine, that if the mending remayneth undone, he shall bee well punished. For this cause the Wals of all the Cities are continually kept sound and in good reparation. These Walles are within the Citie little more then the walke of the same Citie in their height, which is the cause of beeing much more cooler. The Wals have in compasse 12350. paces, and it hath eighty three Bulwarks.

[III. i. 171.]

The River and Town-ditch.

This Citie (and so all the rest) hath on the one side the River, along the which, as well this as the rest are built almost in a Valley; and on the other side they have a Ditch full of water of a good breadth, betweene the which and the wall remayneth a good distance where there may runne together a good troupe of people, and the Earth that was taken out of the Ditch, was cast betweene it and the wall, whereby the foot of the wall remayneth a great deale higher then the other ground. Besides the ditch, notwithstanding, this wall hath a great blemish, for it hath on the contrarie side to the River without the wals, and the ditch a little Hillocke that discovereth all the Citie within the wals.

The Gates.

This wall hath seven gates: the entries of the which are sumptuous and high, strong and well made, with Pinacles above, not square but made like steps. The other places of the wals have no Pinacles: the wall at the entring of the gates is twelve paces thicke: the gates are all over plated with Iron, and all of them have their draw-bridges

Draw-bridges.

very strong, which are alwayes up, and are never let downe, but are ready against they be needfull: all the gates at the entrings have Courts, and the Courts that are toward the side of the Suburbs, which lyeth along the River have every one three gates, one in the front and two on the sides, which remayne for the service of streets that lye along the wall, the wals of the Courts are almost of the height of them within: the gate which is in the front in the Court, is like unto that of the wals within: it hath also a draw-bridge; the gates which are in the side of the Courts are small. The Courts that are on the other-side of the field where no Suburbe is, have no more but one gate, and this not right against that of the walls, but stand on the one side: the streets of the Citie are all drawne by a Line very straight without any manner of making a nooke or winding: all the crosse wayes are as straight as the streets: in sort that there is neyther street nor traverse that maketh any turning. All the streets and traverses are very well paved, the pavements going along the Houses, and lower in the middest for the course of water: the principall streetes have triumphant Arches which doe crosse them, high and very well made, which make the streets very beautifull, and enoble the Citie: the principall streets have along the Houses close Portals, in the which and under the Arches many things are sold.

Gate-courts.

Strait streets and paved.

Houses of Magistrates.

The Houses of them which rule the Countrey, are at the entrings very sumptuous, with high Portals, great and well wrought of Masons worke: they have in the fore-front very great gates like the gates of a Citie, with two Giants painted with Clubs in their hands: I saw foure in one Pagode, (which is a Temple of Idols) drawne naturally from some, which they say, the King hath to keepe his weakest passages from Tartaria. They are of great members, of about twelve or thirteene spans high. On the street side it hath right against the principall Porch a *receite not very great. It hath built along the street a good wall of a good height right against the gate, that

**Or little Court.*

when the gate is open they that are within may not be gazed on by them that goe by the street: this gate serveth not, neither is it opened but for dispatching of matters of Justice, and the principall of the House goe in and out at them, and others that are as honourable or more then they: at the one side of this principall gate is another very great gate, but not so big as the principall, which is for the service of the House, and of the Prisoners when the principall gate is shut: and when this principall gate is shut, they set a glued Paper crosse over both the leaves, on which is written the name or firme of the principall of the House, and for to open it againe, an Officer of the House bringeth the same firme or marke on a playstered board to the Porter, that hee may open it, without the which token hee may not open it under a great punishment.

Entring by this gate, there is a great Court and almost square, which is almost a Horse-race, and it hath a Gallery little lesse then the length of the gate, which leadeth straight from the gate to a very great Table that stands at the end of the Court, the which is all paved with square stones with leanings as high as a mans waste, and it is high in the entry of the gate, and there remayneth onely one step in the end of it to the Table, and the course in the sides of the Gallery is low, that they goe downe to it by steps: this Gallery of the middest is of such respect among them, that in no wise it is lawfull for any one to passe through it, but onely some of the chiefest of the House, or others as great or greater then they; and those that goe to negotiate with the Officer of the House when they enter in at the gate, they must goe presently to one side, going downe to the Court which hath very great Trees for shaddow, and they goe up againe by steps unto the Table above-said, which is at the end of the Court, which is very great. In the end of this Table in all his length there is a step, and within the step a very great walke, all paved with square stones as the Table without it, and very high and all wrought with Masons worke: in

Sanctitie of Courts, and reverence of high Magistrates.

the middest of it leaning to the wall of the front are two Chaires, with two Tables before them, a little distant the one from the other, one of them, which stands on the left hand, serveth for the Governour of that house, and that of the right hand is void, for if there should come another of a higher dignitie than hee, to sit him downe. To every one of the sides there are two spaces which runne behind this Governour, and are of a good breadth, having placed along the sides of these two spaces in every one five Chaires with five Tables before them, and as the distance from them to the principall Governour is good, they [III. i. 172.] remayne though behind in sight of the principall Governour. These serve for ten Assistants which are with the principall at the dispatching of waightie matters. From these Galleries inward are great Lodgings, as well for the Governour of the House, as for the Assistants, and for all the other Ministers and Officers of the House, which are many, as we will shew in their place.

Great Prisons. On every side of the Court are very great Prisons and great Lodgings, as well for the Jaylours (which also are of great authoritie) as for the Watches that watch by night and by day, but neither these Prisons nor the Chambers of the Ministers of them, nor the Lodgings of the chiefe of the House are seene outward, for they are served of all things, the doores shut and have continually their Porters. There are in Cantan foure of these Houses for foure principall Officers, and in every Province in the Citie, that is, the Head of the Province there are five of these Houses: in Cantan there are but foure; for as the Governour of Cantan is also Governour of Cansi, he is not resident in Cantan, but in a Citie that is in the Borders of one of the Provinces, that the recourse in the Affaires of both the Provinces may be the easier. Besides, these principall Houses of the chiefe Governours, there are many other in Cantan, the which though they bee not of so great Majestie as they, they are notwithstanding very great, of other inferiour Officers, and chiefly those of the chiefe Jaylour which are very great. There is on the wals

of Cantan, on the contrary side of the River a high Towre all close behind, that they which are in it may not bee seene, nor gazed on from the Hillocke or Mount aforesaid, that was without the wals, and it is built in length along the wall, so that it is longer then broad, and it is all made in Galleries very sumptuous, from whence they discover all the Citie, and the Marshes and Fields beyond the River, which serveth for the recreation of them that rule. In the other Cities are such buildings which serve for recreation, many and very sumptuous, and of singular building.

Private houses.

The Houses of the common people in the outward shew, are not commonly very faire, but within are much to be admired; for commonly they are white as Milke, that they seeme like sleeked Paper, they are paved with square stones: along the ground, of a spanne little more or lesse, they are dyed with Vermilion, or almost blacke; the Timber is all very smooth and even, and finely wrought and placed, that it seemeth to be all polished, or dyed, or in white, and some there is in white so faire and pleasant to the sight, waved Damaske-like, as it were Gold, and so bright that they should doe it injurie in painting it. I confesse, in truth, that I never saw so fine Timber as that. It hath after the House that is at the entrie, a Court with solaces of small Trees; and Bowers with a Faire little Fountayne: and then at the entring of the House where the women doe with-draw themselves, it hath a certaine manner of a Gallery open before towards the Court, where they have verie great Cubboards finely wrought; which takes the one square of the House, in the which they have their Oratories, and Gods made of Wood, or of Clay: these Oratories are more or less curious according to the abilitie of everie one: all the Houses are tiled with very good Tiles, better, and of more continuance then ours: for besides, they being well made, they are of verie good Clay: those which receive the water are broad and short, and the uppermost that close, the other are narrower, and at the ends toward the

street side, they are garnished with fine Workes made of Lime: for many yeares they have no need to be tiled againe, for as the Clay is very good, they are not so mouldring as ours, or so rough, but they are very smooth and warme, and beeing so well set they breed no filthinesse. There bee many Houses faire within, and very few with Lofts, the most are low Houses.

Temple and Mesquit. They have in the middest of the Citie a Temple of Idols with high Towres, the wals of the which we will speake of hereafter: they have their Mesquit with Alcoran

Suburbes. very high with his Pinacle on the top. The Suburbes without are very great and of many Houses, in such sort that some Portugals would have compared them in bignesse with them of Lisbon, but to mee and to others they seemed lesse, though they bee bigger and of more Houses

Store of people. then the Citie within the wals. It is very populous, and the people is so much, that at the entring of the gates on the River side yee can scarce get through. Commonly the people that goeth out and in, doe cry and make a great noyse to give place to them that carrie burthens. And the Rulers of the Citie commanding to enquire what

Victuals. victuals were spent every day, it was found to spend only five or sixe thousand Porkes, and ten or eleven thousand Duckes; besides which, they eate great store of Beeves and Buffes, and many Hens, and an infinite deale of fish, whereof the Markets and streets are full, and many Frogs and Shel-fish, great store of Fruits and all other Pulse. Hereby little more or lesse may be seene what people are in Cantan, and whether it may bee compared with Lisbon.

Suburbes. The Houses of the Suburbes are like those of the wals within; the streetes are so well and levelled by Line as those within, and all for the most part paved also, and some of them are verie broad, and have triumphant Arches, but very few. Some streets, as well without as within the wals, on the one side and the other along the Houses, have Trees for to make shadowes. In all the

Suburb-gates. streets of the Suburbs at the ends of them are gates with speciall Porters, whose Office is to locke them every night

under paine of sore punishment, and every street hath a Constable and a Jayle. He stands bound, either to yeeld the Malefactor which by night doth any harme in the street, are to pay for it; wherefore all the streets have every night a watch, the Neighbours dividing themselves [III. i. 173.] in quarters: and they make every night sixe quarters or watches, and for a signe that they are awake, in every *Watches.* street they sound a Drumme, where they have all the night a Lanthorne with a light. The gates of the Citie are shut as soone as it is night, and on the two leaves is set a paper, with the chiefe Captaines marke on every one of them, and they are opened with the Sunne, with a token from the same Captaine to them all, with his marke written on a white boord. Every gate hath a Captaine, a very honest man, and every one hath certaine Souldiers, which continually doe watch every one of the Gates by day and by night.

Here followed much of other Cities: but because the Author saw them not, but received his intelligence from Perera, I referre you to him.

In some Cities the water runneth almost thorow every street, and on the one side and the other of the street are Tables made of stone, for the common service of the people; and thorow all the streets are very good and well wrought Bridges to passe from one side to another: and thorow the middest of the streets is great trafficke by water that goe from one place to another. In those places whereby the water entreth into the Citie, they have made in the walls very good gates, which have very strong Iron grates for to shut by night: and the most of the streets to the land inward are very well paved with stone, and (where is no stone) with small tyle. In all the Mountaines and Hills where there are wayes, they are very well made, *High-wayes.* cut with the Pick-axe, and paved where they are needfull. This is one of the good works of China, and it is very generall in every place of it. Many Hills on the side of the Bramas, and of the Laos, are cut in steps, very well made; and in the height of the Hill is made a low place, very well cut: in the which is a very high Towre, which above doth equall with the highest of the Mountain, which is very strong, the wall of one of the Towres was measured

Other China Cities.

at the entring of the gates, and it was sixe fathome thicke and an halfe. There are on this side many of these workes, and so there may be in other places. I heard of a Gentleman of credit, called Galiote Perara, Brother to the chiefe Justice of Arrayolos, which abode in Cansi, being Captive, that (with the houses of these kinsmen of the King, being so many and so great) the Citie was so bigge that it seemed they occupied very little of it, and make a very little show in it: and so he had it written in a Rudder of his, whence I tooke a great deale * of that which is heere spoken of: in such sort that the greatnesse of the Citie did hide in it selfe the multitude and greatnesse of these houses.

Galiote Perera.

**Which is therefore here omitted.*

As in the Countrey there is great store of Timber and very cheape, and much Iron and cheap, and it is very good, there are infinite number of ships and shippings; for through the Countrey are infinite Groves of Firre trees, and other trees, whereby it is easie for any one though of a little substance, to make a ship and have shippings, and this causeth the great profit and gayne that is of them with the necessitie the Countrey hath of them: for it hath not onely a great number of Ilands alongst the coast, but also a very great coast where they Navigate: and besides this, all China within is navigated, and runne through Rivers which doe cut and water it all, which are many and very great. So that yee may sayle to the ends of the Land, and goe in shippings. Any Captaine along the coast may in a little space joyne two hundred, three hundred, even to a thousand ships, if hee stand in need for to fight. And there is no small Towne along the River that is not plentifull in small and great ships. Along the Citie of Cantan, more then halfe a league off the River, is so great a multitude of shipping, that it is a wonderfull thing to see them, and that which is most to wonder, is that, that this multitude never decreaseth nor fayleth almost all the yeere: for if thirty, forty, or an hundred goe forth one day, as many doe come in againe the

Store of shipping.

next: I say, the multitude never to diminish nor fayle, for though sometime there be more, some lesse, alwaies there remayneth a marvellous multitude: and that which is more, all those that goe forth, goe laden; and all that come in, come laden; carrying goods, and bringing goods: and that which sheweth much the noblenesse of the Countrey, the plentie and riches thereof is, that all these ships bringing great store of merchandise of Clothes, Silkes, provisions and other goods, some doe goe into the Land, others come from within the Land, and nothing commeth from without China, neither goeth out of it: and that which the Portugals doe carrie, and some that they of Syam doe carrie, is so little in comparison of the great trafficke of the Countrey, that it almost remayneth as nothing, and unperceived; seeing that out of China there goeth no more but that which the Portugals, and they of Syam doe carrie; which is as much as though they brought nothing out of China, five or sixe ships comming laden with Silke and Porcelane: the great plentie and riches of the Countrey doth this, that it can sustayne it selfe alone: Pepper and Ivorie which is the principall that the Portugals doe carrie, a man may well live without it, and the trafficke of merchandise that is in this Countrie, is in all the Cities within the Land, which as we have said, are almost all built along the Rivers. The Chinas have a common speech for to shew the noblenesse of their Kingdome, that the King of China can make a Bridge of ships from China unto Malaca, which are neere five hundred leagues, the which though it seemeth it cannot be, yet by Metaphor it signifieth the greatnesse of China, and the multitude of ships that of it selfe it can make.

Riches of China in itselfe.

Proverb.

The great ships they call Junks; besides which there are ships for warre, made like great ships, to the which they make great Fore-castles and high, and likewise abafte, to fight from them: in such manner that they over-master their adversaries, and because they use no Ordnance, all their use is to come many together, and

Junkes for war and for trade.

Ship-fights.

No Ordnance.

[III. i. 174.]

compassing the adversaries ship, they boord it: and at the first on-set they cast a great deale of Lime to blinde the adversaries, and as well from the Castles as from the tops they cast many sharpe pikes burned at the end, which serve for Top-darts, of a very stiffe wood; they use also great store of stone, and the chiefest they labour for, is to breake with their ships the dead workes of their adversaries, that they may be masters over them, having them under them, and being destitute of any thing to shelter them: and as soone as they can enter, they come to the Pike or handy-blowes, for the which they have long Pikes, and broad-pointed Swords hanging at their sides. There bee other Junkes for lading of goods, but they are not so high as those of warre, though there bee some very great. All these ships as well of warre as of burthen use two Oares a-head: they are very great, and foure or five men doe rowe every one of them, laying them along the ship they move them with such a sleight, that they make the ship goe forward, and they helpe very much for to goe out and in at a barre, and setting upon the enemies for to boord them: they call these Oares, Lioslios: in all manner of their shippings they use the Lioslios, neither doe they use any other manner of Oares in any kinde of shipping. There be other lesser shippings then Junkes, somewhat long, called Bancones, they beare three Oares on a side, and rowe very well, and loade a great deale of goods: there be other lesse, called Lanteas, which have sixe or seven oares on a side, which doe rowe very swift, and beare a good burthen also: and these two sorts of ships, viz. Bancones and Lanteas, because they are swift, the theeves doe commonly use. The rowing of these Oares is standing, two men at every Oare, every one of his side, setting one foot forward, another backward. In the Junkes goe foure, five, or sixe men at an Oare.

Sudibusve præustis.

They use Oares.

Small ships.

They use also certaine shippings very long, like unto Gallies, without Oares or beake-head, which doe lade great store of goods: and they make them so long,

A kinde of Gallies.

because lading bringing a great burden they may sayle the better by the Rivers, which sometimes are not rough. They have many other shippings of burthen, which is superfluous to tell of every one. There be many small boats of poore people, in which are husband and wife, and children, and they have no other dwelling but in their boat in a middle decke, for defence of the Sunne, and of the raine: as also have the Bancones, and Lanteas, and others which wee said were like Gallies, and these deckes are in such sort, that under them are very good lodgings and chambers in the great ships, in these of the poore, they are much inferiour: there they breed their Pigs, their Hennes, and there they have also their poore little Garden, and there they have all their poore state and harbouring. The men goe to seeke worke about the Citie to helpe to maintayne their little house; the women goe in the boats, and with a long cane that reacheth well to the bottome of the River (at the end of the which is a little basket made of rods, wherewith they get shell-fish) with their industrie, and passing of people from one side to another, they helpe to sustaine their houshold. These poore people notwithstanding doe not live so poorely and beggarly in their apparell, as those which live poorely in Portugall. There are other great shippings, wherein is the stocke of them both,* which have great lodgings where they may bestow a great deale of stuffe: these have a great stocke; they have certaine Cages made all the length of the ship with canes, in which they keepe two or three thousand Duckes, more or lesse as the vessell is: some of these belong to Lordships, and their servants goe in them: they feed these Duckes, as followeth.

Dwelling in ships.

**The husbands merchandise, and the wives huswifery.*

After it is broad day, they give them a little sodden Rice not till they have enough, when they have given it them, they open a doore to the River where is a Bridge made of canes, and the noise they make at their going forth is wonderfull to see them goe tumbling one over another, for the great abundance of them, and the time

Duck-weeders.

they take in going out; they feed all the day untill night among the fields of Rice, those which are owners of the shipping doe receive a fee of them that owe the fields, for letting them feed in them, for they doe cleanse them, eating the grasse that groweth among them. When night commeth they call with a little Taber, and though they be in sundry Barkes, every one knowes their owne by the sound of the Taber, and goe unto it; and because alwaies in time some remayne without that come not in, there are every where many flockes of wilde Duckes, and likewise of Geese. When I saw such a multitude of Duckes in every one of these Barkes, and all of one bignesse, and thinking they could not be hatched by Duckes or Hens, for if it were so, some would have beene bigger then some, seeing so many could not be hatched in one, two, or fifteene dayes, I was willing to know how they hatched them; and they told mee, it was in one of two sorts. In Summer, laying two or three thousand Egs in the dung, and with the heate of the weather and the dung, the Egs are hatched. In the Winter, they make a Hurdle of canes very great, upon the which they lay this great number of Egges, under the which they make a slacke fire, continuing it of one sort a few dayes till the Egges be hatched. And because they are hatched in this sort, there are so many of one bignesse, and all along the River are many of these Barkes, whereby the Countries are well provided of this food.

Artificiall broods.

There are some ships wherein the Rulers doe sayle, which have very high lodgings, and within houses very well made, gilt, rich, and very sumptuous: and on the one side, and the other they have great windowes with their Nets woven of Silke, and very fine small rods set before them, that they within seeing all them without, may not bee seene of them. Toward the side of the Laos and the Bramaes, are continually watches and wards in the Rivers in many ships, even a whole moneths Journey in length unto the Citie of Cansi: these ships are in the places

See an example in Pantoia, of this magnifence.

[III. i. 175.]

Ships for guard.

where the Rivers make any armes, because of the many theeves which commonly are in these parts, being the uttermost of the Kingdome: and because the Rivers have many armes, many ships are placed in those parts: in every place where these shippings are, there bee two small ships, which continually doe goe night and day from one watch to another, because they are very swift, and those of the great ships doe divide themselves into watches at their quarters, for to watch as well in the small as in the great ones. The ships of passage goe alwaies a great number together, that they may defend themselves, one another, while the ships of warre, and the watches do come to them, and at the watch where they make night, there they stay til the morning, and by the small boats they are delivered safe to the next watch forward, and so from watch to watch they are accompanied of the small vessels till they bee set in safetie. From the Citie of Doucheo, that is where the Governour of Consi and Cantan is resident, unto the bounds of the Province of Cansi, which are places more dangerous, are continually Armadas of fortie or fiftie ships. All these watches are paid of the common Rents of the Kingdome.

Fleets.

China is almost all a well husbanded Countrey: for as the Countrey is well inhabited, and people in abundance, and the men spenders, and using themselves very deliciously in eating and drinking, and apparell, and in the other services of their houses, especially that they are great eaters, every one laboureth to get a living, and every one seeketh wayes to earne their food, and how to maintayne their great expences. A great helpe to this is the idle people to bee much abhorred in this Countrey, and are very odious unto the rest, and that laboureth not shall not eate, for commonly there is none that doe give almes to the Poore; wherefore, if any poore did aske almes of a Portugal and he did give it him, the Chinas did laugh at them, and in mockage said: why givest thou almes to this which is a Knave, let him goe and earne it: onely some Jesters have some reward, going to some high place

Industry cause of plentie.

Idlenesse hated.

Almes derided.

gather the people, and telleth them some fables to get something. The Fathers and Priests of their Idols are commonly abhorred and not esteemed, because they hold them for idle people, and the Rulers for any light fault doe not spare them, but give them many stripes. Wherefore, a Ruler whipping once before a Portugal a Priest of theirs; and he asking him wherefore he did use their Priests so ill, and held them in so little esteeme, answered him: these are idle and wretched Knaves. One day, I, and certayne Portugals entring into the house of the Over-seer of the goods, about the deliverie of certayne Portugals that were in prison, because the matter belonged to him, for the great profit that came thereof to the King, much people came in with us to see us, among the which there was a Priest: assoone as the Ruler said, Set them downe, all of them ran away in great haste, the Priest running as all the rest, for feare of the whip.

Idle Idoll-Priests punished with unjust justice of profane busie Rulers, which made their soules the least and worst part of themselves, and a God of their goods.

Every one laboureth to seeke a living; for that which hee earneth hee enjoyeth freely, and spends it as he will, and that which is left him at his death remaynes to his children and grand-children, paying onely duties Royall, aswell of the fruits that they gather, as of the goods they deale in, which are not heavie. The greatest Tribute they have, is every married man, or that hath house by himselfe, payeth for every person in his house two Mazes, which are sixtie Reys. From Champaa, which as we said, doth confine with Cauchinchina unto India, are many unprofitable grounds, and made Wildernesses and Woods, and the men are generally little curious to get or gather together, for they never gayne or get so much but it is tyrannized from them, that which they have is onely theirs as long as the King listeth, and no more. In such sort that as soone as the King knoweth that any of their officers hath much money, hee commandeth him to bee put in prison, and they use him so hardly, that they make him cast all that hee hath gotten: wherefore there are many in those parts, that if they get any thing or money

That is 9d.

Tyrannie growes poore by seeking to grow rich.

one day or one weeke, they will not labour till they consume all that they have earned in eating and drinking, and they doe it because if any tyrannie should chance to come, they may finde nothing to take from them. From hence it commeth, as I say, that they have in India many grounds in divers places unprofitable; which is not so in China, for every one enjoyeth the fruits of his labour.

Thriftie husbandrie.

Hence it commeth that all the ground that in China can yeeld any kinde of fruit receiving seede, is husbanded. The high places which are not so good for Corne, have very faire Groves of Pine Trees, sowing also betweene them some Pulse where it may be: in the drie Lands and stiffe they sow Wheate and Pulse: in the Marshes which are overflowed, which are many and very long, they sow Rice: and some of these Marshes doe yeeld two or three Crops a yeere. Onely the Mountaynes that are high and beaten with the weather, and are not fit to plant any thing, remayne unprofitable. There is nothing lost in the Countrey bee it never so vile: for the bones, as well of Dogs as of other Beasts, they doe use, making toyes, and with workes in stead of Ivorie, they set them in Tables, Beds, and other faire things: they lose not a Ragge of any qualitie, for as well of the fine as of the course, that are not of Wooll, they make fine and course Paper, and they make Paper of barkes of Trees, and of Canes, and of silken Ragges, and in the Paper made of silke they write: the rest serveth for to roll betweene the pieces of silke: even the dung of men yeelds profit, and is bought for mony or in change of herbs, and they carry it from the houses: in sort that they give money or money worth, to suffer them to cleanse their houses of office, though it smelleth evill through the Citie: when they carry it on their backs, they carry it in Tubs very cleane without, and although they goe uncovered, notwithstanding it sheweth the cleanlinesse of the Countrey and Cities. In some Cities these Tubs use to goe covered not to annoy.

Nothing lost.

Paper of divers matters.

[III. i. 176.]

Neat filth.

They use in all things more slight then force, whereby

they plow with one Oxe, making the Plough in such fashion that it cutteth well the Earth, though the furrowes are not so bigge as among us. A ship be it never so bigge, and have it never so great a leake, the Pomps are made by such a slight that one man alone sitting moving his feet as one that goeth up a paire of stayres, in a very little space he pomps it out: these pomps are of many pieces as a water wheele, laid along the side of the ship betweene rib and rib, every piece having a piece of wood of halfe a yard little more or lesse, one quarter well wrought: in the middest of this piece of wood is a square little boord, almost of a hand breadth, and they joyne one piece into another in such manner as it may double well, the joynts which are all very close, whereby this manner of pompe doth run, is within of the breadth of the little boardes of every one of the pieces, for they are all equall: and this manner of pompe bringeth so much water as may contayne betweene the two little boardes. The Chinas use also Puppets, with the which they make representations. They bring up Nightingales in Cages which sing all the yeere, and are used to Puppet representations also.

Pomps which goe by the feet.

Puppet playes.

Provision for impotent persons. See of these things Pinto.

It is a thing worth the noting, that the blinde have a labour appointed them for to get their food, which is to serve in a Horse-Mill like Horses grinding Corne: and commonly where is a horse-mill there are two, because two going together, they may recreate themselves in talking one with another, as I saw them going about with Fannes in their hands cooling themselves and talking very friendly. The blinde Women are the common Women, and they have Nurces that doe dresse them and paint them with Vermillion and Ceruse, and receive the wages of their evill use. The lame and the creeple which either have no kindred within a certayne degree, or if they have them and they doe not provide for them that which is necessarie, or are not able to helpe them, they make their Petition to the Over-seer of the goods of the King, and his kindred being examined by his Officers, if among them are any that can maintayne them, they doe binde

the neerest to take them to them to their charge and maintayne them, and if their kindred bee not able to maintayne them, or if they have no kindred in the Countrey, the Over-seer of the goods commandeth they be received into the Kings Hospitall: for the King hath in all the Cities great Hospitals which have many lodgings within a great inclosure. And the Officers of the Hospitall are bound to administer to those that are bedred all things necessarie, for the which there are sufficient Rents appointed out of the Kings Exchequor. The lame that keepe not their bed, have every moneth a certayne quantitie of Rice, with the which, and with some Hens or a Pigge, which they bring up in the Hospitall, they have sufficient to maintayne themselves, and all these things are very well paid without faile: and because commonly those which are received into these Hospitals are incurable, they receive them for life: and all those which are received by commandement of the Over-seer, are enrolled, and every yeere the Officers of the Hospitall doe yeeld account of the expenses, and of the provision of the poore sicke, and if any fault or negligence bee found in them of that which they are bound to doe, without remission they are well punished for it.

§. III.

Of their mechanicall Trades, Merchandises and Moneyes: their provisions of Flesh and Fish; the persons and attyre of Men and Women: their Feasts.

THere are in this Countrey many workmen of all Trades, and great abundance of all things necessarie for the common use, and so it is requisite, for the people is infinite. And because shooes are the thing that most is spent, there are more workmen of Shoomakers then of any other Trade. In Cantan are two particular streets of Shoo-makers very long, one where they sell rich shoes, and of silke, another where they *Shoomakers.*

sell common shooes of leather: and besides these two streets, there are many workmen scattered about the Citie. The rich Bootes and Shooes, are covered with coloured silke, embroydered over with twist, of very fine workes, and there be Bootes from ten Crownes, to one Crowne price, and shooes of two Crownes and thence downward, and in some places are shooes of three pence. So that the rich and the very poore may weare shooes:
[III. i. 177.] and the rich as they list; the shooes of three pence, or of a Riall, are of straw, and I say of three pence, for there is money that answereth our three pence. There bee many rich husband-men, that set men by the wayes with many
Almes not almes, the fruit of vainglorie not of mercy. of these strawen shooes for the poore Travellers (and it is no wonder to have this charitie among these Infidels, for in the parts of the India are many rich Gentils which have very great houses, wherein they spend continually much Rice, giving foode to all the poore of what qualitie soever, that will come thither to eate: and by the wayes they have men set to give drinke to the poore Travellers.) There be also many Carpenters, and very good workmen of all manner of worke. They have continually many Boxes made of many sorts, some varnished with a very faire varnish, others painted, others lyned with leather, and likewise of other sorts. They have continually a great number of Chaires made, some of very faire white wood, and other fairely gilt and silvered, very finely wrought.

Chaires. They have also Chaires wherein the Rulers are carried on mens backs through the Citie, which are very rich, of a great price and very faire: they have another manner of Chaires, which are high, very rich and pleasant all close, with a little window on each side very faire with a net made of Ivorie, or of Bone, or of Wood, through the which they that goe within doe see on the one side, and on the other of the street without being seene: these serve for to carry the Women about the Citie when they goe abroad. The seate is of the height of one of our Chaires, where they goe sitting with their legs at length. There be many of these Chaires very rich, and of a great price:

and there are some plaine, and have Pinacles on the tops very faire: there are also many bed-steads very pleasant and very rich, all close round about, of wood finely wrought. I being in Cantan there was a rich one made wrought with Ivorie, and of a sweet wood, which they call Cayolaque, and of Sandalum, that was prized at foure hundred Crownes, and of little Boxes gilt, and Maundes, and Baskets, Desks, and Tables, all as well gilt as with Silver is without number: Gold-smiths, Silver-smithes, Copper-smiths, Iron-smiths, and of all other Trades there be many and perfect Workmen, and great abundance of things of every Trade, and very perfect. They use infinite Vessels of Latten: and from China they furnish all Jaoa and Siam, with these Vessels, which in India they call Bategaria, and they are in every kind very perfect. They use Skillets, and Chasing-dishes, and other Vessels of cast Iron, and not only they doe cast these Vessels of Iron, but after they are broken they buy them againe for to re-cast them. There are many Merchants of pieces and Clothes of Silke, because they spend many in the same Countrie, and in Siam, and there are pieces of Damaske and Taffata among themselves so rich, that they bring them not to us, because they give them not for them what they are worth within the Land: they sell also great store of fine and course Serge of sundry colours. There are many Merchants of white and dyed Linnen cloth, for it is that which is most spent in the Countrie. They gave me a piece of Linnen cloth of about ten cubits, which was valued at tenne Crownes, there is both fine and course as every one will have it.

Silkes.

And howsoever the Porcelane which is used in all the Countrie of China, and in all India is of common Clay; notwithstanding, there is very much course Porcelane, and other very fine, and there is some that is lawfull to be sold commonly, for the Rulers onely use it because it is red and greene, and gilt, and yellow: some of this is sold but very little, and that secretly. And because there are many opinions among the Portugals which have not beene

Porcelane.

in China, about where this Porcelane is made, and touching the substance whereof it is made, some saying, that of Oysters shels, others of dung rotten of a long time, because they were not enformed of the truth, I thought it convenient to tell here the substance whereof it is made, according to the truth of them that saw it. The substance of the Porcelane is a white and soft stone, and some is redde, which is not so fine, or in better speaking, it is a hard clay, the which after well beating and grinding it and laying in Cisternes of water (which they have very well made of free-stone, and some playstered, and they are very cleane) and after it is stirred in the water, of the Creame that remayneth on the top they make the very fine Porcelane: and so the lower the courser, and of the dregs they make the coursest and base, which the poore people of China doe use. They make them first as the potters doe any other vessell; after they are made, they drie them in the Sunne, and then paint them as they list with Azure, which is so fine as we see: after these Pictures are drie, they lay on the Glasse, and then harden them.

Fables of it.

How it is made.

The principall streets of the Merchants, are the most principall streets, which have coverts on the one side and on the other: notwithstanding, the chiefest sale of the Porcelane is in the Gates of the Cities, and every Merchant hath at his doore written in a Table all that is sold within his shop: those which sell simples for medicines, have at their doores tyed and hanging in a string, a piece of every thing. There is in China great store of Rubarbe, but it is not brought to Cantan, but sodden, there is none found raw. As the goods of China are very great and many, so the rents which the King of China hath in every part of his Kingdome are very great. Some China Merchants did affirme that Cantan did yeeld every yeere to the King three thousand Picos of Silver, and every three Picos make one Baar, every Baar hath foure Kintals, every Kintall hath foure [x] Arrobas: so that one Baar is sixteene Quarters, and three thousand Picos, making one thousand

Merchants Tables.

Rhubarbe.

Kings Customes.

[x] *Or Quarters.*

Baars, by consequence, one thousand Baars make [y] sixteene thousand Quarters; and wee speake of weight, for in China is no money of Gold or Silver, but onely of Brasse, the Gold and Silver goeth by weight. But these as they are popular people, though occupied in the trafficke of the Countrie, it seemes they know not well the trueth of this, and that the summe is greater which is collected of the rents Royall, for the Countrie is very great, and the merchandise many and very substantiall. I was informed by meanes of the Rulers, which is a more certaine information, because the rents doe passe thorow their hands, that the rent of the Salt in Cantan did yeeld alone to the King 300. Picos of Silver, which doe make 100. Baars, which are 400. Kintals, that are 1600. *quarters of Silver.

[y] *Which amounteth to* 400000. *pound weight of Silver.* [III. i. 178.]

Which is 40000. *pound weight of Silver.*

Every one hath a paire of scales and weights in his house, which all are exceedingly perfect. The weights that they commonly have, are from ten crownes to one, and from ten Tangas to one, one Tanga is nine pence. By the name of their Countrie, the lesser great weight is of one Tael, one Tael is sixe Mazes, one Maez is the same that a Tanga: of the small weights, the smallest is one Conderin, ten Conderins make one Tanga, or one Maez: one Conderin hath ten Caxos; and because the common that goeth in stead of money is Silver by weight, every one hath weights of his owne, as abovesaid: for one laboureth by all the meanes hee can to deceive the other, none doe trust the scales and weights of the other, and every one that goeth to buy in the Market, carrieth a weight and balance, and broken Silver, and the balance is a little beame of Ivorie with a weight hanging at the one end with a string, and on the other end a little scale, and the string of the weight runneth along by the beames, which hath his markes from one Conderin to ten, or of one Maez unto ten. These scales serve for to buy by retale, for to buy by grosse they have perfect scales very curious and fine, with very perfect weights. They carrie the Silver commonly full of mixture, and because they encrease

it with the mixture, from hence it commeth that he which will make good markets in the Countrie of China, and that it may be cheape, carrieth Silver rather then goods, for by the encrease which the Chinas make of the Silver with the mixture, they give the merchandise good and cheape for the Silver. The Merchants are commonly false and lyars.

Very Merchants.

Victuals.

There is great abundance of Rice in all the Countrie, for there are many marishes, which yeeld two or three crops every yeere. There is also much and very good Wheat, whereof they make very good Bread, which they learned to make of the Portugals; their use before were Cakes of the same Wheat. There be many French Beanes, and other Pulse: there is great store of Beefe, and Buffes flesh, which is like Beefe: there are many Hens, Geese, and innumerable Duckes: there are infinite Swine, which is the flesh they most love: they make of the Hogs many singular flitches, whereof the Portugals carrie an infinite number to the India, when they goe thither by way of trafficke. The Chinas doe esteeme the Porke so much, that they give it to the sicke. They eate Frogs also, which are sold in great Tubs full of water at the gates, and they that sell them are bound to slay them. All flesh is sold by weight alive, except Beefe, and Buffes flesh, and Porke, which commonly is sold by the pound, except if they doe buy it whole, for then they are to weigh it whole: and that it may weigh the more, they fill it first with meat and drinke: the Hens to make them weigh the more, they fill them likewise with water, and their crops full of sand and other things. The pound of the Hen, Goose, Ducke, and Frogs, is all at one price; the Porke, Beefe, and Buffes flesh is worth lesse, and all at one price. The fish is exceeding much, and all very good, and it never wanteth in the markets: there be many Crabs, and Oysters, and other shell-fish, and all is very good: and of all these things the markets are full. The Markets are commonly at the gates of the Cities, and under the triumphant Arches which are in the large and principall

Porke store.

Frogs.

Markets.

streets, as we said before, and along the Portals of the same streets: but not to sell here flesh or fish, for there be particular streets, excepting quicke flesh, which is sold every where.

There are many Garden-herbes, sc. Turneps, Radish, Cabage, and all smelling Herbs, Garleeke, Onions, and other herbes in great abundance. There are also many fruits, scil. Peaches, Damsons, and another manner of Plummes which wee have not, with long, round, and sharpe stones at both ends, and of these they make Prunes: There are many Nuts, and very good, and many Chestnuts both small and great. There is a kinde of Apples that in the colour and rinde are like gray Peares, but in smell and taste better then they. There is a fruit whereof there are many Orchards, it groweth on great and large boughed trees, it is a fruit as bigge as a Plumme round and a little bigger, they cast the huske, and it is very singular and rare fruit, none can have his fill of it, for alwaies it leaveth a desire of more, though they eate never so much, and doth no hurt. Of this fruit there is another kinde smaller, but the biggest is the best, they are called Lechias. There are Oranges, Figs, and many other fruits, which were to long to recite. And though there be particular streets of Victualling houses, yet there is through all the Citie almost in every street of these houses. In these Victualling houses is great store of meate dressed. Many Geese, Hennes, and Duckes roasted and sod, and store of other flesh and fish dressed: I saw at one doore hanging, a whole Hog roasted, and let one aske where he will, for all is very cleanly dressed: the showe of all the meate that is dressed is at the doore, almost inciting them that passe. At the doore is a vessel full of Rice, well coloured and dressed, and because the matters of Justice are commonly almost from ten of the clocke forward, and many have their houses farre because the Citie is very great, or because they which come from out of Towne with businesse, as well Inhabitants as Strangers doe eate in these houses. When any man meeteth any acquaintance

Herbs.

Fruits.

Lechias.

Victualling houses.

Encereyado.

[III. i. 179.]

ot his that commeth from abroad, or that he hath not seene him a long time, saluting one another, he asketh him presently if he hath dined, and if he answereth no, he carrieth him to one of these houses, and there they eate and drinke privily, for there is great store of Wine, and better then in any place of India, which they make of confections: if he answereth that he hath dined alreadie, he carrieth him where they have onely Wine and Shell-fish, wherewith they drinke, of which houses there are also many, and there he doth feast him.

Dogs flesh. There is also in Canton along the wall on the outside, a street of Victualling houses, in the which they sell Dogs cut in quarters, roasted, boiled, and raw, with the heads pulled, and their eares; for they scald them like Pigs, it is a meate which the base people doe eate, and they sell them alive about the Citie in Cages: through every street they sell flesh, fish, herbes, fruit, and all things necessarie, crying that which they sell. In the end of Februarie, in March, and part of Aprill, when the great flowings are, there commeth great store of fish from the Sea to spawne, in the mouthes of the Rivers along the Sea, whereby there breedeth infinite small fish of many sorts in the pooles of the Rivers. Of these spawnes in these times all the Fishers along the Sea coast doe meet in their boats, and there meet so many that they cover the Sea, and lie neere the pooles. And these Fishers doe take great quantitie of this small fish, and cast it in Cisternes which they have made with stakes, and a very thicke Net made of wyer, where they doe feed them, to the end of the fishing time: and at this time there are wont to come a great number of Barkes from all places of China within the Land (for I said alreadie that all China is sailed by Rivers, for it is all cut and watered with great Rivers) and these Barkes doe bring a great many baskets within and without, which are all lined with oyled paper, that it may hold water, and every one of these Barkes doe buy the fish they have need of. Then they carrie this fish in these baskets through all the Countrie inward, changing every day the water, and all

men of any possibilitie, within their grounds and inclosures have great store of fish in ponds, for the which they buy the baskets they have need, they feed this fish in the ponds in a very short time with Cow dung and Buffes dung, wherewith it groweth very fast. In all the ditches of the Citie likewise they breed great store of fish in the same sort, of which the Rulers are served. In all the Cities which I said alreadie, are built along the Rivers. The King hath many Sea Crowes in Coopes, in which they breed, with the which they make Royall fishings many times: all the Barkes that are bound to goe a fishing with these Cormorants, doe meet and set round in the River, those that have charge of the birds, doe tye them about the crops, that they cannot swallow them, and they cast them to fish in the River. They fish till they fill their crops of middle fish, and if it be great, they bring it in the beake, and come to the Barke, where they cast all the fish they have fished, forcing them to cast it: and in this manner they fish the quantitie they will, till they have to their contentment: after they have fished for the Barke they untye them, and let them go fish for themselves: after they be full, they come to the Boats, and are put in the Coops: these birds doe fish very much. The King doth give for a favour to the Rulers one or two of these Barkes, according as the person is of qualitie for the maintayning of his house with fresh fish.

Fishing with Cormorants.

Though that the Chinas commonly are ill-favoured, having their faces and noses flat, and are beardlesse, with some few haires in the points of the chinne: some notwithstanding there are which have very good faces, and well proportioned, with great eyes, their beards well set, and their noses well shapen: but these are few, and it may be they are of other Nations. They weare long Coats commonly with plaites after our good ancient use: with a flappe over the breast to tye on the side, and all in generall have very long sleeves to their coats, they weare commonly blacke Coats of Linnen, or of very fine Serge or course of divers colours, some weare them of Silk,

Their persons.

The Attire of the men.

many doe use them on the Feast dayes of Silke: the Rulers weare commonly fine Serge, and on their Feasts they use very fine Silkes, chiefly crimson, which none in the Countrie may weare but they: the poore people weare commonly Coats of white Linnen, because it costs but little: on their head they weare a high Cap made of very fine twigs, and it is round interwoven with blacke Silke, and very well made, they use their Stockins whole footed, which are very well made and stitched, and they weare Boots or Shooes, as the curiositie or abilitie of every one is, either of Silke or of Leather: in Winter they weare Stockins of Felt, either fine or course, but the cloth is made of Felt: they use also in Winter their garments lined with Martines, chiefly about the necke: they use quilted Jackets, and some doe use them of Felt in Winter under their Coats.

Long haire. They use long haire like women, which they weare finely combed, and they combe it many times a day, they weare it tyed on the crowne of the head, and through the knot thrust through with a long small Silver pin: those which are not married, to wit, the yong Bachelors doe weare for a devise a fillet or ribband dresse very well made, their Cap remayning above it, that it may be seene: they have a superstition in their haire, therefore [III. i. 180.] they weare it so long, holding that by it they shall be carried to Heaven. The common Priests doe keepe their haire, but are shaven, for they say they neede no helpe to carrie them to Heaven. Yet among them are some Priests of the Temple of the Idols, which among the Chinas are more reverenced then the rest; these doe weare haire on the top of the head fastned with a stick, very curiously wrought like a close hand, varnished with a very fine varnish, which they call Acharan: and these Priests doe weare black coates, the other wearing a white coate.

Courtesie. The Chinaes are very curteous men; the common curtesie is, the left hand close, they inclose it within the right hand, and they bring them very oft to their brest,

shewing they have one another inclosed in their heart; and to this motion of the hands, they joyne wordes of curtesie, though the wordes of the common sort is to say one to another, Chifan me san, which is to say, Have yee eaten or no, for all their good in this world is resolved in eating. The particular curtesies betweene men of sort which have not seene one another a long while, are the armes bowed and the fingers clasped one within another, they stoope and speake with wordes of great curtesie, every one labouring to give the hand to the other to make him rise: and the more honorable they are the longer they stand in these curtesies. The honorable and noble People doe use also many curtesies at the Table, the one giving drinke to the other, and every one laboureth to give the hand to the other in their drinking, for at the table there is no other service but that of drinking. If there come any Ghest newly to his friends house, or his kinsman, if the Master of the house be not apparelled in holy day clothes, when the Ghest commeth in, he maketh no account of him nor any mention, till he commandeth to bring his festivall apparell, and after he is so apparelled hee goeth to the Ghest, and receiveth him with many complements and curtesies. For they hold it not convenient, that a new-come Ghest and of reverence bee received with common apparell, but clothed in feast-like apparell, for in this he sheweth him that his entring into his house is a feast day to him.

Whatsoever person or persons come to any mans house of qualitie, hee hath a custome to offer him in a fine basket one Porcelane, or as many as the persons are, with a kinde of drinke which they call Cha, which is somewhat bitter, red, and medicinall, which they are wont to make of a certaine concoction of herbes somewhat bitter: with this they welcome commonly all manner of persons that they doe respect, be they strangers or be they not; to me they offered it many times. The Chinaes are great eaters, and they use many dainties, they eate at one table Fish and Flesh, and the base people dresse it sometime all together.

Cha drinke.

Great eaters.

The dainties which are to bee eaten at one table, are set all together on the board, that every one may eate where hee liketh best. It is a cleanly and neat people. The common people hath some grosse things.

Certayne noble Portugals went to shew me on a day in Cantan a banquet, which a rich Merchant made, which was worth the sight. The house where it was made, was with a loft, and very faire, with many faire windowes and casements, and all of it was a mirror: the Tables were set in three places of the house, for every Ghest envited a Table and a Chaire very faire and gilt, or with silver, and every Table had before it a cloth of Damaske downe to the ground. On the Tables was neither cloth nor napkins, as well because the Tables were very fine, as because they eate so cleanly that they need none of these things: the fruit was set along the edges of every Table, all set in order, which was, rosted Chesnuts and peeled, and Nuts cracked and shaled, and sugar Canes cleane and cut in slices, and the fruit we spake of before, called Lichias, great and small, but they were dried. All the fruit was set in small heapes like Turrets very well made, crossed betweene with certayne small sticks very neat: whereby all the Tables round about with these little Turrets were very fairly adorned. Presently after the fruit, were all the services placed in fine Porcelan dishes, all very well dressed and neatly carved, and every thing set in good order, and although the dishes were set one over another, all were so finely set, in such sort that he which sate at the Table might eate what he would, without any need of stirring or removing any of them: and presently there were two small sticks very fine and gilt for to eate with, holding them betweene the fingers: they use them in stead of a paire of Pincers, so that they touch nothing of that which is on the board with their hand; yea, though they eate a dish of Rice, they doe it with those sticks, without any graine of the Rice falling: and because they eate so cleanly, not touching with the hand their meate, they have no need of cloth or napkins: all comes carved

and well ordered to the Table. They have also a very small Porcelan cup gilt, which holdeth a mouth full of wine, and onely for this there is a Waighter at the Table: they drinke so little that at every bit they must have the cup, and therefore it is so small. There are some Chinaes that weare very long nailes, of halfe a quarter, and a quarter long, which they keepe very cleane, and these nailes doe serve them instead of the sticks for to eate withall.

Feasts. The Chinaes doe use on their birth dayes to make great feasts, continuing yet in them the custome of the old Gentiles. In these Feasts are wont to meet all the Kinsmen and Friends, and all doe helpe him to beare the charges of the Feasts, with sending him Presents, that when they doe celebrate their birth dayes they may pay *Birth dayes.* them in the same sort: and because they have these helpes, they make great expence and solemnitie. The feast lasteth all night long, for all the Gentiles as they [III. i. 181.] walke in darknesse living without the knowledge of God, so all their feasts through all places of India and in China, are made by night. In these feasts is great abundance *Night feasts.* of meate and great store of wine, all the night they spend in eating and drinking, and musicke playing on divers instruments. Their Priests offer their sacrifices to their Gods, apparelled very richly. They apparell themselves in divers sorts of garments, and the Priests doe sing their songs in a very tunable voice: among these sacrifices, playing and singing, the Tables are alwayes furnished with sundrie meates, every one taking what hee liketh best. The Priests when they have sung as all the rest, doe make at their doore triumphant Arches very well made of Paper, and Scaffolds with divers representations of Figures and Statues, and certayne high Trees and hanging on the broken Boughes, very well wrought and painted, many lights, and in every place many Lanthornes very faire and well made all with lights.

In the generall Feasts of all the Towne and People, *New yeeres* chiefly on the first day of the yeere, all the streets and *day.*

doores are very richly dressed, and chiefly they doe indeavour and labour to deck the triumphall Arches, covering them with many clothes of Damaske and of other silke, with many Lanthornes. There is much playing of sundrie Instruments, and singing, and joyntly with this great store of meate of sundrie kindes, and great abundance of Wine. They use many times representations by Actors, which doe represent very well and to the life, the Actors having very good apparell and well ordered, and fitting as is requisite for the person hee representeth; and they that represent a Womans part, besides the apparell that is requisite for the part hee representeth, they are painted with Stibium and Ceruse. Those which understands them not what they represent, are sometimes wearied, but they that understand them doe delight very much to heare them: and one whole night, and two, and some time three, they are continually busied in representations one after another. While these representations doe last, there must bee a Table set with great store of meate and drinke. They have in these Actions two great inconveniences or blemishes, the one is, that if one be to represent two parts, and is to change his attyre, he doth it before all the Beholders: the other is, that the Representer as well as hee that speaketh alone, doe speake in a very high voyce almost singing. Sometime they goe to the ships to play, that the Portugals may give them money.

Comedies.

Instruments. The Instruments they use for to play on, are certayne Bandoraes like ours, though not so well made, with their Pinnes to tune them, and there bee some like Gitternes which are smaller, and other like a Viall de gamba, which are lesse: they use also Dulcimeres and Rebeckes, and of a certayne kinde of Hoboyse, resembling our use. They use a certayne manner of Instrument that hath many wyer strings; they play on them with their nayles, which for that purpose they weare; they have a great sound and make a good harmonie: they play many Instruments together sometimes, consorted in foure

voyces which make a very good consonancy. It hapned one night by Moone-shine, that I and certayne Portugals sitting at the doore of our lodging, a few young men passing the time came along the River, playing on divers Instruments; and wee being glad to heare the musick, sent for them to come neere where wee were, and that wee would invite them, they as gallant youthes came neere with the Boate and beganne to tune their Instruments, in such sort that wee were glad to see them fit themselves that they might make no discord: and beginning to sound, they began not altogether, but the one tarried for to enter with the other, making many divisions in the processe of the musick, some staying, others playing: and the most times they played all together in foure parts. The parts were two small Bandoraes for the Tenor, a great one for counter-Tenor, and an Instrument called Crano followed the rest, and sometime a Rebecke, sometime a Dulcimere for a Treble. And they used a good policy, that wee might remayne the more desirous, they played but two straines.

Armes and quarrels.

It is not lawfull for any man in all the Countrey to carry any manner of weapon, no not a knife, therefore when one quarrels with another they goe to buffets and pulling by the haire: onely the Souldiers and Ministers of the Captaines of warre doe weare swords on their hangers.

Funerall rites.

When any man dyeth that hath House, Kindred, and Children, after hee hath given up the ghost, they wash the Coarse and put on his best apparell, and his Cap on his head, and set him on a Chaire, and then commeth his Wife and kneeleth downe before him, and with many teares and lamentable wordes shee taketh her leave of him: and after the Wife comes the Children in their order doing the like, and after the Children the rest of the Kindred, and all the rest of the House, and his Friends. The ceremonies ended, they put him in a Coffin made for him of Camfiere wood, which is preservative for dead bodies, and smelleth well, they close it and pitch it well that no smell may come out of it;

they set it upon two little formes and cast over it a cloath to cover the Coffin downe to the ground, whereon the picture of the man deceased is pictured. They make a little house before the Coffin of white raw cloath, with a Portall right against the Coarse, where a Table is set with candle-sticks and candles lighted, and set thereon bread and all the fruits of the Countrey. And all this they doe of superstition for a ceremonie, and there they [III. i. 182.] keepe the Coarse eight or fifteene dayes, in the which their Priests of their Gods come continually by night to offer their Sacrifices, and to pray their Heathenish inventions. There they bring many Pictures of men and women, and burne them with many ceremonies. Finally they hang some Pictures of men and women in paper hanging on coards, and with great praying and mooving these pictures by the coards, with great crying and showting, they say, to send the dead man to Heaven. All day and all night while they are in these ceremonies, there is a Table set with great store of meate and drinke. These ceremonies ended, they take the Coffin and set it in a Field where the dead are, and there it consumes with time.

Mourning.

Their mourning which they use is the sharpest that ever I saw, for they weare Coats after the common sort, of verie course wooll next the flesh, and girt with great coards, and on their head a Cappe of the same cloath, made like the Caps that are used in the Countrey, saving that these have certaine flappes that fall over their eyes. Notwithstanding, that as they are nearest in kindred so they weare the rougher mourning weed. The rest weare raw cloath, and not so course. For Father or Mother, they mourne three yeeres: and if he bee Louthia, as soone as hee heareth the newes presently he leaveth the office he serveth, and goeth to mourne to his owne house for three yeeres, which being ended he goeth to the Court to demand his office.

China womens customes and cloathes. I have many China Pictures which represent the women either with their feet wrapped up, or else very small; their eyes also and noses little, &c. of the rest, as in the Map is seene.

The Women commonly, excepting those of the Sea coast and the Mountayners, are very white and fine women, some having their noses and eyes well propor-

tioned. From their child-hood they wrap their feete in cloathes, that they may remayne small, and they doe it for the China's doe holde them for finer women that have small Noses and Feete. This is used yet among the noble people, and not among the basest. They weare their hayre very well combed, close and tyed to the crowne of the head, and bound from the rootes to the toppes with a long lace very well placed. And the lace is garnished with Jewels and peeces of Gold round about. They use long Coats like the Portugall women, which have the waste in the same manner that they have. They weare upper-bodies with long sleeves, they spend commonly more Silke in their garments then their husbands: but in their common apparell they are cloathed in white Linnen-cloath. They make curtesies as our women doe, but they make three together and very hastely. They use painting their faces with Vermilion and white Ceruse very well set. They commonly keepe themselves close, so that through all the Citie of Cantan there appeareth not a woman, but some light huswives, and base women. And when they goe abroad they are not seene, for they goe in close Chayres, (whereof wee spake before) neither when any bodie commeth into the house doth hee see them, except for curiositie they chance under the doore-cloath, to looke on them that come in when they are strange people.

Womens retirednesse.

Commonly the men have one Wife, which they buy for their money more or lesse, according as they are, of their Fathers and Mothers. Yet may every one have as many wives as hee is able to maintaine: but one is the principall with whom they live, and the other he lodgeth in sundry houses. And if hee hath dealings in divers Countries hee hath in every one a wife and house with entertainement. If the wife committeth adulterie, and the husband accuseth her and the adulterer, both suffer death. And if the husband doe suffer the wife to play the adulteresse, hee is grievously punished. I being in Cantan, saw a Marchant of China goe from

Marriage.

Adulterie.

Witaldrie.

Harlots.

Justice to Justice, verie sharpely handled for suffering his wife to play the adulteresse. The common women are in no wise permitted to dwell within the walls. And in the Suburbes without they have their proper streets where they dwell, out of the which they may not live: All the common women are slaves, they bring them up for that purpose from their child-hood, they buy them of their mothers, and teach them to play on an Instrument of musique, and to sing. And those that can best doe this, because they gaine most, are worth more. And those which cannot doe that, are worth lesse. The masters either carrie them unto the men, or sell them to them: and when they are to be set in the street of the common women, they are written by an Officer of the King in a Booke, and the Master is bound to come everie yeere with a certaine fee to this Officer, they are bound to answer their Master so much everie moneth. When they are old, with Paynting they make them seeme young. And after they are not for that trade, they are altogether free, without any obligation either to Master or any bodie, and then they feed upon that which they have gotten.

I spake so particularly of this matter, for to come to say that in this Countrey of China is no greater captivitie then this of these Wenches. And let no man say, or affirme any other thing, for about the examining of it I laboured somewhat in Cantan, because some Portugals would affirme it otherwise. The captivitie in this Countrey is in manner following. If any woman by the death of her husband remayneth a widdow, and hath nothing to maintayne her selfe with, neither the children that are left her are such as are able to get their living, neither hath shee any thing to give her children; this Woman in this necessitie, commeth to a rich man, and agreeth with him for six or seven Crownes, for a Sonne or a Daughter, and the price received shee delivereth it; if it be a Daughter, shee serveth as abovesaid for a common Woman, and is brought up for that purpose:

The bondage or slaverie of some in China.

if it be a Sonne, hee serveth his Master some time. And when hee is of age to marrie, the Master giveth him a [III. i. 183.] Wife, and all the Children that are borne to him remayne free, and without any Obligation : notwithstanding, this Servant is bound to give his Master so much by the yeere, having a house by himselfe : for when he marrieth they give him a house and he laboureth, either at some Trade, or by his industrie for to earne his living. And no man may sell any of these Slaves to the Portugals, having great penalties for it. The Women, as by being common, they looke for great profit, of them, in no wise they will sell them, besides the running into great penalties also. And all those which commonly are sold to the Portugals are stollen, they carry them deceived, and secretly to the Portugals, and so they sell them : and if they were perceived or taken in these stealths, they would bee condemned in the utmost punishment. The Lawes of China give authoritie to the Women for to sell their Children, and not to the Men, for as the Men are bound to get a living for himselfe and for his Children, if hee want the remedie, they hold that hee is in the fault of that. And that Man may the better labour for their living and their Childrens. So farre is China from having Slaves that altogether should bee captives, that neither those which they take in warre are slaves : onely they are bound to the King, and are placed for Souldiers in places farre from their Countries where they were taken, eating of the wages they have of the King. These doe weare for a device a red cap, as I saw the Tartarians weare in Cantan, which had beene taken in the warres.

§. IIII.

§. IIII.

Of their Louthias, Mandarines or Magistrates, their creation, priviledges, maintenance; Of Prisons and Tortures; of the King and of Embassadors.

EVery one that in China hath any office, command or dignitie by the King, is called Louthia, which is to say with us Señor. How this Title is given him, we will in his place make mention of it. There are in every Province of China one thousand Louthias, or according to others three thousand, besides those that are resident in the Court, by whom are ordayned all matters of the Kingdome, and to whom come all the waightie matters of all the Realme. And because they are to dispatch with the King; and converse with him within doores, and it is not lawfull for other to converse with them, neither doe other see them, and they have entrance where the Wives of the King are, which are many, they are commonly Eunuchs. In every Province are five, which among the rest are most principall, which have a very great authoritie and majestie in their persons, and are greatly reverenced and honored, not onely of the common people, but also of all the other Lothyas.

Sir, Master, or Lord.

Louthias of the Court Eunuchs.

The Tutom; Lieutenant, Deputie or Vice-roy.

The principall of the five is the Governour, which in their language is called Tutom, to this come all matters both great and small of all the Province, and for the authoritie and majestie of his person he is not resident where the other Lothyas, that hee may not bee frequented of them, and so he may be more esteemed and feared. To these come all the Rents of the Provinces except the ordinarie expences, and by him as well the businesses as the Rents that are gathered, and all that hapneth in the Provinces are referred and sent to the Court. The second dignitie of the Provinces, is the Over-seers of the goods, which in their language is called Ponchassi: this hath the care to send to recover through all the Province the

The Ponchassi or Treasurer.

Rents thereof, for the which hee hath many Lothyas under his jurisdiction, which are particular Officers for the businesses and recoveries of the goods. This provideth all the ordinarie charges of the Province, and with that which remayneth he resorteth to the Tutom, that he may send it to the Court, this may enter-meddle in grave matters of the other Officers inferiour, and hath authoritie over them. Likewise, all the matters and affaires of the Province resort unto him, to bee referred by him to the Tutom. Another chiefe dignitie under this is the chiefe Justice, which in their language is called Anchasi, and though there be many other Officers of Justice, this is above all, and by him are the dispatches distributed to the rest, and all matters of Justice resort unto him, as one that hath authoritie of the other inferiour. Another dignitie under this is the chiefe Captaine, who in their tongue is called Aitao. To this Aitao pertayneth to command to prepare the men of warre, and all that is necessarie of shipping, and victuals, and all other provision against Enemies and against Theeves: to this belong also the businesses of strangers in cases which belong not to the goods. The fift and last of the great dignities, is of the chiefe Captaine which putteth in execution the matters of warre, and is resident in the Armies which the Aitao, being a land, doth ordayne: when it is necessarie besides the putting matters in execution and order, if the matter require his presence, he goeth in person: and so important may the matter be that the Aitao will goe. This is called in the Countrie language Inthissi. In the house of every one of these, except the Luthissi, which is the inferiour of the five, are other ten which are Assistants, and are also of great authoritie, five of these doe sit at the right hand of the Principal in five chaires, recited before when we spake of the buildings, and five doe sit on the left hand: these in matters of importance are at the dispatching with the principall of the house, and the Principall dying or by any other meanes wanting, one of these according to his antiquitie remayneth in his stead: and if it be necessary

The Anchasi or chiefe Justice.

The Aitao or chiefe Captaine.

His Lieutenant, the Luthissi. Each have ten Assistants.

[III. i. 184.]

to goe through the Province about some matter of importance, that appertayneth to the dignitie in whose house they assist, one of these doe goe with all the authoritie of the Principall. The five that sit on the right hand, have a greater degree and dignitie then the five on the left hand. And as the dignitie consisteth in their Girdles and Canopies, those of the right hand weare Girdles of gold and Canopies of yellow, and those of the left hand weare Girdles of silver and Canopies of blew, or of changeable colour. The Girdles are little lesse then three fingers broad, and an inch thick, and all about of gold or of silver very well wrought made of peeces. The Canopies are very large and faire, which an Officer doth beare upon a staffe a fathom long, of a Clove tree very faire, and they are lined with silke.

Ensignes of dignitie, girdle and canopie.

Besides these Assistants and the five Principall, there is among the inferiour one of greater dignitie, which is the chiefe Jaylor, whom they call Taissu, which have very great houses of great receipts, where they have great prisons, but neither this nor any that are under may weare girdle of gold nor silver, nor a yellow Canopie, except hee bee an Officer or Captaine of men of warre, that for favour of a Gentleman may have a yellow Canopie: the rest weare girdles of Tartaruga, or of other matter made like them of gold or silver, and their Canopies are of changeable stuffe or blew, and all these Inferiour doe speake to the Superiour, when they are before them on their knees, and doe kneele as long as they are with them, except the Taissu, who when he commeth in kneeleth and riseth up presently, and is alwayes standing. Every one of the great ones have many inferiour Officers under his jurisdiction, for the matters and businesses necessary to the Office of every one, all which as they are the Kings officers have the Title of Lothias and their badges or signes. The five Principall with their Assistants doe weare for a Badge the Kings Armes on their brests, and on their backs, which are certayne Serpents woven with gold thred.

The Taissu or Sheriffe.

Every yeere there is one sent to every Province as a Justice, which is called Chaen, which commeth to take account of all the Lothias, great and small, and examineth all the Students and chooseth Louthias, and visiteth the Prisons, and all that is necessary to be seene and provided for in all the Province. He useth all meanes to spie out their briberie and injustice, and hath power to displace or preferre. When this entreth newly into this Citie, it is not lawfull for any to worke, they shut their doores and no body walketh through the street, and to preserve his worship and authoritie they will not boldly communicate in sight of the people, and many Officers with Banners displayed of crimson silke, and all the Louthias both great and small are bound to goe and meet him. The same entertainment is used to every one of the five, when hee commeth newly to the Province where hee is to administer his office. There bee other dignities above all these, which are called Quinchais, which is to say, a Plate or Seale of gold: which are not sent but about very serious matters and of great importance, for the Kingdome, or the King. Every Lothia of what qualitie soever hee bee, high or low, hath for a signe or badge, besides the above-said, a high Cap and round with certayne cares a-crosse, made of small twigges woven with twist.

The Chaen or Judge of the Circuit, or Visitor.

The Quinchais, Commissioners extraordinarie.

All the Offices are given from three to three yeeres, and none is given for longer time, and all given to men that are not borne in that part of the Land, because they may not be mooved by affection in matters of Justice that belong to their offices, and also because they may not become mightie, thereby to prevent insurrections. The offices are distributed by the King with the counsell of the Eunuchs. And because the Eunuchs are those with whose counsell the offices are distributed, they are many times mightily bribed.

The Chaens which the King doth send every three yeeres, commonly are sound men, and bring commonly more authoritie then the rest. And these (besides the yeerly Chaen) are sent the third yeere, when every Officer

The third yeeres Visitor.

endeth his office. After that the Chaens have taken the accounts of the Lothyas, they visit the Prisons and give audience to the Prisoners. After this hee with the other principall Lothias doe visit the Schollers, and all those that hee findeth to have studied well, he favoureth and giveth them good hopes, and those which have not studied well, if hee see they have abilitie for it, he commandeth them to bee whipped. And if already they have beene whipped and have not amended, he commands them to bee put some dayes in prison, besides the whipping of them, that with these punishments from thence forward they may have a better care. If hee findeth that they neither learne, nor have abilitie, hee thrusts them out of the Schooles.

This doe onely the Louthias which come every three yeeres, after they have dispatched the businesses of the Province, hee busieth himselfe in making Louthias : which hee maketh in forme following. He commandeth to come to the principall Citie of the Province, all the Students that have well studied, from all the Cities of the Province, and from all the great Townes, where the King hath Schoole-masters of free Schooles, maintayned at his charge (for the Students did learne the Lawes of the Realme, maintayned at their fathers charge.) And all the
[III. i. 185.] principall Louthias of the Province assembled with Chaen, there examine very well every one of the Students, demanding of him many things concerning their Lawes: and if he answereth to all well, they command him to be put apart, and if he be not yet well instructed, eyther they send him to learne more, and if it be through his default, eyther they whip him, or being whipped they send him to Prison, as the Portugals saw many in Prison for that fault, where they were in Prison also. After the Examination ended, the Chaen riseth up, and all the Louthias with great Ceremonies, Feasts, Musickes, and Playings, they give the degree to every one of them they found sufficient, which is to give him the Title of Louthia. And after the passing many dayes in Feasts, and Banquets,

Commencement or Act. Of this see more in the following Relations of the Jesuits.

they send them to the Court to receive the Badges of Louthias, which are Caps with eares, broad Girdles and Canopies, and there they stay the distribution of Offices. So that in this manner they make the Louthias, which in the Countrey are to administer Justice. The Louthias for war are made by Chivalries and famous Deeds which they did in war. So that in these Countries men are much honoured by their Learning, or by their Chivalrie, and yet more for their Learning, because of the Learned doe commonly come the five principall Louthias and the Assistants.

Other sorts of Louthias.

Notwithstanding, there are many Louthias, which are made from simple favours, either for doing some particular service to the King, or to the Realme, or in some Towne, or having some particular favour or qualitie. As they did to a young man of China, because the Portugals beeing in Prison, he served for an Interpreter, whereby the Louthias gave him the title and badges of Louthia, because he could speake Portugall. But these and such other doe not commonly serve Offices of the King, but enjoy onely the Liberties of Louthias: as the Gentlemen Portugals have their Liberties which some enjoy by favour of the King. And these Louthias have great Liberties in the Countrey: for none can doe him any injurie without punishment, neither can they bee imprisoned but for hainous faults, and they may imprison any that doe wrong them, and many other Liberties. And though there were some Portugals that reported without any certaintie that the Chinaes did studie naturall Philosophie, the truth is that there is no other Studies nor Universities in it nor particular, but onely the Schooles Royall of the Lawes of the Kingdome. The truth is that some are found that have knowledge of the courses of Heaven, whereby they knew the Eclypses of the Sunne and of the Moone. But these if they know it by any Writings that are found among them, they teach it to some person, or persons in particular, but of this there are no Schooles.

Their Priviledges.

The Chinas have no certaine Letters in their Writing,

for all that they write is by Characters. Their lines are not overthwart as in the Writings of all other Nations, but are written up and downe.

Publike Officers wholly maintayned of the publike.

When the Louthias are dispatched at the Court with Offices for the Provinces, where they goe to governe, they depart carrying nothing of their owne more then the Apparell they are to weare, and some few Servants to serve him, even when they have no Offices, neither need they carry any provision for the Journey, nor carriage or shipping at their owne charge: for through all the wayes where he goeth are provisions, aswell of shipping as of necessarie carriage, and necessary food for all the Kings Officers, which are provided of the Royall Rents. In all the Cities and great Townes, the King hath many good and Noble Houses for the Louthias both great and small to lodge in, and all those which by any meanes are the Kings, have sufficient Rents for the maintenance of every person that shall dwell in the House according to his degree. And that which is to be given to every one for his Expences is alreadie limited. Wherefore he that may lodge there being come, the Officer of the House commeth to him, and asketh him if hee will have his ordinary in money, or in things necessarie for provision, and that which hee doth demand, as farre as the money doth extend, hee is to give him, very well and cleanly drest, either Flesh, Fish, Duckes, or Hennes, or what he will. And any Louthia that doth lodge there, may command the Hoast of the House to be whipped, if he serve him not to his will. And if any Louthia will goe to lodge at the House of any acquaintance of his, hee taketh the Money, which the inferiour Louthias doe also sometimes, either to spare some Money, or to bee merry at their wils more freely. And in the provisions of these Houses there is no want any wayes, for the Ponchasis have the charge to give them sufficient provision that it doe not want. And at the yeares end account is taken of the Officers of the House of the Expenses he made.

Houses for Officers.

Publike Innes.

By the wayes at every League, and at every two leagues

are Houses which onely have Beds, and Chaires for the Travellers to rest and ease themselves. And some of those that have care of these Houses, have provision for to give Wine to the guests: others give nothing but Chaa. After the Louthias come to the Citie where they are to be resident and execute his Office, they find the Houses, where they are to lodge according to the Offices they have great or small, greater or smaller. In these Houses they find all the Servants necessary, Scriveners, Porters, and all other Ministers necessary for their Offices. *Inferiour Officers.* For these are continually in the houses, for to minister at all times all the Offices of the Houses where they serve. And every Officer according to his House and person hath his provision necessary for his meate, drinke, and his apparell (limited so that it sufficeth him well) which is payed to him without faile, every moneth.

When the Louthias are old and wearied in the charges and Offices of the Kingdome, they are lodged in their owne Countries or where they will, and the King alloweth them every moneth so much according to their qualitie for their maintenance till they dye. [III. i. 186.] *Rest in age with dignitie.* And because the Ordinaries of the Louthias are commonly sufficient, and with some abundance, they may alwayes spare some thing to leave their Wives and Children. Before the inferiour Ministers these Officers doe all things of their Offices and matters of Justice, for they are present at all things, to prevent Bribes and partialitie. Whiles the Louthia is sitting in the chaire to heare the parties and dispatching of matters, the Porters, Scriveners, Sergeants and other Ministers are at the doore: and when any person commeth with any matter, one of the Porters with a high voice that hee may be heard where the Louthias sitteth (for it is farre off) telleth who and wherefore he commeth. And none speaketh to the Louthias but upon their knees on the ground, and commonly they speake a prettie space distant from him. *Reverence.* And from thence with a high voyce well understood, he propoundeth his case, or sheweth him his Petition written in Paper, and lifting up the hand

desireth him to receive it, and to shew him Justice; to whom a Minister runneth, the Louthia making a signe to him, and presenteth it unto him. After the Louthia readeth it, he eyther dispatcheth him of that which he asketh, writing at the foote of the Petition with redde Inke, or remitteth the party to an inferiour Officer to be dispatched. So I saw it done to a Petition which a woman presented to the Ponchasi.

The promptnesse and readinesse wherewith the Louthias are served, and how feared they are, cannot be written with the Pen, nor expressed with the Tongue, but it must be seene with the eye for to know what it is. All doe their messages running and with great speed, not onely the Scriveners and Sergeants, and other Ministers, but also the Inferiour Louthias to the Superiour. And if any fayleth never so little of his diligence and accustomed speed, or committeth the lesse negligence in the World before the Louthia, hee hath not any remission, but immediately they put a little flagge in his hand, and he must hold it in his hand kneeling untill the parties be dispatched: and then the Louthia commandeth to give him the stripes that he thinke good: and the stripes are such as hereafter we will speake of. Whereby all the Ministers in the Houses of the Louthias are playstered or marked with the stripes, so that already among themselves they hold it a disgrace not to be marked with the stripes, because it is a thing generally common among them. And when the Louthia waxeth angry or is moved at any thing, it is a wonder to see the trouble and feare that is in all the standers by.

Nimia severitas parit contentum.

I being in the House of the Ponchasi with certayne Portugals, intreating for the deliverance of certayne Portugals that were Captives, and imprisoned in the Jayle, for the which wee carried him eight Ounces of Ambar (which at that time was much esteemed of them, and now by carrying so much it is not so much esteemed) we not being willing to give him the Ambar, without giving us both the Portugals, he tooke an occasion for to

terrifie us, to waxe angry against the youth, servant of a Portugall which was in our company and was our Interpretour. Wherefore he rose out of the Chaire and became red as bloud, and his eyes were inflamed, and set one foote forward, putting his thumbes under his Girdle, looking to the standers by with a terrible countenance: stepping forward, lift up his foot and stampt on the ground with it, and said with a terrible voyce, Taa, which is to say, Whippe. It *Taa.* was a wonderfull thing to see in how little space they tooke the youth, tyed his hands behind with a Cord, and laid him on his belly with his thighes bare, and two Beadles placed them selves on each side one, with one foote forward, and their Whip readie for to give him the stripes that they should bee commanded to give him. Certainly it was all done in a moment. The Merchants that came in our favour were troubled, and stood aside shaking with feare. At this time one of the Prisoners said, Sirs, be not afraid, for he cannot whip that youth. And in truth we knew it was so, for according to their Lawes, there was no fault, whereby he might command him to be whipped, and there was a penaltie if hee did it. The Louthia hearing the voyce of the Prisoner, commanded to carry him with speed to the Jayle againe. And the Louthia did this for nothing else but to make us afraid, that wee should give him the Ambar for one of the Prisoners, for he could not give us the other, because he was alreadie adjudged to dye, and the sentence confirmed by the King, which was irrevocable, and he was willing to have the Ambar, for he hoped to have of the King a greater Reward then to be Ponchasi for the Ambar. For he did eate it for to sustayne life; and many dayes were past since they had demanded it of the Portugals, but as they knew not the name we used for it, they never understood one another till that the yeare after they had for the Aitao of Cantan a little for the delivery of a Portugall: whereby he was advanced to Ponchasi. And this would also have for the same effect the Ambar at our hands for to be advanced.

Notwithstanding, we seeing our selves tyed and without an Interpretour by whom to speake, and the youth in disposition of whipping, we gave him the Ambar. There came presently a Chafing-dish for to prove it, and the Prisoner cast a little in the fire, and seeing the smoake ascend right up, he was contented, and scattering the smoake he set his Nose over it and said, Haoa, which is to say, it is very good. And commanded presently to deliver us the Prisoner free. It was wonderfull to see with what speed it was weighed, and the pieces told and
[III. i. 187.] put in a Paper, and noted by the Scrivener before them all the number of the pieces, and the waight that was there. And after that Paper another, all glued presently. And after that another. And in the third, the Panchasi set his Marke with Red Letters, and what was contayned within. And at the same instant came a little Boxe, and being put in it was presently stopped, and upon the cover a Paper glued, and upon it the Marke of the Ponchasi: and presently came an inferiour Louthia Captayne of the Army with his Souldiers, and all afarre off kneeled downe, and said at every word Quoo, which is to say, Yes, enclining their heads and hands to the ground. And receiving his message, presently as he came running, so he returned running with the Boxe to take shipping for to carrie the Ambar to the Tutaen, to bee sent from him to the King. All this that I have spoken was done in a trice before wee stirred from the place where wee were. This was also desirous to have the Ambar of us before the Louthia of that seate did come, which was looked for every day to come a new; for this was onely a Lieutenant.

Manner of their pompe in the street.

When any Louthia that is not of the five, neither the Chaen, neither very inferiour, but as they say of the meaner sort, goeth abroad into the Citie, he hath before him a good space two Ministers with two Maces that seeme to be of silver, upon long staves, made almost after our fashion, and the one goeth on the one side the street, the other on the other side. After these a little distant, goe other two, each with a straight Cane, or Pole in his hand.

After these goe other two in the same distance with two Canes trayling along the Pavements, which are the Instruments of Justice wherewith they doe whip. After these goe other two with two Tables like two Targets bowed and playstered, whereon is written the Title of the Officer that passeth. The formost signifie in their Maces, that he which passeth is in his Office in the Kings place. And the two straight Rods, the right of Justice which he ought to doe. Those which carrie the Instruments of whipping, doe carrie for a signe certayne long Red Laces, with two great round Tassels at the ends. And all doe carrie very gallant Plumes very well made of the points of a Peacocks tayle. And those that goe before doe now and then say with a loud voyce Huuph, which is to say, Give place, or beware. While these doe passe it is not lawfull in any wise for any one to crosse, or goe in the middle of the street, under paine of being whipped without any remission.

It chanced two Portugals went through the middest of a street in Cantan walking, and behind them came an inferiour Louthia, which had but foure Ministers, which came crying according to their custome they should give place. The Portugals either gave no heed or made no regard of those that came: wherefore a Minister comming, gave a great thrust to the one of them, and the Portugall answered him with a boxe on the eare; and being bound with his hands behind him, was to goe to Prison. It was necessary for the Portugall to come to the Louthia, and pacifie him with faire words, and he made an end of pacifying him with fourteene Crownes that hee gave him. After the Ministers commeth the Louthia in a rich Chaire gilt and very faire, on foure mens backes. These Chaires are great and sumptuous, and the Louthia goeth compassed with all the Scriveners and other his Ministers. And all of them while hee goeth by the street, goe alwayes running. And the Louthia weareth a long blacke Coate of fine Searge with long sleeves, which is the common wearing: he carrieth the armes a crosse like a Frier, and

his eyes low without looking to any side: for even with their eyes they will not communicate with the common people, for to preserve their authoritie the more with them, that may be more feared.

When any of the foure Louthias goeth abroad, except the Tutan, or the yearely Chaen, they goe accompanied with many Ministers, and sixe Officers doe carrie them on their backes, and they leade a spare Horse with a faire Saddle, and a cloth of Silke over it; the Chaire wherein they goe is more sumptuous and richer, they carrie before foure, five, or sixe Maces, and two or three Instruments and more Ministers.

Pompe of the greater Officers.

When the Chaen that commeth every three yeeres commeth into the Citie, or for forme important affaires goeth abroad, or some Quinchay, they shut up all the doores in the streets where he passeth, and none doth worke, nor is any seene in the street when hee passeth. The shops are shut up, and every thing of sale is out of sight. The Officers with coards along the street, doe make three lanes, where the triumphing Arches are made in three Arches: and through the middest passeth the Louthia onely, and the Officers on the two sides. And it is not lawfull for any to passe through the middle: they are accompanied of many inferiour Louthias that goe on foot. And on the one side of the street, and the other are many armed men and others with Banners of red Silke advanced, all standing in good order. In the Court of the house where he is to goe in, are many Kettle-drummes set upon high stakes to be well played upon, which are covered downe to the ground with clothes of Silke quartered. After these are many placed in order, with Flags of Silke on high. After these in the same order, are many with Trumpets, and all are in great silence. As soone as the Louthia appeareth they all sound their Instruments in order: the sound of the Instruments ended, they remayne all in so great a silence, as if there were no bodie in the Court, being a great multitude of people. The people as they come in, doe place themselves on the sides, the

Chaen and Quinchays splendour.

Noyse and silence.

middest betweene the Instruments remayning voide, whereby the Louthia passeth. Before these Louthias goe commonly many inferiour Louthias, of those that carrie Maces when they goe abroad. There are also in this Court many men at Armes with long gilt Lances, and [III. i. 188.] with very faire Armours. This is all in the first Court. In the second, along the Gallerie (whereof wee spake above, when wee treated of the houses of the great men, that onely the Louthias passe through them) on the one side and the other are many inferiour Louthias with Head-pieces on their heads, some gilt, some with Silver, and with Swords hanging at their belts, and with Coats and Cassocks made in fashion of Frockes with studs of Gold and Silver, that it seemeth set upon plates, but it is a very fine worke made upon very single Silke, which serveth onely for braverie and ornament. Some use on their heads white Head-pieces garnished with Gold, but are of a very fine leafe and thinne, that seeming an Armour, are not. In this manner also are the Louthias inferiours, which doe environ the superiour Louthia. The Chaires where these doe goe are very rich and of great price, and very sumptuous. The Tables whereon is written the titles of dignitie of these Great men are written with letters of Silver. And when any of these doth enter newly in any Citie with these feasts and entertaynments, all the Louthias, great and small, receive him at a house (where hee landeth very rich and noble) and from thence they accompanie him unto his lodging, and being lodged, all doe take their leave with many curtesies. In these receivings they use no sumptuous apparel. The great men (when most) weare Coats of red Silke. In their owne feasts in their houses, and secretly one with another, and in banquets, they use crimson Silke, and all the braverie in their apparell, and in rich attires.

Manner of inquisition.

Whensoever by way of inquirie or examination any Witnesses are demanded, the Louthias doe it in publicke before the Officers and ministers of his Office, and before all the rest that by any meanes chance to be there present,

and this because no falshood may be used, nor any sleight in the manner of inquiring: and by consequence in writing. And first they examine the Witnesses severally, and if they doe agree, they joyne them, and examine the one before the other, till they bring them to altercations and quarrelling by words, that by the words the one speaketh to the other they may come to the knowledge of the truth. And if by this meanes they doe not comprehend the truth, they give them many stripes and tortures that by one meanes or other they may know the truth of the matter they enquire or examine: they use no Oath, for they esteeme nothing of their Gods. They have notwithstanding a respect in the witnessing the persons of qualitie, and of whom is presumed that they will not easily lye. When they examine any matter of great weight, or a grave person, then they write themselves, the processe of the examination. It chanceth sometimes that some of the Louthias for a great bribe, or for great friendship let some Prisoner loose, and put another in his place, for there never wanteth one naughtipacke that will put himselfe in danger of stripes, or death for interest, or they bring him in by deceit, deceiving him with words, and making the matter light unto him, and giving him some interest, they name him as the Prisoner they will let loose, that the faults and punishments of the guiltie may fall upon the innocent. And when sometimes in this sort they cannot let the guiltie person loose, they labour to bribe all the Officers to give him for dead among those that die in the prisons. But these inventions are not used but where the bribes are great, or the adherents very great and mightie. And for to eschew the inconveniences which sometime fall out, when any are imprisoned for weightie matters, or the Prisoners have great adversaries, they set downe all the markes of the Prisoners, and cause them to be set at the foot of the writing, that so they may not use any of the malices abovesaid.

No Oathes.

Bribe-trickes.

Cane-whipping. Much is here written of Prisons, and Executions, which I have omitted.

With how much pietie and leasure they kill, with so much crueltie and speed they whip, for in this case they

forgive none. The stripes are such that with reason it might be a sufficient punishment for to amend, for the canes wherewith they whip are plaited below about foure fingers broad, and goe straightning upward unto the end, where the Beadles hold them: and they are almost a finger thicke (for in those parts are canes as big as a mans leg. And because in Portugall are many witnesses of knowledge of the same, I dare simply affirme it, and they are of eighty* or ninety spans long.) And their whips are made of these canes of the height of a middle statured man to the breasts. They give the stripes on the hammes of the mans legs, being layd on his breast, and his legs layd along, and his hands tyed behind. And the Beadles butchering, as they are commanded, the Louthias are altogether voide of compassion, talking one with another, eating and drinking, and picking their teeth. The crueltie is such, that the Court is full of bloud: and when they have made an end of whipping them, they carrie them not, but like Butchers with much crueltie they draw them by one leg to the Prison. And when the Beadles are whipping they tell with a loude voyce the stripes. If the miserable Prisoners which are in the Prison for grievous faults at the time that this correction is to bee done can get a piece of a coard, wherewith they may hang themselves, they goe to buffets who shall hang himselfe first, that the butcherie of the stripes be not executed on them. And the Portugals affirmed, which were in Prison, that in one day fortie Prisoners did hang themselves in the Prison where they were, to escape the stripes they were rather willing to lose their lives. And they affirmed, that the coard was very short, that scarcely there was so much as to come about the necke to tye it, and on a sticke which they stucke in the wall, and because the sticke was very lowe, they pulled one another till they were choaked, going to buffets who should hang himselfe first. When any doth kill himselfe, or dieth in the Prison, it is the order in China to cast him in the house of office, and there to be three dayes, where the Rats doe eate him up.

*Huge Reeds, or Canes.

Miserable evasion of misery.

[III. i. 189.]

And sometimes the Chinaes Prisoners doe eate of them with hunger.

Store of free-people, and therefore store of bond, by abused libertie and store.

Every Citie that is the Head of the Province, hath thirteene Dungeons, and in sixe of them are the men condemned to death: there are in Cantan upwàrd of fifteene thousand Prisoners. There are in every Dungeon onely for the condemned to death, one hundred and twenty men that serve for watches, and have a Louthia over them as their Captaine, or Gentleman of the round. There be two sorts of tortures, one for the hands, another for the feet, which are nipped by certaine stickes to the bruising or breaking of the fingers or toes with cruell paines.

The King his wives, children and servants.

The King hath as many wives as he listeth: and within doores all the service is almost of women: whereof he hath a great multitude: and likewise great store of Eunuches, and there in no other people within the house. The first son that is borne unto him of any of his wives succeedeth in the Kingdome. The rest he marrieth, and at such times as he marrieth them they are lodged in some of the Cities that he best liketh; where they are well provided of all things necessarie for their maintenance, as sonnes to the King. But they never see the Kings face any more after they are married.

Embassadours priviledges.

All the Embassadours that come to China, with Embassages from Kings or Princes, receive of the King great rewards and favours, and they give him Cap and signes of Lothia, whereby he hath great priviledges in the Countrey. They may whip and punish the Chinaes themselves, so that they touch not any Louthia small or great: for to meddle with these would breed great inconveniences. This was the cause that Fernando * Perez of Adrade going for Embassadour to China, that the Chinaes did

**Lopo Soarez was sent Viceroy, An. 1515. and sent this Perez with a fleet to China, and therein Thomas Perez Embassadour;*

who were well entertayned there. But some Portugals usurping Tamus, a China-Iland, and exercising all outrages, caused T. Perez after 4. moneths travell from Cantan to the Court to bee taken for a Spie, and sent backe to Cantan, where hee died in Prison among malefactors. See Massæus l. 5 & 6 who seemeth to disagree: or else his peoples act was ascribed unto him. For hee had left 6. ships there, when he went to Canton.

rise against him, and hee escaped with his hands on his head, losing some ships: because having done unaccustomed Justice in China, and upon the Chinaes, and they forbearing him, he would stretch his hand to the Louthias. The goods of the Embassadour, and of his is free from customes, and to him and to his they give lodgings to dwell in, and all things necessarie while they are in the Countrie. No man, no not a Louthia may disturbe him in any thing, nor any thing of his. One Lothia would have whipped one of Siam, for having carried a message to the Prison to certaine Portugals that were in Prison. One of the Officers said unto him that was present, that he was of Siam of the Embassage, wherefore being satisfied therewith he let him goe in peace, desiring him he would not doe so againe.

With the Chinaes being so great as at the beginning we said and declared, the King hath such meanes and industrie in the governement thereof, that every moneth he knoweth all that passeth through all the Realme, and he knoweth it in this manner. All matters of Justice and of Warre, and all annuities with all that is worth the knowing in every one of the Provinces is referred by the Louthias, and by other persons to the Ponchasi, and the Ponchasi maketh a relation of all by writing to the Tutan. The Tutan is bound to send a Post every moneth to the Court, which carrieth the information in writing to the King of all things that passed in that moneth. They count their moneths by the Moones, and they are to be dispatched in such sort that at the beginning of every Moone the Posts from all the Provinces are to bee at the Court, that the first day of the Moone it may be presented to the King, as relations of all things happened in every Province. And although some Provinces are farre distant from the Court, that the Posts cannot come within a moneth to the Court: notwithstanding in such manner they agree that every Moone the King is to have the relation of every Province, though the one be of more

time then another, because of the one Province being farre and the other neere.

The manner of the Posts is as among us, they carrie a Horne which they winde when they come neere to any Towne, that they may have a Horse ready in every Towne within a certaine distance. They are bound when they heare the Horne to have a Horse ready for him, which is done with such diligence as all the other services of the Officers. And where hee is to passe a Foord, as soone as he windeth his Horne with great speed they carrie him a Boat, as I saw once going to the Citie of Cantan, in a Towne that was in the way, called Caaman. Sometimes it hapneth by the malice of some Louthias, when they have any interest in it, to keepe some things concealed that the King knoweth not: but woe to them if the King come to know it, for they are grievously punished, as wee shall see in a case hereafter following. Being in India, and also in China, I was enformed that sometimes the King of China doth send some men of great confidence disguised through divers parts of China, that they might see how his Officers did serve him. And if there were any novelties or changes whereof they made him not privie, or some things that were necessarie to provide.

Disguised Intelligencers.

[III. i. 190.]

§. V.

Of the Portugall commerce with the Chinois; of the severe Justice executed upon certaine Magistrates, for wrongs done to the Portugals.

BEcause we spake many times before of Portugals, captives in China, it will bee a convenient thing that the causes of their Captivitie be knowne, where many notable things will be shewed. Yee are to know, that from the yeere 1554. hitherto, the businesses in China are done very quietly and without danger: and

since that time till this day, there hath not one ship beene lost but by some mischance: having lost in times past many. Because as the Portugals and the Chinaes were almost at warres, when the Armies came upon them, they weighed anchor and put for the Sea, and lay in places unsheltered from tempests, whereby the stormes comming, many were lost upon the coast, or upon some shelves. But from the yeere 1554. hitherto, Lionell of Sosa, borne in Algarve, being chiefe Captaine, and married in Chaull, made a covenant with the Chinaes that they would pay their duties, and that they should suffer them to doe their businesses in their Ports. And since that time they doe them in Cantan, which is the first part of China: and thither the Chinaes doe resort with their Silkes and Muske, which are the principall goods the Portugals doe buy in China. There they have sure Havens, where they are quiet without danger, or any one disquieting them, and so the Chinaes doe now make their merchandise well: and now both great and small are glad with the trafficke of the Portugals, and the fame of them runneth thrqugh all China. Whereby some of the principall of the Court came to Cantan onely to see them having heard the fame of them. Before the time aforesaid, and after the rising which Fernando Perez of Andrada did cause, the businesses were done with great trouble, they suffered not a Portugall in the Countrey, and for great hatred and loathing called them Facui, that is to say, Men of the Devill.

Portugals called Fancui, and hated.

Now they hold not commerce with them under the name of Portugals, neither went this name to the Court when they agreed to pay customes: but under the name of Fangin, which is to say, People of another Coast. Note also, that the law in China is that no man of China doe sayle out of the Realme in paine of death. Onely it is lawfull for him to sayle along the coast of the same China. And yet along the coast, nor from one place to another in China it selfe it is lawfull to goe without a certificate of the Louthias of the Countrey whence they

Name-policy.

depart: in which is set downe, whither they goe, and wherefore, and the markes of his person, and his age.

Lawes of Navigation. If he carrieth not this certificate he is banished to the Frontiers. The Merchant that carrieth goods carrieth a certificate of the goods hee carrieth, and how hee payed duties for them. In every Custome-house that is in every Province hee payeth certaine duties, and not paying them

Covetise lawlesse. he loseth the goods, and is banished to the frontier parts. Notwithstanding the abovesaid lawes some Chinaes doe not leave going out of China to trafficke, but these never returne againe to China. Of these some live in Mallaca, others in Siam, others in Patane, and so in divers places of the South some of these that goe out without licence are scattered. Whereby some of these which live already out of China doe returne againe in their ships unto China, under the protection of some Portugall: and when they are to dispatch the duties of their ships they take some Portugall their friend to whom they give some bribe, that he may dispatch it in his name and pay the duties. Some Chinaes desiring to get their living, doe goe very secretly in these ships of the Chinaes to trafficke abroad, and returne very secretly, that it bee not knowne, no not to his kindred, that it bee not spread abroad, and they incurre the penalty that the like doe incurre. This law was made because the King of China found that the much communication of the strangers might be the cause of some risings. And because many Chinaes with an excuse of sayling abroad became theeves and robbed the Countries along the Sea coast, and yet for all this diligence there are many Chinaes robbers along the Sea coast.

China Pirats. These Chinaes that live out of China, and doe goe thither with the Portugals, since the offence of Fernando Perez of Andrada did direct the Portugals to begin to

Liampo. goe to traffick to Liampo; for in those parts are no walled Cities nor Villages, but many and great Townes along the coast, of poore people, which were very glad of the Portugals, and sold them their provision whereof they made their gayne. In these Townes were these Merchants

of China which came with the Portugals, and because they were acquainted, for their sake the Portugals were better entertayned. And as these Chinaes which were among the Portugals and the Countrey Merchants in their buyings and sellings, they reaped a great profit thereby. The inferiour Louthias of the Sea coast received also great profit of this trafficke, for they received great bribes of the one and of the other, to give them leave to trafficke, to carrie and recarrie their goods. So that this trafficke was among them a long while concealed from the King, and from the superiour Louthias of the Province. After these matters had for some space beene done secretly in Liampoo, the Portugals went by little and little forward, and began to goe and make their merchandise to Chincheo, and to the Ilands of Cantan. And other Louthias permitted them already in every place for the bribes sake, whereby some Portugals came to trafficke beyond Namqui, which is very farre from Cantan, without the King being witting, or having knowledge of this trafficke. The matters fell out in such sort, that the Portugals wintered in the Ilands of Liampoo.

Chincheo.

Namqui, or Nanquin.

[III. i. 191.]

Some Chinaes that were among the Portugals, and some Portugals with them, came to disorder themselves in such manner that they made great stealths and robberies and killed some of the people. These evils encreased so much that the clamour of the injured was so great, that it came not onely to the superiour Louthias of the Province, but also to the King. Who commanded presently to make a very great Armada in the Province of Fuquen, to drive the theeves from all the coast, especially those that were about Liampoo, and all the Merchants as well Portugals as Chinaes were reputed in this number of theeves. Being ready they went forth along the coast of the Sea. And because the windes served them not for to goe for Liampoo, they went to the coast of Chincheo, where finding some ships of Portugals, they began to fight with them, and in no wise did they permit any wares to come to the Portugals;

Disorders of outrageous Chinois, and insolent Portugals.

who stayed many days there (fighting sometimes) to see if they could have any remedie for to dispatch their businesses. But seeing they had no remedy, they determined to goe without it. The Captaynes of the Armie knowing this, sent a message to them very secretly by night, that if they would that any goods should come to them, that they should send them something. The Portugals very glad with this message, prepared a great *Briberie.* and sumptuous present, and sent it them by night because they were so advised. From thence-forward came many goods unto them, the Louthias making as though they tooke no heed thereof, dissembling with the Merchants. And so were the businesses ended that yeere, which was the yeere 1548.

The yeare following, which was 1549. there was a straighter watch upon the Coast by the Captaynes of the Armada, and greater vigilancie in the Ports and entrances of China, in such sort that neyther goods nor victuals came to the Portugals: but for all the vigilancie and watching there was, (as the Ilands along the Coast are many, for they all runne in a rew along the China) the Armies could not have so much vigilancie, that some wares were not brought secretly to the Portugals. But they were not so many that they could make up the ships ladings, and the uttering those goods which they had brought to China. Wherefore leaving the goods which they had not uttered in two ships of China, of such Chinaes as were alreadie dismembred from China, and Traffique abroad under the shadow of the Portugals, (in the which they left thirtie Portugals in charge with the ships and with the goods) that they might defend the ships, and in some Port of China where best they could they should sell the goods that remayned in change for some Wares of China, and having ordayned this they departed for India.

As the people of the Armie of the Chinaes saw the two ships remayne alone, the other ships being gone, they came upon them, being induced by some Merchants of

the Countrey, which discovered to them the great store of goods that remayned in those Vessels, and the few Portugals that remayned to keepe them. Then they layd an ambush for them, dressing some Chinaes ashoare, which being in armes made as though they would set upon the ships to fight with them, because they were close to the Land, that the Portugals being provoked, should come out of the ships to fight with them, & so the ships might remaine without defence to them of the Armada, which lay watching in an ambush, & did accordingly set upon the two Vessels with great furie & celeritie, and slaying some Portugals that were in the ships, and wounding others they tooke the ships. The chiefe Captayn which is the Luthissi, remayned so glorious, that he used great crueltie on some Chinaes that hee tooke with the Portugals. Hee laboured to perswade foure Portugals which had more apparance in their persons then the rest, that they should say, they were Kings of Malaca, he perswaded them in the end, because hee promised to use them better then the rest, and therewith he provoked them. And finding among the cloathes that hee tooke a Gowne and a Cap, and asking of one of those Chinaes, that were taken with the Portugals what habit that was, they put in his head, that it was the habit of the Kings of Malaca, wherefore he commanded presently to make three Gownes by that patterne, and three Caps, and so he apparelled them all foure in one sort, to make his sayning true, and his victory more glorious. To this was joyned the covetousnesse of the Luthissi to see if hee could detayne the many goods that hee had taken in ships.

Mountayne Mouse-birth.

Spectatum admissi risum teneatis amici?

And to doe this more safely, not to be taken in a lye, he did great executions upon the Chinaes which he tooke with the Portugals, and killing some of them determined to kill the rest. These things comming to the eares of the Aitao, which was his superior, he disliked greatly that which hee had done, and sent to him presently that hee should kill no more of those which remayned, but that he

should come to him presently bringing with him all the prize as well of the men that were yet alive, as of the goods. The Luthissi ordering his Journey for to goe to the Aitao, as he was commanded, he commanded foure Chaires to be given to them, to whom hee had given title of Kings, to be carried in them with more honour. And *Pillory Coops.* the other Portugals were carried in Coopes with their heads out fast by the neckes betweene the boards that they could not pull them in, but having some wounds in their heads, they went bare headed to the Sunne and to the Dew, and were carried on mens shoulders. The Luthissi went with this Prize through the Countrey with great Majestie, he carried before him foure Banners dis- [III. i. 192.] played, on the which were written the names of the foure Kings of Malaca. And when he entred into the Townes, he entred with great noyse and Majestie, with sound of Trumpets, and with Cryers which went crying the great victorie, the Luthisi (naming him) had gotten of the foure great Kings of Malaca. And all the great men of the Townes went to receive him with great Feasts and Honours, all the Townes running to see the new Victorie.

When the Luthisi came with all his pompe and glory where the Aitao was, after the giving him particular account of all things passed and of his victory, he manifested to him his pretence and agreed with him to divide the goods betweene them both, and that he should continue the fayning of the Kings of Malaca, that both might receive of the King Honours and Rewards. This being set *Damnable vanitie.* downe they both agreed that to keepe this in secret, the Luthisi should go forward in that which he had begun, to wit, he should slay all the Chinas, that came there captive. And presently they commanded presently to put it in effect, and so they slue ninetie and odde Chinas, among whom were some young youths slaine. They left notwithstanding three or foure youthes and one man, that by them (bringing them to their owne hand) they might certifie the King all that they would, that was to make of

the Portugals Theeves, and conceale the goods which they tooke: certifying also by these that those foure were Kings of Malaca. And the Portugals not having the Language of the Countrey, neither had any person to intreate for or favour them would perish: and they being mightie would make their owne Tale good, following the end by them intended. And for this cause they slue not the Portugals, but left them alive, for the greater triumph of the victorie.

These Lothias could not doe this so secretly, but many of those which they slue had kindred in the Countrey, which did grieve at the death of theirs. Whereby, as well by these, as by some Louthias that were zealous of Justice, and would not give consent in so great evils and fraudulent dealings, this matter came to the Kings eares, and hee was informed how the Portugals were Merchants which came to traffique with their Merchandize to China, and they were no theeves, and how they had falsly given the Title of Kings to foure of them, to the end the King should shew great favours, and doe them great honours; and how they had usurped great store of goods: and that for to conceale these evils, they killed men and children without fault.

The Kings Justice.

As soone as the King was informed of all above said, hee dispatched presently from the Court a Quinchay, (of whom we spake before, that is to say plate of Gold) And with him he sent other two men of great authoritie also, of the which the one had been Panchasi, the other Anchasi, these two as Inquisitors and Examiners of this matter: Commanding and commending to the Chaen which that yeare went to visit the Province of Fuquen, and to the Panchasi and Anchasi, of the same Province, their ayde and assistance to the Quinchay, and the two Inquisitors in all things necessary for them in these businesses. The two that came with the Quinchay, as Inquisitors, went presently to certayne great Houses which had in the middest a great Court, and on the one side of the Court were certayne great and faire Lodgings, and on the other

side others in the same sort. Each of the Inquisitors entred in one of these Houses aforesaid. The Prisoners were presently brought, and were presented to the one of them, who for courtesie remitted them to the other, that he should examine them first, with many words of courtesie. The other sent them againe with great thankfulnesse. So they were sundry times carried from one to another, each of them willing to give the hand to the other of beginning first, till that one of them yeelded and began. And as the matter was of great import and much commended to them, all that the guiltie and the accusers did speake these Officers did write with their owne hands. The Portugals had for a great Enemy a China man and Pilot of one of the shippes that were taken, and a China youth which was a Christian, which from a childe was brought up among the Portugals: for they were both made of the part of the contrarie Louthias, mooved by gifts and promises: the Louthias being alreadie deposed of their Offices, and held for guiltie, for the which they were accused before the King.

But though they were thus handled, they were so mightie and so favoured, that they could take from the Portugals a China youth that served them for an Interpreter, which upon their Petition was againe delivered them. They examined them in this order, the accused were first brought and examined by one of these Officers, and they carried them to the other to bee examined againe. And while the other was re-examining the accused, the accusers were brought to him that examined first. And as well the accused as the Accusers were all examined by both the Officers, that afterward they both seeing the confessions of the one and the other, they might see if they did agree. And first they examined every one by himselfe. Afterward they examined them altogether, for to see if the one did contrary the other, or did contend and reprehend one another, that so by little and little they might gather the truth of the case. In these Examinations the two were contrary, to wit, the Pilot, and the

Manner of examination.

Christian China youth, and had many stripes, because they agreed in some things. The Louthias did alwayes shew themselves glad to heare the Portugals in their defence, who alleadged in their defence, that if they would know who they were, and how they were Merchants, and not Theeves, they should send to enquire of them along the Coast of Chincheo, that there they should know the truth, which they might know of the Merchants of the Countrey, [III. i. 193·] with whom a great many yeares agoe they had dealt, and that they might know that they were no Kings, for Kings do not abase themselves so much as to come with so few men to play the Marchants, and if before they said the contrary, it was by the deceit of the Luthisi, and to receive better usage of him in their persons.

Having this information of the Portugals, presently with the opinion of the Quinchay and the other Officers, they went to Chincheo both of them, to enquire of the trueth of that which the Portugals had told them; and discovering there the truth of the Portugals matter, and the lies of the Luthissi, and of the Aitao, they dispatched presently a Post; wherein they commanded to put the Luthissi and the Aitao in Prison, and in good safeguard. Wherefore from thence forward all men began to favour them very much. If notwithstanding this examination had bin made in Liampoo, as it was in Chincheo, the Portugals could not have chosen but have past it ill, according to the greatnesse of the evils they had done there. After the Louthias returned from Chincheo, they commanded to bring the Portugals before them, and comforted them very much, shewing them great good-will, and saying to them, that they knew already they were no theeves, but were honest men: and they examined againe as well they as their adversaries, to see if they contradicted themselves in any thing of that which before they had spoken. In these later re-examinations the Pilot of China, which before had shewed himselfe against the Portugals, and had beene on the Louthias side, seeing that the Louthias were already in Prison, and that now they

When theeves fall out.

could doe them no good, and that the Portugals were already favoured, and that the trueth was already knowne, he gainsaid himselfe of all that he had said, and said that it was true that the Portugals were no theeves nor Kings, but Merchants, and very good men, and discovered the goods which the Luthissi had taken when he surprised the Portugals. And that till then he had said to the contrary, was for the great promises which the Louthias promised him, and for the great threats they used to him if he did it not. But seeing they were already in Prison, and he knew they could doe him no hurt, he would now speake the truth. They then commanded to torment him, and whip him very sore, to see if he would gainsay himselfe, but he still continued in the same confession.

The Quinchays magnificent ostentation.

All the examinations and diligences necessarie in this businesse ended, the Quinchay willing to depart for the Court with his companie, would first see the Portugals, and give a sight of himselfe to the Citie. The sight was of great Majestie in the manner hee went abroad in the Citie, for he went accompanied with all the great men of it, and with many men in Armes and many Ancients displayed and very faire, and with many Trumpets and Kettle-drummes, and many other things which in such pompes are used. And accompanied in this manner, hee went to certaine noble and gallant houses. And all the great men taking their leave of him, hee commanded the Portugals to come neere him, and after a few words he dismissed them: for this was not but onely to see them. Before these Louthias departed they commanded the Louthias of the Countrey, and the Jaylors, that all of them should favour the Portugals, and give them good entertaynment, and should command to give them all things necessarie for their persons. And commanded every one to set his name in a piece of Paper, because that while they were at the Court, and their matters were dispatching, they should not craftily make some missing. And they commanded to keepe the Luthisse in good safety, and the Aitao, and that they should not let them communi-

cate with any person. Being gone from the Citie, they lodged in a small Towne, where they set in order all the Papers, and ingrossing onely that which was necessarie. And because the Papers were many, and were much to write, they helped themselves with three men. And having ingrossed all that they were to carrie to the Court, they burned all the rest. And because these three men which they tooke for helpers should not spread abroad any thing of that which they had seene, or heard, or written, they left them shut up with great vigilancie, that none should speake with them, commanding to give them all things necessarie very abundantly until the Kings Sentence came from Court, and were declared. The Papers being presented in Court, and all seene by the King and by his Officers, he pronounced the Sentence in * manner and forme following.

Cautelous industrie.

**It is here abridged.*

Pimpu by commandement of the King. Because Chaipuu, Huchin Tutan without my commandement, or making mee privie thereto, after the taking of so much people, commanded them to bee slayne: I being willing to provide therein with Justice, sent first to know the trueth by Quinsituam, my Quinchei, who taking with him the Louthias which I sent to examine the trueth of the Portugals, and also of the Aitao and Luthissi, which had informed mee, that the Portugals were theeves, and that they came to all the coast of my Dominion to robbe and to murther. And the trueth of all being knowne, they are come from doing that which I commanded them. And the Papers being seene by my Pimpu, and by the great Louthias of my Court, and well examined by them, they came to give mee account of all. And likewise I commanded them to be perused by Ahimpu, and Altu Chaen, and by Athaylissi Chuquin, whom I commanded to oversee those Papers very well, because the matters were of great weight: wherein I would provide with Justice. Which thus being seene and perused by them all, it was manifest that the Portugals came many yeeres before to the coast of Chincheo to doe their affaires, which was not

The Kings Sentence.

convenient they should doe in the manner they did it, but in my Markets, as was alwaies the custome in all my Ports. These men of whom hitherto I knew not: I [III. i. 194.] know now that the people of Chincheo went to their ships about their affaires, whereby I know already that they are Merchants and not theeves, as they had written to me they were.

And I doe not blame Merchants to helpe Merchants, but I put great fault in my Louthias of Chincheo: because that when any ship came to my Ports, they should have knowne if they were Merchants, and if they would pay their duties, and if they would pay them, to write presently unto mee. If they had done so; so much evill had not beene done. Or when they were taken, if they had let mee know it, I had commanded to set them at libertie. And although it bee a custome in my Ports the ships that come unto them to be measured * by cubits for to pay their duties: these being very farre off, it was not necessarie but to let them doe their businesses, and goe for their Countries. Besides this my Pontoos * which knew these men to be Merchants did not tell it mee, but concealed it from mee, whereby they were the cause of many people being taken and slaine. And those that remayned alive as they could not speake, did looke toward Heaven, and demanded from their hearts justice of Heaven (they know no other God supreme but the Heaven.) Besides these things I know that the Aitao, and the Luthissi did so much evill for covetousnesse of the many goods which they tooke from the Portugals, having no regard whether those which they tooke, and tooke the goods from, were good or evill men. Likewise the Louthias along the Sea coast knew these men to be Merchants, and certified mee not. And all of them, as disloyall, were the cause of so much evill. I knew more by my Quinchey, that the Aitao, and the Luthissi had Letters, by the which they knew that the Portugals were no theeves but Merchants, and knowing this they were not contented with the taking of them, but they wrote

*In China and Siam they pay Custome by measuring the ship from poop to prow how many cubits it is of. *Pontoos are Sea-watches.*

many lyes unto mee, and were not contented with killing of the men, but killed children also, cutting off the feet of some, of others the hands, and at last the heads of them all: writing unto mee they had taken and slayne Kings of Mallaca. Which case I beleeving to be true, grieve in my heart. *Butcherly insolence.*

And because hitherto so many cruelties have beene used without my commandement, from hence forward I command they be not done. Besides this the Portugals resisted my Armie, being better to have let themselves beene taken, then to kill my people. Moreover, it is long since they came to the coast of our Dominion about their affaires in manner of theeves, and not as Merchants: wherefore if they had beene naturall as they are strangers they had incurred paine of death & losse of goods, wherfore they are not without fault. The Tutan by whose commandement those men were slaine, said * that by this deed I should make him greater; and the people that he commanded to be slayne after they had no heads, their hearts, (that is their soules and their bloud) required justice of Heaven. I seeing so great evils to be done, my eyes could not indure the sight of the Papers without teares, and great griefe of my heart. I know not, my Louthias seeing they tooke this people, wherefore they let it not goe, that I might not come to know so many cruelties and so great. Wherefore seeing all these things, I doe create Senfuu chiefe Louthia, because hee did his dutie in his charge, and told mee trueth. I create also chiefe Louthia Quinchio, because hee wrote the trueth to mee of the Pontoos which went to doe their merchandise in secret with the Portugals to the Sea. Those which are evill I will make them baser then they which sowe Rice. **Said in his heart, or conceited himself.* *Sensu and others rewarded.*

Likewise because Pachou did trafficke with the Portugals, and for bribes did permit the Merchants of the Countrey to trafficke with the Portugals, and yet doing these things, wrote unto mee that the Portugals were theeves and that they came to my Dominions onely to

steale. And the same hee said also to my Louthias (which presently answered, that he lyed, for they knew already the contrarie.) And therefore such a one, and such a one, (he nameth ten Louthias.) It is nothing that all you be banished to red Caps[x], to the which I condemne you: but you deserve to be made baser as I doe make you. Chaen for taking these men thou sayedst thou shouldest be greater, and being in the doing of so much evill thou sayedst thou didst not feare mee: such a one, and such a one (he nameth nine) for the taking of these men yee say, I would make you great, and without any feare of mee yee all lyed, such a one, and such a one (he nameth many.) I know also yee tooke bribes. But because you did so, I make you base, (he depriveth them of the dignitie of Lothias.)

[x] *Red Caps are the ensigne of men condemned to serve the King in his frontiers against the Enemie.*

Such a one, and such a one (he nameth many.) If the Aitao and the Luthissi would kill so many people, wherefore did you suffer it? But seeing that in consenting you were accessarie with them in their death, all are in the same fault. Chifuu, and Chanchifuu, were also agreeing to the will of the Aitao and the Luthissi, and were with them in the slaughter, as well those that were as those that were not in fault. Wherefore I condemne you all to red Caps. Lupuu let him have a good heart, because the Tutan being willing to kill this people, he said that he should let mee first know it. To him I will doe no harme, but good, as he deserveth, and I command that he remayne Louthia. Sanchi I make my Anchassi of the Citie of Cansi. The Antexio I command to be deposed of his honour. Assaon seeing hee can speake with the Portugals, let him have honour and ordinarie, and he shall be carried to Chaquean, where hee was borne. (This is the youth with whom the Portugals did defend themselves, serving them for Interpreter, they gave him title of Louthia, and mayntenance.) Chinque Head of the Merchants that went to the Sea to trafficke with the Portugals, and deceived them, bringing great store of goods a land, it shall be demanded of him, and set in good

safeguard for the mayntenance and expences of the Portugals, and I condemne him and his foure Companions to red Caps, and they shall bee banished whither my Louthias shall thinke good.

To the rest guilty and imprisoned for this matter, I command my Louthias to give to every one the punishment he deserveth. I command the Chaen to bring me hither the Tutan that his faults being perused by the great men of my Court, I may command to doe justice on him as I shall thinke good. This Tutan was also a consenter in the wickednesse of the Aitao and the Luthissi: for the Luthissi, and the Aitao made him partaker, and gave him part of the booties which they tooke from the Portugals, that as the head he should hold for good that which they did: for in truth they durst not have done that which they did if he had not given consent, and agreed with their opinion. This hearing what was judged against him, hung himselfe, saying, that seeing the Heaven had made him whole, that no man should take away his head. The Poutoos which yet are in Prison, shall be examined againe, and shall presently be dispatched. Chuichum shall presently be deprived from being a Louthia, without being heard any more. Chibee, head of sixe and twenty, I command that hee and his be all set at libertie, for I find but little fault in them. Those which owe any money it shall bee recovered of them presently. Famichin, and Tomicher shall dye, if my Louthias doe thinke it expedient; if not let them doe as they thinke best. Alfonso of Pajua, and Peter of Cea (these were Portugals) Antonie and Francisco (these were slaves) finding them to be guilty of killing some men of my Armie, shall with the Luthissi and Aitao be put in Prison, where according to the custome of my Kingdome, they all shall dye at leisure. The other Portugals that are alive with all their Servants which are in all fiftie one, I command them to be carried to my Citie of Cansi, where I command they be well intreated, seeing my heart is so good towards them that for their sake I punish in this sort the people of my

[III. i. 195.]

The Tutan by hanging himselfe prevents the Hangman, or proved the Hangman rather.

Countrey, and deale so well with them; for it is my custome to doe Justice to all men. The Louthias of the Armada, finding they are in little fault, I command they bee set free (I deale in this sort with all men, that my Louthias may see that all that which I doe, I doe it with a good zeale.) All these things I command to be done with speed. Hitherto the sentence of the King.

What became of the Portugals.

The Portugals that were freed by the sentence, when they carried them whither the King commanded, found by the way all things necessary in great abundance, in the Houses above-said, that the King had in every Towne for the Louthias when they travell. They carried them in seates of Chaires made of Canes on mens backes, and they were in charge of inferiour Louthias, which caused them to have all things necessarie through all places where they came, till they were delivered to the Louthias of the Citie of Cansi. From that time they had no more of the King every moneth but one Foon of Rice (which is a measure as much as a man can beare on his backe) the rest they had need of, every one did seeke by his owne industry. Afterward they dispersed them againe by two and two, and three and three through divers places, to prevent that in time they should not become mightie joining themselves with others.

Those that were condemned to death, were presently put in Prison of the condemned. And Alfonso of Pajua had a meanes to give the Portugals to understand that were free, that for his welcome they had given him presently fortie stripes and intreated him very evill, shewing himselfe comforted in the Lord. Those which were at libertie, now some and then some, came to the ships of the Portugals, by the industrie of some Chinas, which brought them very secretly for the great gifts they received of the Merchants of Portugall, which made their Merchandize in the Citie of Cantan.

§. VI.

Of the Religion in China; difficultie of bringing in Christianitie. Terrible Earth-quakes and Tempests in China.

IN the Citie of Cantan in the middest of the River which is of fresh water and very broad, is a little Ile, in the which is a manner of a Monasterie of their Priests; and within this Monasterie I saw an Oratorie high from the ground very well made, with certayne gilt steps before it, made of carved worke, in which was a woman very well made with a childe about her necke, and it had a Lampe burning before it. I suspecting that to bee some shew of Christianitie, demanded of some Lay-men, and some of the Idoll Priests which were there, what that woman signified, and none could tell it mee, nor give mee any reason of it. It might well be the Image of our Ladie, made by the ancient Christians, that Saint Thomas left there, or by their occasion made, but the conclusion is, that all is forgotten: it might also be some Gentiles Image. The greatest God they have is the Heaven, the letter that signifieth it, is the principall and the first of all the Letters. They worship the Sun, the Moone, and the Starres, and all the Images they make without any respect. They have, notwithstanding, Images of Louthias, which they worship for having beene famous in some one thing or other. And likewise Statues and Images of some Priests, of the Idols, and some of other men for some respects particular to them. And not only worship they these Images, but whatsoever stone they erect on the Altars in their Temples.

Heaven first both God and Character.

[III. i. 196.]

They call commonly these Gods Omittoffois, they offer them Incense, Benjamin, Civet, and another Wood which they call Cayo,* Laque and other smelling things. They offer them likewise Ocha, whereof is mention made afore. Every one hath a place to pray, and at the entries behind

Omittoffois and their offerings.

**A Perfume so called.*

the doores of the Houses, in the which they have their carved Idols: to the which every day in the Morning and at Evening they offer Incense and other perfumes. They have in many places (as well in the Townes as out of them) Temples of Idols. In all the ships they sayle in, they make presently a place for to worship in, where they carrie their Idols.

Lots. In all things they are to enterprize either Journies by Sea or by land, they use Lots & cast them before their Gods. The Lots are two sticks made like halfe a Nut-shell, flat on the one side and round on the other: and as bigge againe as an halfe Nut, and joyned with a string. And when they will cast Lots, they speak first with their God, perswading him with words, and promising him some Offring if he give him a good Lot, & in it shew him his good Voyage or good successe of his busines. And after many words they cast the Lots. And if both the flats sides fal upward, or one up another downe, they hold it for an evill Lot, and turne them toward their Gods very melancholy, they call them Dogs, with many other reproaches. After they are wearie of rating them, they soothe them againe with faire milde words, and aske pardon, saying, that the Melancholy of not giving them a good Lot, caused them to doe them injurie, and speake injurious words unto him: but that they will pardon them and give them a good Lot; and they promise to offer him more such a thing (because the promises are the better for them that promise them, they make many and great promises and offerings) and so they cast Lots so many times till they fall both on the flat sides which they hold for a good Lot, then remayning well contented, they offer to their Gods that which they promised. It happeneth many times when they cast Lots about any weighty matter, if the Lot fall not out good, or launching a ship to the Sea it goeth not well, and some evill came to it, they runne to their Gods and cast them in the water, and put them in the flame of the fire sometimes, and let them scorch a little, and spurning them often, and tread

Cruell men to their foolish Gods.

them under foot, and give them rayling words, till their businesse be ended, and then they carrie them with playing and feasts, and give them their Offerings.

They hold for a great Offering a Hogges head boyled : they offer Hennes, Geese, Duckes and Rice all drest, and a great pot of Wine. After they present it all to the Gods, they set his portion apart, which is, to put in a Dish, the small points of the Hogs eare, the bils, and the points of the clawes of the Hennes, Geese, and Duckes, a few cornes of Rice very few, and put in with great heed, three or foure drops of Wine very heedfully, that there fall not many drops from the Pot. These things so set in a Bason that they set them on the Altar to their Gods for to eate, and they set themselves there before the Gods to eate all that which they bring. *Offerings.*

They worship the Devill also, which they paint after our fashion : and say that they worship him because he maketh those which are good, Devils ; and the evill, he maketh Buffes, or Kine, or other beasts. And they say that the Devill hath a Master that teacheth him his Knaveries : these things say the base people : the better sort say they worship him because hee shall doe them no hurt. *The Devill worshipped.*

When they will launch any new ship to the Sea, their Priests being called by them come into the ships to doe their Sacrifices with long side Garments of Silke. They set about the shippe many flags of Silke, they paint in the prow of the ship the Devill, to the which they make many reverences and Offerings, and say they doe it because the Devill shall doe no hurt to the ship. They offer to the Gods Papers with divers Images painted, and other of sundry kinde of cuttings, and they burne them all before the Idols with certayne Ceremonies and well tuned Songs, and while their singing doth last, they ring certayne small Bels, and among all they use great store of eating and drinking. *Paper Offerings.*

In this Countrey are two manner of Priests, the one that have their head all shaven, these weare on their heads *Two sorts of Priests. Monkes.*

certayne course Caps like unto Canopie cloth, they are high, and flat behind (higher before then behind a hand breadth) made like a Mitre with Pinacles: their wearing is white Coates after the Lay-mens fashion. These live in Monasteries, they have dining places, and Cels, and many pleasures within their wals. There be others whom commonly the people doe use for their Burials and Sacrifices, these weare their haire, and blacke silke Coates, or of Searge or Linnen, and long like the Lay-men, having for a token their haire made fast in the Crowne of the head with a sticke very well made like a closed hand, varnished black. None of these Priests have Wives, but they live wickedly and filthily.

Seculars.

Feasts. The first day of the yeare, which is in the new Moone of March, they make through all the Land great Feasts, they visit one another, the chiefe principally doe make great Banquets. How much these people are curious in the rule and government of the Countrey, and in their common Traffique, so much they are beastly in their Gentilities, in the usage of their Gods and Idolatries. For besides that which is said, they have many Gentilicall Lyes, of men that were turned into Dogges, and afterward into men, and of Snakes that were converted into men, and many other ignorances.

Traditionall Fables.

I entred one day into a Temple and came to an Altar, [III. i. 197.] where were certaine stones set up which they worshipped, and trusting in the little estimation they held their Gods in, and in being men that would be satisfied with reason, I threw the stones downe to the ground, whereat some ranne very fiercely at me and angry, asking me wherefore I had done that, I went mildly to them, and smiling, said to them, because they were so inconsiderate that they worshipped those stones. They asked me wherefore should they not adore them: and I shewed them how they were better then they, seeing they had the use of reason, feete, hands, and eyes, wherewith they did divers things that the stone could not doe, and that seeing they were better they should not abase and esteeme so little of themselves

as to worship things so vile they being so noble. They answered me that I had reason, and went out with me in company, leaving the stones on the ground: so that there is likelihood and shew of their becomming Christians. And it maketh also much to this purpose, their not making any difference of meate, as all the people of India doth. And seeing that among all the meates they esteeme the Porke most, it is almost impossible for them to become Turkes.

Notwithstanding, there are two verie great inconveniences to make any Christians in this Countrey. The one is, that in no wise they will permit any noveltie in the Countrey, as in some sort it may bee seene in the matter of the Moores. So that whatsoever noveltie that is in the Countrey, the Louthias take order presently how to represse it, and it goeth no further. Whence it happened in Cantan, because they saw a Portugall measure the entries of the Gates, they set presently Watches that none should come in without licence, nor goe upon the Walls. The second is, that no strange person may enter into China without leave of the Louthias, nor be in Cantan, which doe give him a certaine time to bee in Cantan. The time of the licence ended, presently they labour to have them depart. Wherefore because I and those which were with me were one moneth longer in Cantan, they set up written bords that none should keepe nor harbour us in their houses, under payne of so much, till wee held it our best cheape to goe to the Ships. To the abovesaid is joyned the common people to bee greatly in feare of the Louthias, wherefore none of them durst become a Christian without their licence, or at the least many would not doe it. Therefore as a man cannot be setled in the Countrey, hee cannot continue Preaching, and by consequence he cannot fructifie and preserve the fruit. There was notwithstanding one way how to Preach freely, and fruit might be made in the Countrey, without any dogge barking at the Preacher, nor any Louthia doe him hurt any way: which is, if hee have a licence for it of the

No noveltie.

Provisions against stay of Strangers.

Note. King: And it might bee obtayned if a solemne Embassage were sent with a solemne present to the King of China, in the name of the King of Portugall, religious men going with the Ambassadour to obtayne the licence to goe about the Countrey, shewing themselves to bee men without Armes. And how our Law is no prejudice to his Dominion and Governement, but a great helpe that all might obey him and keepe his Lawes. This onely remedie there is in China, to reape any fruit, and not any other (speaking humanely). And without this it is impossible for any Religious men to Preach or fructifie, and because I had not this remedie, having the abovesaid inconveniences, I came away from China, and therefore neither I, nor they of the company of Jesus which enterprised alreadie this businesse sundry times, could fructifie in China.

Chinois Sodomites. This people hath besides the ignorances abovesaid, that filthy abomination, that they refraine no sexe among them. Notwithstanding, I Preaching sometimes, as well publike as privately against this vice, they were glad to heare mee, saying, that I had reason in that which I sayd, but that they never had had any that told them that was a sinne, nor anything evill done. It seemeth that because this sinne is common among them, God was willing to send them a grievous punishment in some places of the earth, the which was common in all China. I being in the Citie of Cantan, and being willing to know of a rich China Marchant the evils that had happened in the Countrey, and hee not able to tell it me by word of mouth, gave me a Letter which they had written unto him of what had happened: saying to me, that I should translate it and give it him againe: but not trusting me hee translated it presently, and remayning with the copie gave me the principall, which I translated into Portugall with the helpe of one that could speake our language and theirs, the tenour of the Letter is this.

Plagues hapning in China.

The principall Louthias of Sanxi and of Saviton, wrote

unto the King, saying, that in those Provinces the earth did shake terribly, and the dayes waxed darke like night (hee saith not how long) a South-sayer told them all that should happen. In the yeere before in the moneth of September, the earth opened in many places, and under it were heard great noyses like the sound of Bells, there followed a great winde with much rayne, and the winde ranne about all the Compasse. This winde is called in China, Tufaune, and many yeeres it bloweth but once a yeere, and it is so raging, that it driveth a Ship under sayle on the Land a great space, and the men cannot keepe their feete, not leaving and holding one by another, and it doth things worthie admiration and incredible. In the yeere that I was in China, in the part where the Portugals were, they shewed the Boat of a Ship of a good bignesse, and the place where it was a land (that this winde carrayed it, might bee a great stones cast from the water) and many did affirme it to mee, that the winde had such force, that it carryed it tumbling till it blew it into the Sea. And all the houses the Portugals had made of timber, and covered with strawe, which were many and were built upon great stakes, and not very high, it threw them all downe breaking the stakes. And one house being fastened with foure Cables, where many Portugals retired themselves, at the last fell also, and onely one that was sheltered with a high place escaped that it fell not. To blow downe these houses was nothing, for it doth many other things incredible. This winde is almost everie yeere in China, the which within twentie foure houres that it raigneth, it runneth about all the points of the Compasse. With this winde, and the Lands being shaken with the Earthquakes, many Cities fell and were made desolate, in the which dyed innumerable people.

Tufon, a terrible tempest.

[III. i. 198.]

In a Citie called Vinyanfuu, in this day was a great Earthquake. And on the west side a great Fire burst out, that swallowed up all the Citie, in the which, innumerable people perished, escaping in one place two, in another three, and so some of the Mogores escaped.

Vinyanfu, swallowed up.

Another Citie quite perished. Leuchimen. In another Citie neere to this, there happened the same, but in this none escaped. In a Citie called Leuchimen, the River increased in such sort, that it over-flowed the Citie, where infinite people were drowned. In a Citie

Hien. called Hien, was an Earthquake, with the which many houses fell, which slew neere eight thousand soules. In

Puchio. Puchio, the house of the Kings kinsman fell and slew all that were in the house, except a Childe of seven or eight yeeres old his sonne, (which was carryed to the King) and day and night was a noyse heard under the earth, like the sound of Bells.

Couchue. In a Countrey called Cochue, with fire from Heaven and with many waters of a Floud, many perished, and the land remayned unable to bee cultivated againe. In a

Enchinoen. Countrey called Enchinoen, at midnight the houses fell, and the Citie remayned desolate and ruined, where perished neere one hundred thousand soules. In a Citie called

Inchumen. Inchumen, in one day and a night, the River did flow and ebbe ten times, and with the great floud many people perished. Hitherto the translation of the Letter: that which followeth, was heard by word of mouth of the Portugals that were in the Port of Cantan in the moneth of May, and I received the Letter in September.

Sanxi. In a Citie called Sanxi, from midnight till five of the clocke in the morning, the earth shooke three times, the eighteenth of Januarie, 1556. and the next day after, from midnight till noone, happened the same: the next day following, the twentie of the sayd moneth, the earth shooke mightily after midnight with great Thunder and Lightnings, and all the Province was burnt, and all the people thereof, and all the Suburbes, Townes, and Cities: they say it is from bound to bound, fiftie or sixtie leagues, that there was not one saved but a Childe, sonne to a kinsman of the King, which was carried to the King. And the third of Februarie in the same yeere, in the Citie

Bloudie shower. of Panquin where the King is, fell a shower of rayne like bloud. These newes brought one of China that came to Cantan from a Citie neere to Sanxi, to give newes to

a Louthia that hee should resort to his owne house, and said, that the Citie where he was a dweller was overflowne, and that he knew not whether it would perish with the rest. That which ought to bee held for truth, is, that in three Provinces which commonly are sayd to be destroyed, there was no more destruction then of those places whereof the Letter maketh mention, or little more. The agreeing in the Childe, sheweth that the Towne whereof the Letter maketh mention with the childe, was in the Province of Sanxi. This hath more apparance of truth, because the Letter was written from the Court, then to say that all the three Provinces perished.

After the happening of the things abovesaid: the same yeere in the Province of Cantan, a woman which went to the Panchasi, told him that the Province of Cansi would bee destroyed with power from Heaven, the which after shee was well whipt, was imprisoned: but in the moneth of May of the same yeere, there fell great store of rayne verie hot, with the which the earth seemed to burne, and many people perished with the great heate: but the Province perished not altogether: wherefore this woman was carried to the King, which was in prison in the place where the Portugals were, which told this.

Reader, forasmuch as this Author hath often mentioned, and related also the storie of certaine Portugals, Prisoners in China (one of which hee nameth Galotte Perera) from whom hee received great part of his China intelligence: I have thought good to adde hither Pereras relations, translated long since out of Italian, and published by R. Willes: having abbreviated some things in the Frier, that you might rather have them at the first hand from this Gentleman which saw them: but abbreviated to prevent tediousnesse.

[III. i. 199.]

Chap. XI.

The relation of Galeotto Perera, a Gentleman of good credit, that lay Prisoner in China.

THis Land of China is parted into thirteene * Shires, which sometimes were each one a Kingdome by it selfe, but these many yeeres they have beene all subject unto one King.

The King maketh alwayes his abode in the great Citie Pachin, as much to say in our language (as by the name thereof I am advertised,) the * Towne of the Kingdome. This Kingdome is so large, that under five moneths you are not able to travell from the Townes by the Sea side, to the Court and backe againe, no not under three moneths in Poste at your urgent businesse. The Post-horses in this Countrey are little of bodie, but swift of foote. Many doe travell the greater part of this journey by water in certaine light Barkes, for the multitude of Rivers, commodious for passage from one Citie to another.

The King, notwithstanding the hugenesse of his Kingdome, hath such a care thereof, that everie Moone (by the Moones they reckon their moneths) he is advertised fully of whatsoever thing happeneth therein. Before that wee doe come to Cinceo, we have to passe through many places, and some of great importance. For this Countrey is so well inhabited neere the Sea side, that you cannot goe one myle but you shall see some Towne, Borough, or Hostrie, the which are so abundantly provided of all things, that in the Cities and Townes they live civilly. Neverthelesse, such as dwell abroad are very poore, for the multitude of them every where so great, that out of a Tree you shall see many times swarme a number of Children, where a man would not have thought to have found any one at all.

From these places in number infinite, you shall come

**You shal have a more full description of the Country by later Authors: who yet could not so well as this, tell their judiciall proceedings, severitie, prisons, executions, &c. these 13. are to be understood besides the two royall Provinces.*

Pachin Pochang, or Paquin, or Pequim.

**Cambalu signifieth the same, and so the Mogolls call this Citie.*

Poste Horses.

Their months.

unto two Cities very populous, and being compared with Cinceo, not possibly to bee discerned which is the greater of them. These Cities are as well walled as any Cities in all the world. As you come into either of them, standeth so great and mightie a Bridge, that the like thereof I have never seene in Portugall, nor else where. I heard one of my fellowes say, that he told in one Bridge fortie Arches. The occasion wherefore these Bridges are made so great, is for that the Country is toward the Sea very plaine and low, and overwhelmed ever as the Sea-water encreaseth. The breadth of the Bridges, although it be well proportioned unto the length thereof, yet are they equally built, no higher in the middle than at either end, in such wise that you may directly see from the one end to the other, the sides are wonderfully well engraved after the manner of Rome workes. But that wee did most marvell at, was therewithall the hugenesse of the stones, the like whereof, as we came into the City, we did see many set up in places dishabited by the way, to no small charges of theirs, howbeit to little purpose, wheras no body seeth them but such as do come by. The Arches are not made after our fashion, vaulted with sundry stones set together: but paved, as it were, whole stones reaching from one Pillar to another, in such wise that they lie both for the Arches heads, & gallantly serve also for the high-way. I have been astonied to behold the hugenesse of these aforesaid stones, some of them are twelve paces long and upward, the least eleven good paces long, and an halfe. The wayes each where are gallantly paved with foure-square Stone, except it be where for want of Stone they use to lay Bricke: in this voyage we travelled over certaine Hills, where the wayes were pitched, and in many places no worse paved than in the plaine ground.

Excellent walls and an admirable bridge.

Magnificent stones.

Wayes paved, bricked, or pitched.

The Countrey is so well inhabited, that no one foot of ground is left untilled: small store of cattell have we seene this way, we saw onely certaine Oxen wherewithall the countrey-men doe plough their ground. One Oxe draweth the Plough alone, not onely in this Shire, but in

Culture and husbandry.

other places also, wherein is greater store of cattell. These countrey-men by art doe that in tillage, which we are constrained to doe by force. Here be sold the voydings of Close-stooles, although there wanteth not the dung of beasts: and the excrements of man are good marchandise throughout all China. The Dung-fermers seeke in every street by exchange to buy their durtie ware for Hearbs and Wood. The custome is very good for keeping the Citie cleane. There is great abundance of Hennes, Geese, Duckes, Swine, and Goates, Wethers have they none: the Hennes are sold by weight, and so are all other things. Two pound of Hennes flesh, Goose, or Ducke, is worth two Foi of their money, that is, three halfe pence. Swines flesh is sold at a peny the pound. Beefe beareth the same price, for the scarcitie thereof, howbeit Northward from Fuquieo, and further from the Sea coast, there is Beefe more plentie, and sold better cheape, Beefe onely excepted, great aboundance of all these Viands wee have had in all the Cities wee passed through. And if this Countrey were like unto India, the Inhabitants whereof eate neither Hen, Beefe, nor Porke, but keepe that onely for the Portugals and Moores, they would bee sold here for nothing. But it so falling out that the Chineans are the greatest eaters in all the world, they doe feed upon all things, specially upon Porke, the fatter that is unto them, the lesse lothsome. The highest price of these things aforesaid, I have [III. i. 200.] set downe, better cheape shall you sometimes buy them for the great plentie thereof in this Countrey. Frogs are sold at the same price that is made of Hennes, and are good meat amongst them, as also Dogs, Cats, Rats, Snakes, and all other uncleane meates.

Building of the Cities. The Cities be very gallant, specially neere unto the Gates, the which are marvellously great, and covered with Iron. The Gate-houses built on high with Towers, the lower part thereof is made of Bricke and Stone, proportionally with the walls, from the walls upward, the building is of Timber, and many stories in it one above the other. The strength of their Townes is in the mightie Walls and

Ditches; Artillery have they none. The streets in Cinceo and in all the rest of the Cities wee have seene are very faire, so large and so straight that it is wonderfull to behold. Their houses are built with Timber, the foundations onely excepted, the which are laid with Stone, in each side of the streets are painteses, or continuall Porches for the Marchants to walke under: the breadth of the street is neverthelesse such, that in them fifteene men may ride commodiously side by side. As they ride they must needes passe under many high Arches of triumph, that crosse over the streets made of Timber, and carved diversly, covered with Tile of fine Clay: under these arches the Mercers do utter their smaller wares, and such as list to stand there are defenced from raine, and the heat of the Sunne. The greater Gentlemen have these Arches at their doores: although some of them be not so mightily built as the rest.

No Artillerie.

Large streets.

Arches.

I shall have occasion to speake of a certaine order of Gentlemen, that are called Loutea, I will first therefore expound what this word signifieth. Loutea, is as much to say in our language as Sir, and when any of them calleth his name, he answereth, Sir. The manner how Gentlemen are created Louteas, & do come to that honour and title, is by giving a broad Girdle not like to the rest, and a Cap, at the commandement of the King. The name Loutea is more generall and common unto moe, than equalitie of honour thereby signified, agreeth withall. Such Louteas that doe serve their Prince in weightie matters for justice, are created after triall made of their learning: but the other which serve in smaller affaires, as Capitaines, Constables, Sergeants by Land and Sea, Receivers, and such like, whereof there be in every Citie, as also in this, very many are made for favour: the chiefe Louteas are served kneeling.

Loutea.

The whole Province China is divided, as I have said, into thirteene Shires, in every Shire at the least is one Governour, called there Tutan, in some Shires there be two. Chiefe in office next unto them be certaine other

Chian, al. Chaen.

named Chians, that is, high Commissioners, as you would say, or Visiters, with full authoritie in such wise, that they doe call unto an account the Tutanes themselves, but their authoritie lasteth not in any Shire longer than one yeere. Neverthelesse, in every Shire, being at the least seven Cities, yea, in some of them fifteene or sixteene, besides other Boroughs and Townes, not well to be numbred, these Visiters where they come, are so honoured and feared, as though they were some great Princes. At the yeeres end their circuit done, they come unto that City which is chiefe of others in the Shire, to doe Justice there: finally, busying themselves in the searching out of such as are to receive the order of Louteas, whereof more shall be said in another place.

Ponchiassi.

Over and besides these officers in the chiefe Citie of each one of these aforesaid thirteene Provinces, is resident one Ponchiassi, Captaine thereof, and Treasurer of all the Kings revenues. This Magistrate maketh his abode in one of the foure greatest houses that be in all these head Cities. In the second great house dwelleth another Magistrate, called Anchiassi, a great officer also, for he hath dealings in all matters of Justice. Tuzi, another officer so called, lieth in the third house, a Magistrate of importance, specially in things belonging unto warfare, for thereof hath hee charge. There is resident in the fourth house a fourth Officer, bearing name Taissu. In this house is the principall prison of all the Citie. Each one of these Magistrates aforesaid may both lay evill doers in prison, and deliver them out againe, except the fact bee heynous and of importance: in such a case they can doe nothing, except they doe meet altogether. And if the deed deserve death, all they together cannot determine thereof, without recourse made unto the Chian wheresoever he be, or to the Tutan: and eftsoones it falleth out, that the case be referred unto higher power.

Anchiassi. al. Hexasi.

Tuzi.

Taissu.

Prisons and sentencing offenders.

Louteas Commencement or Act.

In all Cities, not onely chiefe in each Shire, but in the rest also are meanes found to make Louteas. Many of them doe studie at the Prince his charges, wherefore at the

yeeres end they resort unto the head Cities, whither the Chians doe come, as it hath beene earst said, as well to give these degrees, as to sit in judgement over the prisoners.

The Chians goe in circuit every yeere, but such as are to be chosen to the greatest offices, meet not but from three yeeres to three yeeres, and that in certain large halls appointed for them to be examined in. Many things are asked them, whereunto if they doe answere accordingly, and be found sufficient to take their degree, the Chian by and by granteth it them: but the Cap and Girdle whereby they are knowne to be Louteas, they weare not before that they bee confirmed by the King. Their examination done, and triall made of them, such as have taken their degree wont to be given them with all Ceremonies, use to banquet and feast many daies together (as the Chineans fashion is to end all their pleasures with eating and drinking) and so remaine chosen to doe the King service in matters of learning. The other examinates found insufficient to proceed, are sent backe to their studie againe. Whose ignorance is perceived to come of negligence and default, such a one is whipped, and sometimes sent to prison, where wee lying that yeere when this kinde of Act was, wee found many thus punished, and demanding the cause thereof, they said it was for that they knew not how to answere unto certaine things asked them. [III. i. 201.]

Their Majesty.

It is a world to see how these Louteas are served and feared, in such wise, that in publike assemblies at one shrike they give, all the servitors belonging unto Justice, tremble thereat. At their being in these places, when they list to move, be it but even to the gate, these Servitors doe take them up, and carry them in seats of beaten Gold. After this sort are they borne when they goe in the Citie, either for their owne businesse abroad, or to see each other at home. For the dignitie they have, and office they doe beare, they be all accompanied: the very meanest of them all that goeth in these seats is ushered

by two men at the least, that cry unto the people to give place, howbeit they need it not, for that reverence the common people hath unto them. They have also in their company certaine Sergeants, with their Maces, either silvered, or altogether Silver, some two, some four, other six, other eight, conveniently for each one his degree. The more principall and chiefe Louteas have going orderly before these Sergeants, many other with Staves, and a great many Catch-poles with Rods of Indian Canes dragged to the ground, so that the streets being paved, you may here a farre off, as well the noise of the Rods, as the voyce of the cryers. These fellowes serve also to apprehend others, and the better to be knowne, they weare liverie-red Girdles, and in their Caps Pecocks Feathers. Behinde these Louteas come such as doe beare certaine Tables hanged at staves ends, wherein is written in Silver letters the name, degree, and office of that Loutea, whom they follow. In like manner they have borne after them Hats agreeable unto their titles: if the Loutea bee meane, then hath he brought after him but one Hat, and that may not be yellow: but if hee be of better sort, then may hee have two, three, or foure; the principall and chiefe Louteas, may have all their Hats yellow, the which among them is accounted great honour. The Loutea for warres, though hee bee but meane, may notwithstanding have yellow Hats. The Tutanes and Chians, when they goe abroad, have besides all this before them led three or foure Horses, with their Guard in Armour.

Manner of eating.

Furthermore, the Louteas, yea, and all the people in China, are wont to eat their meat sitting on Stooles at high Tables as wee doe, and that very cleanly, although they use neither Table-clothes nor Napkins. Whatsoever is set downe upon the boord is first carved, before that it be brought in: they feed with two Sticks, refraining from touching their meat with their hands, even as we do with Forkes, for the which respect, they lesse doe need any Table-clothes. Neither is the Nation onely civill at meat,

We, that is, the Italians and Spaniards.

but also in conversation and in courtesie, they seeme to exceed all other. Likewise in their dealings, after their manner they are so readie, that they farre passe all other Gentiles and Moores; the greater States are so vaine, that they line their clothes with the best silke that may be found. The Louteas are an idle generation without all manner of exercises and pastimes, except it be eating and drinking. Sometimes they walke abroad in the fields, to make the Souldiers shoot at Pricks with their Bowes, but their eating passeth: they will stand eating even when the other doe draw to shoot. The Pricke is a great Blanket spread on certaine long Poles, he that striketh it, hath of the best man there standing a piece of Crimson Taffata, the which is knit about his head: in this sort the winner is honoured, and the Louteas with their bellies full, returne home againe. *Shooting.*

The Inhabitants of China, bee very Idolaters, all generally doe worship the heavens: and as we are wont to say, God knoweth it: so say they at every word, Tien Tautee, that is to say, The Heavens doe know it. Some doe worship the Sunne, and some the Moone, as they thinke good, for none are bound more to one then to another. In their Temples, the which they doe call Meani, they have a great Altar in the same place as we have, true it is, that one may goe round about it. There set they up the Image of a certaine Loutea of that Countrey, whom they have in great reverence for certaine notable things he did. At the right hand standeth the Devill, much more ugly painted then we doe use to set him out, whereunto great homage is done by such as come into the Temple to aske counsell, or to draw lots: this opinion they have of him, that he is malicious and able to doe evill. If you aske them what they doe thinke of the soules departed, they will answer, that they be immortall, and that as soone as any one departeth out of this life, he becommeth a devil, if he have lived well in this world, if otherwise, that the same devil changeth him into a Bufle, Oxe, or Dog. Wherefore to this Devill doe *Idolatry.*

they much honour, to him do they sacrifice, praying him that he will make them like unto himselfe, and not like other beasts. They have moreover another sort of Temples, wherein both upon the Altars, and also on the walls doe stand many Idols well proportioned, but bare headed: These beare name Omithofon, accounted of them spirits, but such as in heaven doe neither good nor evill, thought to bee such men and women, as have chastely lived in this world in abstinence from Fish and Flesh, fed only with Rice and Salates. Of that Devill they make some account, for these spirits they care little or nothing at all. Againe, they hold opinion, that if a man doe well in this life, the heavens will give him many temporall blessings, but if he doe evill, then shall he have infirmities, diseases, troubles, and penurie, and all this without any knowledge of God. Finally, this people knoweth no other thing then to live and die, yet because they be reasonable creatures, all seemed good unto them we spake in our language, though it were not very sufficient.

Devill most respected.

[III. i. 202.]

So do the Roman Auguries.

Our manner of praying so well liked them, that in prison importunately they besought us to write for them somewhat as concerning heaven, the which we did to their contentation, with such reasons as we knew, howbeit not very cunningly. As they doe their Idolatry they laugh at themselves. The greatest fault we doe finde in them is Sodomie, a vice very common in the meaner sort, and nothing strange amongst the best. Furthermore the Louteas, withall the people of China, are wont to solemnize the daies of the new and full Moones in visiting one each other, and making great banquets, for to that end, as I have said, doe tend all their pastimes and spending their daies in pleasure. They are wont also to solemnize each one his birth day, whereunto their kindred and friends doe resort of custome, with presents of Jewells or Money, receiving againe for their reward good cheere. They keepe in like manner a generall Feast, with great Banquets that day their King was borne.

Sodomie frequent.

New and full Moones.

Birth-dayes.

But their most principall and greatest Feast of all, and best cheare, is the first day of their new yeere, namely, the first day of the New Moone of Februarie, so that their first moneth is March, and they reckon the times accordingly, respect being had unto the reigne of their Princes: as when any deed is written, they date it thus; Made such a day of such a Moone, and such a yeere of the raigne of such a King. *New yeares day.*

Now will I speake of the manner in which the Chineans doe observe in doing Justice. Because the Chinish King maketh his abode continually in the City Pachin, his Kingdome so great, the shires so many, as before it hath beene said: in it therefore the Governours and Rulers, much like unto our Sheriffes be so appointed suddenly, and speedily discharged againe, that they have no time to grow nought. Furthermore, to keepe the State in more securitie, the Louteas that governe one shire, are chosen out of some other shire distant farre off, where they must leave their Wives, Children, and Goods, carrying nothing with them but themselves. True it is, that at their comming thither they doe find in a readinesse all things necessarie, their House, Furniture, Servants, and all other things in such perfection and plentie, that they want nothing. Thus King is well served without all feare of Treason. *Justice.*

In the principall Cities of the shires be foure chiefe Louteas, before whom are brought all matters of the inferiour Townes, throughout the whole Realme. Divers other Louteas have the managing of Justice, and receiving of Rents, bound to yeeld an account thereof unto the greater Officers. Other doe see that there be no evill rule kept in the Citie: each one as it behoveth him. Generally all these doe imprison Malefactors, cause them to be whipped and racked, hoysing them up and downe by the armes with a cord, a thing very usuall there, and accounted no shame. These Louteas doe use great diligence in the apprehending of the Theeves, so that it is a wonder to see a Thiefe escape away in any Towne, Citie, or Village. *The Italians call it the strapado.*

Upon the Sea neere unto the shoare many are taken, and looke even as they are taken, so be they first whipped, *Hard Prisons.* and afterward laid in Prison, where shortly after they all dye for hunger and cold. At that time, when we were in Prison, there dyed of them above threescore and ten. *Beating with Canes.* Their whips be certaine pieces of Canes, cleft in the middle, in such sort that they seeme rather plaine then sharpe. He that is to bee whipped lyeth groveling on the ground. Upon his thighes the Hangman layeth on blowes mightily with these Canes, that the standers by tremble at their crueltie. Tenne stripes draw a great deale of bloud, twentie or thirtie spoyle the flesh altogether, fiftie or threescore will require long time to be healed, and if they come to the number of one hundred, then are they incurable.

Examinations. The Louteas observe moreover this: when any man is brought before them to bee examined, they aske him openly in the hearing of as many as be present, be the offence never so great. Thus did they also behave themselves with us. For this cause amongst them can there be no false witnes as daily amongst us it falleth out. This good commeth thereof that many being alwayes about the Judge to heare the Evidence, and beare witnesse, the Processe cannot be falsified, as it hapneth sometimes with us. The Moores, Gentiles, and Jewes, have all their sundry *Oathes.* Oathes, the Moores doe sweare by their Mossafos, the Brachmans by their Fili, the rest likewise by the things they doe worship. The Chineans, though they be wont to sweare by Heaven, by the Moone, by the Sunne, and by all their Idols, in judgement neverthelesse they sweare not at all. If for some offence an Oath be used of any one, by and by with the least evidence hee is tormented; so be the Witnesses he bringeth, if they tell not the truth, or doe in any point disagree, except they bee men of worship and credit, who are beleeved without any farther matter: the rest are made to confesse the truth by force of Torments and Whips. Besides this order observed of them in Examinations, they doe feare so much their King,

and he where he maketh his abode keepeth them so low, that they dare not once stirre. Againe, these Louteas as great as they bee, notwithstanding the multitude of Notaries they have, not trusting any others, doe write all great Processes and matters of importance themselves. Moreover, one vertue they have worthy of great praise, and that is, being men so well regarded and accounted of as though they were Princes, they bee patient above measure in giving audience. Wee poore strangers brought before them might say what we would, as all to be Lyes and Falaces that they did write, nor did we stand before them with the usuall Ceremonies of that Countrey, yet did they beare with us so patiently, that they caused us to wonder, knowing specially how little any Advocate or Judge is wont in our Countrey to beare with us. For wheresoever in any Towne or Christendome should bee accused unknowne men as we were, I know not what end the very Innocents cause would have: but wee in a Heathen Countrey, having our great Enemies two of the chiefest men in a whole Towne, wanting an Interpreter, ignorant of that Countrey Language, did in the end see our great Adversaries cast into Prison for our sake, and deprived of their Offices and Honour for not doing Justice; yea, not to escape death, for as the rumour goeth, they shall bee beheaded.

Patient hearing. [III. i. 203.]

Severe Justice.

Somewhat is now to be said of the Lawes that I have beene able to know in this Countrey, and first, no Theft or Murther, is at any time pardoned: Adulterers are put in Prison, and the fact once proved, condemned to dye, the womans Husband must accuse them: this order is kept with men and women found in that fault, but Theeves and Murtherers are imprisoned as I have said, where they shortly dye for hunger and cold. If any one haply escape by bribing the Jaylor to give him meate, his Processe goeth farther, and commeth to the Court where hee is condemned to dye. Sentence being given, the Prisoner is brought in publike with a terrible band of men that lay him in Irons hand and foot, with a board at his

Lawes.

A Pillorie board.

necke one handfull broad, in length reaching downe to his knees, cleft in two parts, and with a hole one handfull downe-ward in the Table fit for his necke, the which they enclose up therein, nayling the board fast together, one handfull of the board standeth up behind in the necke: the sentence and cause wherefore the fellon was condemned to dye, is written in that part of the Table that standeth before. This Ceremonie ended, he is laid in a great Prison in the company of some other condemned persons, the which are found by the King as long as they doe live. The board aforesaid so made tormenteth the Prisoners very much, keeping them both from the rest, and eke letting them to eate commodiously, their hands being manicled in Irons under that board, so that in fine there is no remedie but death. In the chiefe Cities of every shire, as we have before said, there be foure principall Houses, in each of them a Prisoner: but in one of them where the Taissu maketh his abode, there a greater and a more principall Prison then in any of the rest: and although in every Citie there be many, neverthelesse in three of them remayne onely such as bee condemned to dye. Their death is much prolonged, *Execution.* for that ordinarily there is no execution done but once a yeere, though many dye for hunger and cold, as we have seene in this Prison. Execution is done in this manner. The Chian, to wit the high Commissioner or Lord Chiefe Justice, at the yeares end goeth to the head Citie, where hee heareth againe the causes of such as bee condemned. Many times he delivereth some of them, declaring that board to have beene wrongfully put about their neckes: the visitation ended, he chooseth out seven or eight, not many more or lesse, of the greatest Malefactors, the which, to feare and keepe in awe the people, are brought into a great Market place, where all the great Louteas meete together, and after many Ceremonies and Superstitions, as the use of the Countrey is, are beheaded. This is done once a yeare: who so escapeth that day, may be sure that he shall not be put to death all that

yeare following, and so remayneth at the Kings charges in the greater Prison. In that Prison where wee lay were alwayes one hundred and moe of these condemned persons, besides them that lay in other Prisons.

Strength of the Prisons.

These Prisons wherein the condemned captives doe remayne are so strong, that it hath not beene heard, that any Prisoner in all China hath escaped out of Prison, for, indeed, it is a thing impossible. The Prisons are thus builded. First, all the place is mightily walled about, the wals be very strong and high, the gate of no lesse force: within it three other gates, before you come where the Prisoners doe lye, there many great Lodgings are to be seene of the Louteas, Notaries, Parthions, that is, such as doe there keepe watch and ward day and night, the Court large and paved, on the one side whereof standeth a Prison, with two mighty gates, wherein are kept such prisoners as have committed enormious offences. This Prison is so great, that in it are streets and market places wherein all things necessary are sold. Yea, some Prisoners live by that kind of Trade, buying and selling, and letting out beds to hire; some are daily sent to Prison, some daily delivered, wherefore this place is never voyd of seven or eight hundred men that goe at libertie.

Store of Prisoners.

Into one other Prison of condemned persons shall you goe at three Iron gates, the Court paved and vaulted round about, and open above as it were a Cloyster. In this Cloyster bee eight Roomes with Iron Doores, and in each of them a large Gallerie, wherein every night the Prisoners doe lye at length, their feet in the stockes, their bodies hampered in huge woodden grates that keepe them from sitting, so that they lye as it were in a Cage, sleepe if they can: in the morning they are loosed againe, that they may goe into the Court. Notwithstanding the strength of this Prison, it is kept with a Garrison of men, part whereof watch within the House, part of them in the Court, some keepe about the Prison with Lanthornes, and Watch-bels, answering one another five times every

night, and giving warning so lowde, that the Loutea resting in a Chamber not neere thereunto may heare them.
[III. i. 204.] In these Prisons of condemned persons remayne some fifteene, other twentie yeares imprisoned, not executed, for the love of their honourable Friends that seeke to prolong their lives. Many of these Prisoners bee Shoomakers, and have from the King a certayne allowance of Rice: some of them worke for the Keeper, who suffereth them to goe at libertie without fetters and boards, the better to worke. Howbeit when the Loutea calleth his Checke Roll, and with the Keeper vieweth them, they all weare their Liveries, that is, boards at their neckes, Ironed hand and foote. When any of these Prisoners dyeth, he is to bee seene of the Loutea and Notaries, brought out at a gate so narrow, that there can but one be drawne out there at once. The Prisoner beeing brought forth, one of the aforesaid Parthians, striketh him thrice on the head with an Iron sledge, that done, hee is delivered unto his friends, if hee have any, otherwise the King hireth men to carrie him to his buriall in the fields.

Course for Debters. Thus Adulterers and Theeves are used. Such as be imprisoned for Debt once knowne, lye there untill it be paid. The Taissu and Loutea calleth them many times before him by the vertue of his Office, who understanding the cause wherefore they doe not pay their Debts, appointeth them a certaine time to doe it, within the compasse whereof if they discharge not their Debts beeing Debters indeed, then they be whipped and condemned to perpetuall Imprisonment; if the Creditors be many, and one is to be paid before another, they doe, contrary to our manner, pay him first, of whom they last borrowed, and so ordinarily the rest, in such sort that the first lender be the last Receiver. The same order is kept in paying Legacies: the last named, receiveth his portion first.

When I said that such as be committed to Prison for Theft, and Murther, were judged by the Court, I

meant not them that were apprehended in the deed doing, for they need no tryall, but are brought immediately before the Tutan, who out of hand giveth sentence. Other not taken so openly, and doe need tryall, are the Malefactors put to execution once a yeare in the chiefe Cities, to keepe in awe the people: or condemned, doe remayne in Prison, looking for their day. Theeves being taken, are carried to Prison from one place to another in a Chest upon mens shoulders, hired therefore by the King, the Chest is sixe handfuls high, the Prisoner sitteth therein upon a bench, the cover of the Chest is two boards; amidst them both a Pillory-like hole, for the Prisoner his necke, there sitteth he with his head without the Chest, and the rest of his bodie within, not able to move or turne his head this way or that way, nor to plucke it in: the necessities of nature he voideth at a hole in the bottome of the Chest, the meate he eateth is put into his mouth by others. There abideth he day and night during his whole Journey: if happily his Porters stumble, or the Chest doe jogge, or be set downe carelesly, it turneth to his great paines that sitteth therein, all such motions being unto him hanging as it were. Thus were our companions carried from Cinceo, seven dayes journey, never taking any rest as afterward they told us, and their greatest griefe was to stay by the way: as soone as they came beeing taken out of the Chests, they were not able to stand on their feet, and two of them dyed shortly after.

Fuquieo.

When we lay in prison at Fuquieo, we came many times abroad, and were brought to the Palaces of Noble men; to be seene of them and their wives, for that they had never seene any Portugall before. Many things they asked us of our Countrey, and our fashions, and did write every thing, for they be curious in novelties above measure. The Gentlemen shew great curtesie unto strangers, and so did we finde at their hands, and because that many times we were brought abroad into the Citie, somwhat will I say of such things as I did see therein,

being a gallant Citie, and chiefe in one of the thirteene shires afore-said. The Citie Fuquieo, is very great and mightily walled with square stone both within and without, and as it may seeme by the breadth thereof, filled up in the middle with Earth, laid over with Bricke, and covered with Tyle, and after the manner of Porches or Galleries, that one might dwell therein. The stayres they use, are so easily made, that one may goe them up and downe a Horse-back, as eftsoones they doe: the streets are paved, as alreadie it hath beene said: there bee a great number of Merchants, every one hath written in a great Table at his doore such things as hee hath to sell. In like manner every Artizan painteth out his craft: the Market places be large, great abundance of all things there be to be sold. The Citie standeth upon water, many streames runne through it, the bankes pitched, and so broad that they serve for streets to the Cities use. Over the streames are sundry Bridges both of Timber and Stone, that being made levell with the streets, hinder not the passage of the Barges to and fro, the Chanels are so deepe. Where the streames come in and goe out of the Citie, be certayne Arches in the Wall, there goe in and out their Parai, that is a kind of Barges they have, and this onely in the day time: at night these Arches are closed up with gates, so doe they shut up all the gates of the Citie. These streames and Barges doe embellish much the Citie, and make it as it were to seeme another Venice. The buildings are even, well made, high not lofted, except it be some wherein Merchandize is laid. It is a World to see how great these Cities are, and the cause is, for that the houses are built even, as I have said, and doe take a great deale of roome. One thing we saw in this Citie that made us all to wonder, and is worthy to be noted: Namely, over a Porch at the comming into one of the afore-said foure Houses, the which the King hath in every shire for his Governours, as I have before said, standeth a Towre built upon fortie Pillars, each one whereof is but one stone, each one fortie

Parai.

Another Venice.

[III. i. 205.] *Tower standing on fortie Pillars, each of one stone.*

handfuls or spans long: in breadth or compasse twelve, as many of us did measure them. Besides this, their greatnesse such in one piece, that it might seeme impossible to worke them: they bee moreover covered, and in colour, length, and breath so like, that the one nothing differeth from the other.

Name of China.

Wee are wont to call this Countrey China, and the people Chineans, but as long as wee were Prisoners, not hearing amongst them at any time that name, I determined to learne how they were called: and asked sometimes by them thereof, for that they understood us not when wee called them Chineans, I answered them, that all the Inhabitants of India named them Chineans, wherefore I prayed them that they would tell me, for what occasion they are also so called, whither peradventure any Citie of theirs bare that name. Hereunto they alwayes answered me, to have no such name, nor ever to have had. Then did I aske them what name the whole Countrey beareth, and what they would answer being asked of other Nations what Countrey-men they were? It was told me, that of ancient time in this Countrey had beene many Kings, and though presently it were all under one, each Kingdome neverthelesse enjoyed that name it first had, these Kingdomes are the Provinces I spake of before. In conclusion, they sayd, that the whole Countrey is called Tamen, and the Inhabitants Tamegines, so that this name China or Chineans, is not heard of in that Countrey. I doe thinke that the nearenesse of another Province thereabout called Cochinchina, and the inhabitants thereof Cochinesses, first discovered before that China was, lying not farre from Malacca, did give occasion both to the one Nation and to the other of that name Chineans, as also the whole Countrey to bee named China. But their proper name is that aforesaid.

Tamen the proper name of China. Ta signifies Great; Magines is neere Poles name of Magni; Great Mangines.

Tables reverenced.

I have heard moreover, that in the Citie Nanquim, remayneth a Table of gold, and in it written a Kings name, as a memorie of that residence the Kings were wont to keepe there. This table standeth in a great

Palace, covered alwayes, except it bee in some of their festivall dayes, at what time they are wont to let it bee seene: covered neverthelesse as it is, all the Nobilitie of the Citie goeth of dutie to doe it every day reverence. The like is done in the head Cities of all the other Shires, in the Palaces of the Ponchiassini, wherein these aforesaid tables doe stand with the Kings name written in them, although no reverence bee done thereunto but in solemne Feasts.

I have likewise understood that the Citie Pachin, where the King maketh his abode, is so great, that to goe from one side to the other, besides the Suburbs, (which are greater then the Citie it selfe) it requireth one whole day a horsebacke, going hackney pace. In the Suburbs bee many wealthy Merchants of all sorts. They told me furthermore, that it was Moted about, and in the Motes great store of Fish, whereof the King maketh great gaynes. It was also told mee that the King of China had no King to wage battell withall, besides the Tartars, with whom hee had concluded a peace more then fourescore yeeres agoe.

Their enemies.

There bee Hospitals in all their Cities, alwayes full of people, wee never saw any poore bodie beg. We therefore asked the cause of this: answered it was, that in every Citie there is a great circuit, wherein bee many houses for poore people, for Blinde, Lame, Old folke, not able to travell for age, nor having any other meanes to live. These folke have in the aforesaid houses, ever plentie of Rice during their lives, but nothing else. Such as bee received into these houses, come in after this manner. When one is sicke, blinde, or lame, hee maketh a supplication to the Ponchiassi, and proving that to bee true he writeth, hee remaineth in the aforesaid great lodging as long as he liveth: besides this, they keepe in these places Swine and Hennes, whereby the poore bee releeved without going a begging.

I sayd before that China was full of Rivers, but now I minde to confirme the same anew: for the farther wee

went into the Countrey, the greater we found the rivers. Sometimes we were so farre off from the Sea, that where wee came no Sea-fish had beene seene, and Salt was there very deare, of fresh-water Fish yet was there great abundance, and that fish very good: they keepe it good after this manner. Where the Rivers doe meete, and so passe into the Sea, there lyeth great store of Boates, specially where no salt-water commeth, and that in March and Aprill. These Boates are so many that it seemeth wonderfull, neither serve they for other then to take small fish. By the rivers sides they make leyres of fine and strong Nets, that lye three handfuls under water, and one above, to keepe and nourish their Fish in, untill such time as other fishers doe come with Boates, bringing for that purpose certaine great Chests lyned with paper, able to hold water, wherein they carrie their fish up and downe the river, every day renewing the chest with fresh-water, and selling their fish in every Citie, Towne, and Village, where they passe, unto the people as they need it: most of them have Net-leyres to keepe Fish in alwayes for their provision. Where the greater Boates cannot passe any farther forward, they take lesser, and because the whole Countrey is very well watred, there is so great plentie of divers sorts of Fish, that it is wonderfull to see: assuredly, wee were amazed to behold the manner of their provision. Their Fish is chiefly nourished with the dung of Bufles and Oxen, that greatly fatteth it. Although I sayd their fishing to bee in March and Aprill, at what time wee saw them doe it, neverthelesse they told us that they fished at all times, for that usually they doe feed on Fish, wherefore it behooveth them to make their provision continually.

Store of rivers.

Plentie of fish; and their keeping of them.

[III. i. 206.]

When wee had passed Fuquien, we went into Quicenshire, where the fine Clay vessell is made, as I sayd before: and we came to a Citie, the one side whereof is built upon the foote of a hill, whereby passeth a River navigable: there we tooke Boate, and went by water toward the Sea: on each side of the River we found many Cities, Townes,

He speaketh of Fuquien shire. Quianci where Porcelaine is made.

and Villages, wherein we saw great store of Merchandise, but specially of fine clay: there did we land by the way to buy victuals and other necessaries. Going downe this river Southward, wee were glad that we drew neere unto a warmer Countrey, from whence we had beene farre distant: this Countrey wee passed through in eight dayes, for our journey lay downe the streame. Before that I doe say any thing of that Shire wee came into, I will first speake of the great Citie of Quicin, wherein alwayes remayneth a Tutan, that is a Governour, as you have seene, though some Tutans doe governe two or three Shires.

That Tutan that was condemned for our cause, of whom I spake before, was borne in this Countrey, but hee governed Fuquien-Shire: nothing it avayled him to bee so great an Officer. This Countrey is so great, that in many places where wee went, there had beene as yet no talke of his death, although he were executed a whole yeere before. At the Citie Quanche whither wee came, the river was so great that it seemed a sea, though it were so little where we tooke water, that wee needed small Boates. One day about nine of the clocke, beginning to row neare the walls with the streame, wee came at noone to a bridge made of many Barges, over-linked all together with two mightie chaynes. There stayed we untill it was late, but wee saw not one goe either up thereon or downe, except two Louthia's that about the going downe of the Sunne, came and set them downe there, the one in one side, the other on the other side. Then was the bridge opened in many places, and Barges both great and small to the number of sixe hundred began to passe: those that went up the streame, at one place, such as came downe, at an other. When all had thus shot the Bridge, then was it shut up againe. Wee heard say that every day they take this order in all principall places of Merchandise, for paying of the custome unto the King, specially for Salt, whereof the greatest revenues are made that the King hath in this Countrey. The passages of the

Aliis Chenchi. Great River and store of Boates.

bridge where it is opened, bee so neere the shore, that nothing can passe without touching the same. To stay the Barges at their pleasure, that they goe no farther forward, are used certaine yron instruments. The Bridge consisteth of one hundred and twelve Barges, there stayed we untill the Eevening that they were opened, lothsomly oppressed by the multitude of people that came to see us, so many in number, that we were enforced to goe aside from the banke untill such time as the bridge was opened: howbeit, wee were neverthelesse thronged about with many Boates full of people. And though in other Cities and places where we went, the people came so importunate upon us, that it was needfull to withdraw our selves: yet were wee heere much more molested for the number of people, and this bridge, the principall way out of the Citie unto another place so well inhabited, that were it walled about, it might bee compared to the Citie. When we had shot the bridge, we kept along the Citie untill that it was night, then met wee with another river that joyned with this, we rowed up that by the walls, untill we came to another bridge gallantly made of Barges, but lesser a great deale then that other bridge over the greater streame: heere stayed we that night, and other two dayes with more quiet, being out of the prease of the people. These rivers doe meete without at one corner-point of the Citie. In either of them were so many Barges great and small, that wee all thought them at the least to bee above three thousand: the greater number thereof was in the lesser river, where we were. Amongst the rest, heere lay certaine greater vessels, called in their language Parai, that serve for the Tutan, when hee taketh his voyage by other rivers that joyne with this, towards Pachin, where the King maketh his abode. Desirous to see those Parai we got into some of them, where we found some chambers set foorth with gilded Beds very richly, other furnished with tables and seates, and all other things so neate and in perfection, that it was wonderfull.

Bridge of 112. Barges.

3000. Barges.

Parai, Barges with faire roomes.

Quiacim-Shire, as farre as I can perceive, lyeth upon the South. On that side we kept at our first entrie thereinto, travelling not farre from the high mountaines we saw there. Asking what people dwelleth beyond those mountaines, it was told me that they bee Theeves, and men of a strange language. And because that unto sundry places neere this River, the mountaines doe approach, whence the people issuing downe, doe many times great harme, this order is taken at the entrie into Quiacim-Shire. To guard this River whereon continually goe to and fro Parai great and small fraught with Salt, Fish powdered with pepper, and other necessaries for that Countrey: they doe lay in divers places certaine Parai, and great Barges armed, wherein watch and ward is kept day and night in both sides of the River, for the safetie of the passage, and securitie of such Parai as doe remayne there, though the travellers never goe but many in company. In every rode there bee at the least thirtie, in some two hundred men, as the passage requireth.

[III. i. 207.] This guard is kept usually, untill you come to the Citie Onchio, where continually the Tutan of this Shire, and eke of Cantan, maketh his abode. From that Citie upward, where the river waxeth more narrow, and the passage more dangerous, there be alwayes armed one hundred and fiftie Parai, to accompany other vessels fraught with merchandise, and all this at the Kings charges. This seemed unto me one of the strangest things I did see in this Countrey.

Moores. When wee lay at Fuquien, we did see certaine Moores, who knew so little of their sect, that they could say nothing else, but that Mahomet was a Moore, my father was a Moore, and I am a Moore, with some other words of their Alcoran, wherewithall, in abstinence from Swines flesh, they live untill the Devill take them all. This when I saw, and being sure, that in many Chinish Cities the reliques of Mahomet are kept, as soone as wee came to the Citie where these fellowes bee, I informed my selfe of them, and learned the truth. These Moores, as they

told me, in times past came in great Ships fraught with merchandise from Pachin ward, to a Port granted unto them by the King, as hee is wont to all them that trafficke into this Countrey, where they being arrived at a little Towne standing in the havens mouth, in time converted unto their Sect the greatest Loutea there. When that Loutea with all his family was became Moorish, the rest began likewise to doe the same. In this part of China the people bee at libertie, every one to worship and follow what him liketh best. Wherefore no bodie tooke heed thereto, untill such time as the Moores perceiving that many followed them in superstition, and that the Loutea favoured them, they began to forbid wholly the eating of Swines-flesh. But all this Countrey men and women, choosing rather to forsake Father and Mother, then to leave off eating of Porke, by no meanes would yeeld to that proclamation. For besides the great desire they all have to eate that kind of meate, many of them doe live thereby: and therefore the people complained unto the Magistrates, accusing the Moores of a conspiracie pretended betwixt them and the Loutea, against their King. In this Countrey, as no suspition, no not one trayterous word is long borne withall: so was the King speedily advertised thereof, who gave commandement out of hand that the aforesaid Loutea should bee put to death, and with him the Moores of most importance: the other to be layd first in Prison, and afterward to bee sent abroad into certaine Cities, where they remayned perpetuall slaves unto the King. To this Citie came by hap men and women threescore and odde, who at this day are brought to five men and foure women, for it is now twentie yeeres agoe this happened. Their offspring passeth the number of two hundred, and they in this Citie, as the rest in other Cities, whither they were sent, have their Moscheas, whereunto they all resort every Friday to keepe their Holiday. But, as I thinke, that will no longer endure, then whiles they doe live, that came from thence, for their posteritie is so confused, that they have nothing of a

That is their Temples.

Moore in them, but abstinence from Swines-flesh, and yet many of them doe eate thereof privily. They tell me that their native Countrey hath name Camarian, a firme land, wherein bee many Kings, and the Indish Countrey well knowne unto them. It may so be: for as soone as they did see our servants (our servants were Preuzaretes) they judged them to bee Indians: many of their words sounded upon the Persicke tongue, but none of us could understand them. I asked them, whither they converted any of the Chinish Nation unto their Sect: they answered me, that with much adoe, they converted the women with whom they doe marrie, yeelding me no other cause thereof, but the difficultie they finde in them to bee brought from eating Swines-flesh, and drinking of Wine.

It seemeth they came up the river from the Caspian sea.

I have learned moreover, that the Sea whereby these Moores that came to China were wont to travell, is a very great gulfe, that falleth into this Countrey out from Tartaria and Persia, leaving on the other side all the Countrey of China, and land of the Mogorites, drawing alwayes toward the South: and of all likelyhood it is even so, because that these Moores, the which wee have seene, bee rather browne then white, whereby they shew themselves to come from some warmer Countrey then China is, neere to Pachin, where the Rivers are frozen in the winter for cold, and many of them so vehemently, that Carts may passe over them.

Ali. Avoins Tartars.

Wee did see in this Citie many Tartars, Mogorites, Bremes, and Laoymes, both men and women. The Tartars are men very white, good Horse-men, and Archers, confining with China on that side where Pachin standeth, separated from thence by great Mountaines that

Monte Usons.

are betwixt these Kingdomes. Over them bee certaine wayes to passe, and for both sides, Castles continually kept with Souldiers: in time past, the Tartars were wont alwayes to have warres with the Chineans, but these fourescore yeeres past they were quiet, untill the second yeere of our Imprisonment.

Mogores.

The Mogores bee in like manner white, and Heathen,

wee are advertised that of one side they border upon these Tartars, and confine with the Persicke Tartares on the other side, whereof wee saw in them some tokens, as their manner of cloathes, and that kinde of Hat the Saracens doe weare. The Moores affirmed, that where the King lyeth, there bee many Tartars and Mogorites, that brought into China certaine Blewes of great value.

Bremes. As for the Bremes, wee have seene in this Citie Chenchi certaine men and women, amongst whom, there was one that came not long since, having as yet her hayre tyed up after the Pegues fashion: this woman, and other moe with [III. i. 208.] whom a blacke Moore damosell in our company had conference, and did understand them well enough, had dwelt in Peghu. This new come woman, imagining that wee meant to make our abode in that Citie, bid us to bee of good comfort, for that her Countrey was not distant from thence above five dayes journey, and that out of her Countrey, there lay a high way for us home into our owne. Being asked the way, shee answered that the first three dayes the way lyeth over certaine great mountaines and wildernesse, afterward people to bee met withall againe. Thence two dayes journey more to the Bremes Countrey. Wherefore I doe conclude, that Chenchi is one of the confines of this Kingdome, separated by certaine huge Mountaines, as it hath beene already sayd, that lye out towards the South. In the residue of these mountaines standeth the Province Sian, the Laoyns Countrey, Cambaia, Chinapa, and Cochinchina.

Southward from Chenchi to the Sea.

Avoins.

Chenchi. This Citie, chiefe of other sixteene, is situated in a pleasant Playne, abounding in things necessarie, Sea-fish onely excepted, for it standeth farre from the Sea: of fresh Fish so much store, that the Market-places are never emptie. The walls of this Citie are very strong and high: one day did I see the Louteas thereof goe upon the walls, to take the view thereof, borne in their seates I spake of before, accompanied with a troupe of Horse-men, that went two and two: It was told me they might have gone three and three. Wee have seene moreover, that within this afore-

said Citie the King hath more than a thousand of his kindred lodged in great Palaces, in divers parts of the Citie: their gates bee red, and the entrie into their houses, that they may be knowne, for that is the Kings colour. These Gentlemen, according to their nearenesse in bloud unto the King, as soone as they bee married, receive their place in Honour: this place neither encreaseth nor diminisheth in any respect, as long as the King liveth, the King appointeth them their Wives and Familie, allowing them by the moneth all things necessarie abundantly, as hee doth to his Governours of Shires and Cities, howbeit, not one of these hath as long as hee liveth, any charge or government at all. They give themselves to eating and drinking, and bee for the most part burley men of bodie, insomuch that espying any one of them, whom wee had not seene before, wee might know him to bee the Kings Cousin. They bee neverthelesse very pleasant, courteous, and fayre conditioned: neither did wee finde, all the time we were in that Citie, so much honour and good entertainment any where, as at their hands. They bid us to their houses, to eate and drinke, and when they found us not, or wee were not willing to goe with them, they bid our servants, and slaves, causing them to sit downe with the first. Notwithstanding the good lodging these Gentlemen have so commodious that they want nothing, yet are they in this bondage, that during life they never goe abroad. The cause, as I did understand, wherefore the King so useth his Cousins, is that none of them at any time may rebell against him: and thus hee shutteth them up in three or foure other Cities. Most of them can play on the Lute: and to make that kinde of pastime peculiar unto them onely, all other in the Cities where they doe live, bee forbidden that Instrument, the Curtizans and blinde folke onely excepted, who bee Musicians, and can play.

No Lords but of the bloud royall.

This King furthermore, for the greater securitie of his Realme, and the avoyding of tumults, letteth not one in all his Countrey to bee called Lord, except hee be of his

bloud. Many great Estates and Governours there be, that during their office are lodged Lord-like, and doe beare the port of mightie Princes: but they bee so many times displaced, and other placed anew, that they have not the while to become corrupt. True it is, that during their Office they be well provided for, as afterward, also lodged at the Kings charges, and in pension as long as they live, payed them monethly in the Cities where they dwell, by certaine officers appointed for that purpose. The King then is a Lord onely, not one besides him as you have seene, except it bee such as be of his bloud. A Nephew likewise of the King, the Kings Sisters sonne, lyeth continually within the walls of the Citie, in a strong Palace built Castle-wise, even as his others Cousins doe, remayning alwayes within doores, served by Eunuches, never dealing with any matters. Their festivall dayes, new Moones, and full Moones, the Magistrates make great banquets, and so doe such as bee of the Kings bloud. The King his Nephew, hath name Vanfuli, his Palace is walled about, the wall is not high, but foure square, and in circuit nothing inferiour to the walls of Goa, the outside is painted red, in every square a Gate, and over each gate a Tower, made of timber excellently well wrought: before the principall gate of the foure, that openeth into the high-street, no Loutea, bee he never so great, may passe on horse-backe, or carried in his seate. Amidst this quadrangle, standeth the Palace where that Gentleman lyeth, doubtlesse, worth the sight, although wee came not in to see it. By report the roofes of the towers and house, are glased greene, the greater part of the Quadrangle set with savage Trees, as Oakes, Chesnuts, Cypresse, Pine-apples, Cedars, and other such like that wee doe want, after the manner of a Wood, wherein are kept Stagges, Oxen, and other beasts, for that Lord his recreation never going abroad, as I have said.

One preheminence this Citie hath above the rest where wee have beene, and it of right as we doe thinke, that besides the multitude of Market-places, wherein all things

[III. i. 209.] are to bee sold, through every streete continually are cryed all things necessarie, as Flesh of all sorts, fresh-Fish, Hearbes, Oyle, Vineger, Meale, Rice, In summa, all things so plentifully, that many houses need no servants, everie thing being brought to their doores. Most part of the Merchants remayne in the Suburbs, for that the Cities are shut up every night, as I have sayd. The Merchants therefore, the better to attend their businesse, doe choose rather to make their abode without in the Suburbs, then within the Citie. I have seene in this River a pretie kinde of Fishing, not to bee omitted in my opinion, and therefore will I set it downe. The King hath in many rivers good store of Barges full of Sea-crowes, that breed, are fed, and doe dye therein, in certaine Cages, allowed monethly a certaine provision of Rice. These Barges the King bestoweth upon his greatest Magistrates, giving to some two, to some three of them, as hee thinketh good, to Fish therewithall after this manner. At the houre appointed to Fish, all the Barges are brought together in a circle, where the River is shallow, and the Crowes tyed together under the wings, are let leape downe into the water, some under, some above, worth the looking upon: each one as hee hath filled his bagge, goeth to his owne Barge and emptieth it, which done, hee returneth to fish againe. Thus having taken good store of Fish, they set the Crowes at libertie, and doe suffer them to fish for their owne pleasure. There were in that Citie, where I was, twentie Barges at the least, of these aforesaid Crowes. I went almost every day to see them, yet could I never bee throughly satisfied to see so strange a kinde of Fishing.

Fishing with Cormorants, they tye their gorges, that they swallow not their prey. One hath practised this in London.

Peregrinations,

Voyages, Discoveries, of China, Tartaria, Russia, and other the North and East Parts of the World, by English-men, and others.

THE SECOND BOOKE.

Chap. I.

The beginning of English Discoveries towards the North, and North-east, by Sir Hugh Willoughby, Richard Chancellor, and others; of the Muscovie Trade, as also Voyages by Russia, over the Caspian Sea, and thorow divers Regions of Tartaria.

§. I.

The first Voyage for Discoverie with three ships, set forth under the charge of Sir Hugh Willoughby Knight, in which he died; and Moscovia was discovered by Captaine Chancellor.

IN the yeere of our Lord 1553. the seventh of the Raigne of King Edward the sixth of famous memorie, Sebastian Cabota was Governour of the *Seb. Cabota.* Mysterie and Companie of the Merchants Adventurers for the discoverie of Regions, Dominions, Ilands, and places unknowne. Certaine instructions were agreed

See the particulars in Master Hackluyts printed Voyages, Tom. 1.

on by him and the said Companie, subscribed by Master Cabota, the ninth of May; the Kings Letters also procured unto remote Princes in divers languages, and a fleet of three Ships set forth at that time under the command of Sir Hugh Willoughby Knight, Captaine generall, which went in the Bona Esperanza Admirall, a ship of an hundred and twenty tunnes, having with her a Pinnace and a Boat: William Gefferson was Master of the said ship. The Edward Bonaventure was of an hundred and sixty tunnes, and had with her a Pinnace and a Boat, in which went Richard Chancellor, Captaine and Pilot Major of the fleet, and Stephen Burrough Master. The Bona Confidentia of ninety tunnes, had with her a Pinnace and a Boat, of which [III. ii. 212.] Cornelius Durfoorth was Master. The Captaines and Masters were sworne to doe their true intent, and the ships provided of necessaries set forth on the tenth of May, 1553. for the discoverie of Cathay, and divers other Regions, Dominions, Ilands, and places unknowne. The fourteenth of July they discovered Land Eastward, and went on shoare with their Pinnace, and found thirty little houses, the Inhabitants fled. The Land was full of little Ilands, called as they after learned Ægeland* and Halgeland, in 66. degrees. The distance betweene Orfordnesse and Ægeland two hundred and fifty leagues. Then we sayled from thence twelve leagues North-west, and found many other Ilands, and there came to anchor the nineteenth day, and manned our Pinnace, and went on shoare to the Ilands, and found people mowing and making of Hay, which came to the shoare and welcommed us. In which place were an innumerable sort of Ilands, which were called the Iles of Rost, being under the Dominion of the King of Denmarke: which place was in latitude 66. degrees and 30. minutes. The winde being contrarie, we remayned there three dayes, and there was an innumerable sort of Fowles of divers kindes, of which we tooke very many.

The first Voyage.

**This discourse was found written in the Speranza which wintered at Arzina, where all the Companie were frozen to death.*

Rost Ilands.

The two and twentieth day, the winde comming faire,

wee departed from Rost, sayling North North-east, keeping the Sea untill the seven and twentieth day, and then we drew neere unto the Land, which was still East off us: then went forth our Pinnace to seeke harbour, and found many good harbours, of the which we entred into one with our ships, which was called Stanfew, and the Land being Ilands, were called, Lewfoot, or Lofoot, which were plentifully inhabited, and very gentle people, being also under the King of Denmarke: but wee could not learne how farre it was from the mayne Land: and we remayned there untill the thirtieth day, being in latitude 68. degrees, and from the foresaid Rost about thirtie leagues North North-east.

Stanfew harbour.
Lofoot.

The thirtieth day of July about noone, wee weighed our anchors, and went into the Seas, and sayled along these Ilands North North-east, keeping the Land still in sight untill the second of August: then hailing in close aboord the Land, to the intent to know what Land it was, there came a Skiffe of the Iland aboord of us, of whom wee asked many questions, who shewed unto us, that the Iland was called Seynam, which is the latitude of seventy degrees, and from Stanfew thirty leagues, being also under the King of Denmark, & that there was no merchandise there, but only dried fish, and Trane-oile. Then we being purposed to goe unto Finmarke, enquired of him, if we might have a Pilot to bring us to Finmarke, and he said, that if we could beare in, we should have a good Harbour, and on the next day a Pilot to bring us to Finmarke, unto the Ward-house, which is the strongest Hold in Finmark, & most resorted to by report. But when he would have entred into an Harbour, the Land being very high on every side, there came such flawes of wind and terrible whirle-winds, that we were not able to beare in, but by violence were constrained to take the sea againe, our Pinnace being unshipt: we sailed North and by East, the wind encreasing so sore, that we were not able to beare any sayle, but tooke them in, and lay adrift, to the end to let the storme over-passe. And that

August.

Seynam in 70. degrees.

night by violence of winde, and thicknesse of mists, we were not able to keepe together within sight, and then about midnight wee lost our Pinnace, which was a discomfort unto us. As soone as it was day, and the fogge over-past, we looked about, and at the last wee descried one of our ships to lee-ward off us: then wee spred an hullocke of our fore-sayle, and bare roome with her, which was the Confidence, but the Edward we could not see. Then the flaw something abating, wee and the Confidence hoysed up our sayles the fourth day, sayling North-east and by North, to the end to fall with the Ward-house, as we did consult to doe before, in case we should part companie. Thus running North-east and by North, and North-east fifty leagues, then wee sounded, and had one hundred and sixty fathoms, whereby we thought to be farre from Land, and perceived that the Land lay not as the Globe made mention. Wherefore we changed our course the sixth day, and sayled South-east and by South, eight and forty leagues, thinking thereby to finde the Ward-house.

The Edward lost, or rather these two lost; and the Edward found and entred the Bay of Saint Nicolas.

The eighth day much winde rising at the West North-west, we not knowing how the coast lay, strooke our sayles, and lay adrift, where sounded and found one hundred and sixty fathoms as before. The ninth day, the winde bearing to the South South-east, we sayled North-east five and twenty leagues. The tenth day we sounded, and could get no ground, neither yet could see any Land, whereat we wondered: then the winde comming at the North-east, we ran South-east about eight and forty leagues. The eleventh day the winde being at South, wee sounded and found forty fathoms, and faire sand. The twelfth day, the winde being at South and by East, we lay with our sayle East, and East and by North thirty leagues.

The fourteenth day early in the morning wee descried Land, which Land wee bare withall, hoysing out our Boat to discover what land it might be: but the Boat could not come to Land, the water was so shallow, where

was very much Ice also, but there was no similitude of habitation, and this Land lieth from Seynam East and by North, one hundred and sixty leagues, being in latitude 72. degrees. Then we plyed to the Northward, the fifteenth, sixteenth, and seventeenth dayes. *Willoughby his Land, in 71. degrees.*

The eighteenth day, the winde comming at the North-east, and the Confidence being troubled with bilge water, and stocked, wee thought it good to seeke harbour for her redresse: then wee bare roome the eighteenth day South South-east, about seventy leagues. The one and twentieth day wee sounded, and found ten fathoms, after that wee sounded againe, and found but seven fathoms, so shallower and shallower water, and yet could see no Land, whereat we marvelled greatly: to avoide this danger, we bare roomer into the Sea, all that night North-west and by West. [III. ii. 213.]

The next day we sounded, and had twenty fathoms, then shaped our course, and ranne West South-west untill the three and twentieth day: then we descried lowe Land, unto which wee bare as nigh as we could, and it appeared unto us unhabitable. Then we plyed Westward along by that Land, which lieth West South-west, and East North-east, and much winde blowing at the West, we haled into the Sea North and by East thirtie leagues. Then the winde comming about at the North-east, wee sayled West North-west: after that, the winde bearing to the North-west, wee lay with our sayles West South-west, about fourteene leagues, and then descried Land, and bare in with it, being the eight and twentieth day, finding shallow water, and bare in till we came to three fathom, then perceiving it to be shallow water, and also seeing drie sands, we haled out againe North-east along that Land, untill we came to the point thereof. That Land turning to the Westward, we ranne along sixteene leagues North-west: then comming into a faire Bay, we went on Land with our Boat, which place was uninhabited, but yet it appeared unto us that the people had beene there, by crosses, and other signes: from thence we went all along the coast Westward.

September. The fourth day of September we lost sight of Land, by reason of contrarie windes, and the eighth day we descried Land againe. Within two dayes after we lost the sight of it: then running West and by South about thirtie leagues, we gat the sight of Land againe, and bare in with it untill night: then perceiving it to bee a lee shoare, we gat us into the Sea, to the end to have Sea roome. The twelfth of September wee haled to shoare-ward againe, having then indifferent winde and weather; then being neere unto the shoare, and the tide almost spent, wee came to an anchor in thirtie fathoms water. The thirteenth day we came along the coast, which lay North-west and by West, and South-east and by East. The fourteenth day we came to an anchor within two leagues off the shoare, having sixtie fathoms. There wee went ashoare with our Boat, and found two or three good Harbours, the Land being rocky, and high, but as for people could we see none. The fifteenth day we ran still along the coast untill the seventeenth day: then the winde being contrarie unto us, we thought it best to returne unto the Harbour which we had found before, and so we bare roomer with the same, howbeit wee could not accomplish our desire that day. The next day being the eighteenth, we entred into the Haven, and there came to an anchor at six fathoms.

In this Haven they died. This Haven runneth into the Mayne, about two leagues, and is in bredth halfe a league, wherein were very many Seale-fishes, and other great fishes, and upon the Mayne wee saw Beares, great Deere, Foxes, and divers strange beasts, as *Guloines, and such other which were to us unknowne, and also wonderfull. Thus remayning in this Haven the space of a weeke, seeing the yeere farre spent, and also very evill weather, as Frost, Snow, and Hayle, as though it had beene the deepe of Winter, wee thought best to winter there. Wherefore we sent out three men South South-west, to search if they could finde people, who went three dayes journey, but could finde none: after that, we sent other three Westward foure dayes journey, which also returned without finding any people.

*Or, Ellons.

Then sent we three men South-east three dayes journey, who in like sort returned without finding of people, or any similitude of habitation.

The River or Haven wherein Sir Hugh Willoughby with the companie of his two ships perished for cold, is called Arzina in Lapland, neere unto Kegor. But it appeareth by a Will found in a ship that Sir Hugh Willoughby, and most of the companie were alive in January, 1554.

Heere endeth Sir Hugh Willoughby his note, which was written with his owne hand.

A Letter of Richard Chancellor, written to his Uncle Master Christopher Frothingam, touching his discoverie of Moscovia.

FOrasmuch as it is meet and necessarie for all those that minde to take in hand the travell into strange Countries, to endeavour themselves not onely to understand the orders, commodities, and fruitfulnesse thereof, but also to apply them to the setting forth of the same, whereby it may incourage others to the like travell: therefore have I now thought good to make a briefe rehearsall of the orders of this my travell in Russia, and Muscovia, and other Countries thereunto adjoyning; because it was my chance to fall with the North parts of Russia, before I came towards Moscovia, I will partly declare my knowledge therein. Russia is very plentifull both of Land and People, and also wealthie for such commodities as they have. They be very great fishers for Salmons and small Cods: they have much Oyle which wee call Trane Oyle, the most whereof is made by a River called Duina. They make it in other places, but not so much as there. They have also a great trade in seething of salt water. To the North part of that Countrey are the places where they have their Furres, as Sables, Marterns, greesse Bevers, Foxes white, blacke, and red, Minkes, Ermines, Miniver, and Harts. There are also a fishes teeth, which fish is called a Morsse. The takers thereof dwell in a place called Postesora, which bring

Duina.

[III. ii. 214.]

Note. them upon Harts to Lampas to sell, and from Lampas carrie them to a place called Colmogro, where the high Market is holden on Saint Nicolas day. To the West of Colmogro there is a place called Gratanove, in our language Novogorode, where much fine Flaxe and Hempe growèth, and also much Waxe and Honie. The Dutch Merchants have a Staple-house there. There is also great store of Hides, and at a place called Plesco: and thereabout is great store of Flaxe, Hempe, Waxe, Honie; and that Towne is from Colmogro one hundred and twentie miles.

Vologda. There is a place called Vologda; the commodities whereof are Tallow, Waxe, and Flaxe: but not so great plentie as is in Gratanove. From Vologda to Colmogro there runneth a River called Duina, and from thence it falleth into the Sea. Colmogro serveth Gratanove, Vologda, and the Mosco, with all the Countrey thereabout with Salt and salt Fish. From Vologda to *Jereslave.* Jereslave is two hundred miles: which Towne is very great. The commodities thereof are Hides, and Tallow, and Corne in great plentie, and some Waxe, but not so plentifull as in other places.

The Mosco is from Jeraslave two hundred miles. The Countrey betwixt them is very well replenished with small Villages, which are so well filled with people, that it is wonder to see them: the ground is well stored with Corne, which they carrie to the Citie of Mosco in such abundance that it is wonder to see it. You shall meet in a morning seven or eight hundred Sleds comming or going thither, that carrie Corne, and some carrie fish. You shall have some that carrie Corne to the Mosco, and some that fetch Corne from thence, that at the least dwell a thousand miles off: and all their carriage is on Sleds. Those which come so farre dwell in the North parts of the Dukes Dominions, where the cold will suffer no Corne to grow, it is so extreme. They bring thither Fishes, Furres, and Beasts skinnes. In those parts they have but small store of Cattell.

The Mosco it selfe is great: I take the whole Towne to be greater then London with the Suburbes: but it is very rude, and standeth without all order. Their houses are all of timber very dangerous for fire. There is a faire Castle, the walls whereof are of bricke, and very high: they say they are eighteene foot thicke, but I doe not beleeve it, it doth not so seeme; notwithstanding, I doe not certainly know it: for no stranger may come to view it. The one side is ditched, and on the other side runneth a River, called Moscua, which runneth into Tartarie, and so into the Sea, called Mare Caspium: and on the North side there is a base Towne, the which hath also a Bricke wall about it, and so it joyneth with the Castle wall. The Emperour lieth in the Castle, wherein are nine faire Churches, and therein are Religious men. Also there is a Metropolitan with divers Bishops, I will not stand in description of their buildings, nor of the strength thereof, because we have better in all points in England. They be well furnished with Ordnance of all sorts. *Mosco.* *The Castle.*

The Emperours or Dukes house neither in building nor in the outward shew, nor yet within the house is so sumptuous as I have seene. It is very lowe built in eight square, much like the old building of England, with small windowes, and so in other points.

Now to declare my comming before his Majestie: After I had remayned twelve dayes, the Secretarie which hath the hearing of strangers did send for mee, advertising me that the Dukes pleasure was to have me to come before his Majestie, with the King my Masters Letters: whereof I was right glad, and so I gave mine attendance. And when the Duke was in his place appointed, the Interpreter came for mee into the outer Chamber, where sate one hundred or moe Gentlemen, all in cloth of Gold very sumptuous, and from thence I came into the Counsell-chamber, where sate the Duke himselfe, with his Nobles, which were a faire companie: they sate round about the Chamber on high, yet so that he himselfe sate *Hee commeth before the Duke.*

much higher than any of his Nobles, in a Chaire gilt, and in a long garment of beaten Gold, with an Imperiall Crowne upon his head, and a Staffe of Crystall and Gold in his right hand, and his other hand halfe leaning on his Chaire. The Chancellour stood up with the Secretarie before the Duke. After my dutie done, and my Letter delivered, he bade me welcome, and enquired of mee the health of the King my Master, and I answered that he was in good health at my departure from his Court, and that my trust was, that he was now in the same. Upon the which he bade me to dinner. The Chancellor presented my Present unto his Grace bare-headed (for before they were all covered) and when his Grace had received my Letter, I was required to depart: for I had charge not to speake to the Duke, but when he spake to mee. So I departed unto the Secretaries Chamber, where I remayned two houres, and then I was sent for againe unto another Palace, which is called, The golden Palace, but I saw no cause why it should be so called; for I have seene many fairer then it in all points: and so I came into the Hall, which was small and not great as is the Kings Majesties of England, and the Table was covered with a Table-cloth; and the Marshall sate at the end of the Table with a little white rod in his hand, which Boord was full of vessell of Gold: and on the other side of the Hall did stand a faire Cupboord of Plate.

Dineth with the Duke.

From thence I came into the dining Chamber, where the Duke himselfe sate at his Table without Cloth of estate, in a Gowne of Silver, with a Crowne Imperiall upon his head, he sate in a Chaire somewhat high: there sate none neere him by a great way. There were long tables set round about the chamber, which were full set with such as the Duke had at dinner: they were all in white. Also the places where the tables stood were higher by two steps then the rest of the house. In the middest of the chamber stood a Table or Cupboord to set Plate on; which stood full of Cups of Gold: and [III. ii. 215.] amongst all the rest there stood foure marvellous great

Pots or Crudences as they call them, of Gold and Silver: I thinke they were a good yard and a halfe high. By the Cupboard stood two Gentlemen with Napkins on their shoulders, and in their hands each of them had a Cup of Gold set with Pearles and Precious Stones, which were *Golden Vessel.* the Dukes owne drinking Cups: when hee was disposed, hee drunke them off at a draught. And for his service at meate it came in without order, yet it was very rich service: for all were served in Gold; not onely he himselfe, but also all the rest of us, and it was very massie: the Cups also were of Gold and very massie. The number that dined there that day was two hundred persons, and all were served in Golden Vessell. The Gentlemen that wayted were all in Cloth of Gold, and they served him with their Caps on their heads. Before the service came in, the Duke sent to every man a great *Shiver of Bread.* shiver of Bread, and the Bearer called the party so sent to by his name aloude, and said, John Basilivich Emperour of Russia, and great Duke of Moscovia, doth reward thee with Bread: then must all men stand up, and doe at all times when those words are spoken. And then last of all hee giveth the Marshall Bread, whereof he eateth before the Dukes Grace, and so doth reverence and departeth. Then commeth the Dukes service of the Swans all in pieces, and every one in a severall dish: the which the Duke sendeth as he did the Bread, and the Bearer saith the same words as hee said before. And as I said before, the service of his meate is in no order, but commeth in Dish by Dish: and then after that the Duke sendeth drinke, with the like saying as before is told. Also before Dinner he changed his Crowne, and *Crowne changed.* in Dinner time two Crownes; so that I saw three severall Crownes upon his head in one day. And thus when his service was all come in, hee gave to every one of his Gentleman Wayters meate with his owne hand, and so likewise drinke. His intent thereby is, as I have heard, that every man shall know perfectly his servants. Thus when Dinner is done hee calleth his Nobles before him

name by name, that it is wonder to heare how he could name them, having so many as hee hath. Thus when Dinner was done I departed to my Lodging, which was an houre within night.

I will leave this, and speake no more of him nor his Houshold: but I will somewhat declare of his Land and people, with their nature and power in the Warres.

Dukes forces. This Duke is Lord and Emperour of many Countries, and his power is marvellous great. For hee is able to bring into the field two or three hundred thousand men: he never goeth into the field himselfe with under two hundred thousand men: And when hee goeth himselfe, hee furnisheth his Borders all with men of Warre, which are no small number. He leaveth on the Borders of Liefland fortie thousand men, and upon the borders of Letto, sixtie thousand men, and toward the Nagayan Tarters sixtie thousand, which is wonder to heare of: yet doth hee never take to his Warres neither Husbandman nor Merchant. All his men are Horse-men: hee useth no Foot-men, but such as goe with the Ordnance and Labourers, which are thirtie thousand. The Horse-men are all Archers, with such Bowes as the Turkes have, and they ride short as doe the Turkes.

Armour and rich attyre. Their Armour is a Coate of Plate, with a skull on their heads. Some of their Coates are covered with Velvet or Cloth of Gold: their desire is to be sumptuous in the field, and especially the Nobles and Gentlemen: as I have heard their trimming is very costly, and partly I have seene it, or else I would scarcely have beleeved it: but the Duke himselfe is richly attyred above all measure: his Pavilion is covered eyther with Cloth of Gold or Silver, and so set with stones that it is wonderfull to see it. I have seene the Kings Majesties of England and the French Kings Pavilions, which are faire, yet not like unto his. And when they be sent into farre or strange Countries, or that strangers come to them, they be very gorgeous. Else the Duke himselfe goeth but meanly in apparell: and when hee goeth betwixt

one place and another hee is but reasonably apparelled over other times. In the while that I was in Mosco, the Duke sent two Ambassadours to the King of Poleland, which had at the lest five hundred Horses; their sumptuousnesse was above measure, not onely in themselves, but also in their Horses, as Velvet, Cloth of Gold, and Cloth of Silver set with Pearles, and not scant. What shall I further say? I never heard of nor saw men so sumptuous: but it is no daily guize, for when they have not occasion, as I said before, all their doing is but meane. And now to the effect of their Warres: They are men without all order in the field. For they run hurling on heaps, and for the most part they never give battayle to their Enemies: but that which they do, they do it all by stealth. But I beleeve they be such men for hard living as are not under the Sunne: for no cold will hurt them. Yea, and though they lye in the field two moneths, at such time as it shall freeze more then a yard thicke, the common Souldier hath neither Tent nor any thing else over his head: the most defence they have against the weather is a Felt, which is set against the wind and weather, and when Snow commeth he doth cast it off, and maketh him a fire, and layeth him downe thereby. Thus doe the most of all his men, except they be Gentlemen which have other provision of their owne. Their lying in the field is not so strange as is their hardnesse: for every man must carrie and make provision for himselfe, and his Horse for a moneth or two, which is very wonderfull. For hee himselfe shall live upon water and Oatemeale mingled together cold, and drinke water thereto: his Horse shall eate greene wood, and such like baggage, and shall stand open in the cold field without covert, and yet will hee labour and serve him right well. I pray you amongst all our boasting Warriours how many should we find to endure the field with them but one moneth. I know no such Region about us that beareth that name for man and beast. Now what might bee made of these men if they were trayned and broken to order and know-

Extremes.

Undisciplined Souldiers.

Hardinesse.

ledge of Civill Warres: if this Prince had within his Countries such men as could make them to understand the things aforesaid, I doe beleeve that two of the best or greatest Princes in Christendome were not well able to match with him, considering the greatnesse of his [III. ii. 216.] power and the hardnesse of his people, and straight living both of people and Horse, and the small charges which his Wars stand him in; for he giveth no wages, except to strangers. They have a yearely stipend and not much. As for his owne Countreymen, every one serveth of his owne proper costs and charges, saving that hee giveth to his Harquebusiers certayne allowance for Powder and *Knights Fee.* shot: or else no man in all his Countrey hath one penie wages. But if any man hath done very good service, he giveth him a Ferme, or a piece of Land; for the which he is bound at all times to be readie with so many men as the Duke shall appoint: who considereth in his minde, what that Land or Ferme is well able to find: and so many shall he be bound to furnish at all and every such time as Warres are holden in any of the Dukes Dominions. For there is no man of living, but he is bound likewise, whether the Duke call for eyther Souldier or Labourer, to furnish them with all such necessaries as to them belong.

Duke heire Generall. Also, if any Gentleman or man of living doe dye without Issue Male, immediately after his death the Duke entreth his Land, notwithstanding he have never so many Daughters, and peradventure giveth it forth-with to another man, except a small portion that he spareth to marry the Daughters withal. Also, if there be a Rich man, a Fermour, or man of Living, which is stricken in age or by chance is maymed, and be not able to doe the Duke service, some other Gentleman that is not able to live and more able to doe service, will come to the Duke and complaine, saying, your Grace hath such an one, which is unmeete to doe service to your Highnesse, who hath great abundance of wealth, and likewise your Grace hath many Gentlemen which are poore and lacke living, and

HONDIUS, HIS MAP OF RUSSIA

we that lacke are well able to doe good service, your Grace might doe well to looke upon him, and make him to helpe those that want. Immediately the Duke sendeth forth to inquire of his wealth: and if it be so proved, hee shall be called before the Duke, and it shall bee said unto him, Friend, you have too much living, and are unserviceable to your Prince, lesse will serve you, and the rest will serve other men that are more able to serve. Whereupon immediately his living shall be taken away from him, saving a little to find himselfe and his Wife on, and he may not once repine thereat: but for answere hee will say, that hee hath nothing, but it is Gods and the Dukes Graces, and cannot say, as wee the common people in England say, if wee have any thing; that it is Gods and our owne. Men may say, that these men are in wonderfull great awe, and obedience, that thus one must give and grant his goods which he hath beene scraping and scratching for all his life to be at his Princes pleasure and commandement. Oh, that our sturdie Rebels were had in the like subjection to know their dutie toward their Princes. They may not say as some Snudges in England say, I would find the Queene a man to serve in my place, or make his Friends tarrie at home, if mony have the upper hand. No, no it is not so in this Countrey: for he shall make humble sute to serve the Duke. And whom he sendeth most to the Warres hee thinketh he is most in his favour: and yet as I before have said, he giveth no wages. If they knew their strength, no man were able to make match with them: for they that dwell neere them should have any rest of them. But I thinke it is not Gods will: For I may compare them to a young Horse that knoweth not his strength, whom a little Child ruleth and guideth with a bridle, for all his great strength: for if he did, neither Child nor man could rule him. Their Warres are holden against the Crimme Tartarians, and the Nagayans.

No wages.

I will stand no longer in the rehearsall of their power and Warres. For it were to tedious to the Reader. But

I will in part declare their Lawes, and Punishments, and the execution of Justice. And first I will begin with the *Gentlemen.* Commons of the Countrey, which the Gentlemen have rule on: And that is, that every Gentleman hath Rule and Justice upon his owne Tenants. And if it so fall out that two Gentlemens Servants or Tenants doe disagree, the two Gentlemen examine the matter, and *Suits & tryals.* have the parties before them, and so give the Sentence. And yet cannot they make the end betwixt them of the Controversie, but either of the Gentlemen must bring his Servant or Tenant before the high Judge or Justice of that Countrey, and there present them, and declare the matter and case. The Plaintiffe saith, I require the Law; which is granted: then commeth an Officer and arresteth the partie Defendant, and useth him contrary to the Lawes of England. For when they attach any man, they beate him about the legs, untill such time as he findeth Sureties to answere the matter: And if not, his hands and necke are bound together, and hee is led about the Towne, and beaten about the legs, with other extreme punishments till he come to his Answere: And the Justice demandeth if it bee for Debt, and sayth: Owest thou this man any such Debt? He will, perhaps, say nay. Then saith the Judge: Art thou able to deny it? Let us heare how? By Oath, saith the Defendant. Then he commandeth to leave beating him till further tryall be had.

Their order in one point is commendable. They have *No Lawyer.* no man of Law to plead their Causes in any Court: but every man pleadeth his owne Cause, and giveth Bill and Answere in writing: contrary to the order in England. The Complaint is in manner of a Supplication, and made to the Dukes Grace, and delivered him into his owne hand, requiring to have Justice as in his Complaint is alleaged. The Duke giveth sentence himselfe upon all matters in the Law. Which is very commendable, that such a Prince will take paines to see ministration of Justice. Yet notwithstanding it is wonderfully abused: and thereby the Duke is much deceived. But if it fall

out that the Officers be espied in cloking the truth, they have most condigne punishment. And if the Plaintiffe can nothing prove, then the Defendant must take his Oath upon the Crucifixe, whether he be in the right or no. Then is demanded, if the Plaintiffe bee any thing able further to make proofe; if he be not; then sometimes he will say, I am able to prove it by my body and hands, *Combat-triall.* or by my Champions body, so requiring the Campe. After the other hath his Oath, it is granted as well [III. ii. 217.] to the one as to the other. So when they goe to the field, they sweare upon the Crucifixe, that they bee both in the right, and that the one shall make the other to confesse the truth before they depart foorth of the field: and so they goe both to the battell armed with such weapons as they use in that Countrey: they fight all on foot, and seldome the parties themselves doe fight, except they bee Gentlemen, for they stand much upon their reputation, for they will not fight, but with such as are come of as good an house as themselves. So that if either partie require the combate, it is granted unto them, and no Champion is to serve in their roome; wherein is no deceit; but otherwise by champions there is. For although they take great oathes upon them to doe the battell truely, yet is the contrary often seene: because the common Champions have no other living. And assoone as the one partie hath gotten the victorie, hee demandeth the debt, and the other is carryed to Prison, and there is shamefully used till hee take order.

There is also another order in the Law, that the plaintiffe may sweare in some causes of debt. And if the partie defendant bee poore, hee shall be set under the Crucifixe, and the partie plaintiffe must sweare over his head, and when hee hath taken his oath, the Duke taketh the partie defendant home to his house, and useth him as his bond-man, and putteth him to labour, or letteth him *Bondage.* for hire to any such as neede him, untill such time as his friends make provision for his redemption: or else hee remayneth in bondage all the dayes of his life. Againe,

there are many that will sell themselves to Gentlemen or Merchants, to bee their bond-men, to have during their life, meate, drinke and cloath, and at their comming to have a piece of money; yea, and some will sell their wives and children to be bawds and drudges to the buyer. Also they have a Law for Fellons and pickers contrary to the Lawes of England. For by the Law they can hang no man for his first offence; but may keepe him long in Prison, and oftentimes beate him with whips and other punishment: and there hee shall remaine untill his friends bee able to bayle him. If hee be a picker or a cut-purse, as there bee very many, the second time he is taken, hee hath a piece of his Nose cut off, and is burned in the fore-head, and kept in prison till he finde sureties for his good behaviour. And if hee be taken the third time, he is hanged. And at the first time hee is extreamely punished and not released, except he have very good friends, or that some Gentlemen require to have him to the warres: And in so doing, hee shall enter into great bonds for him: by which meanes the Countrey is brought into good quietnesse. But they bee naturally given to great deceit, except extreame beating did bridle them. They bee naturally given to hard living as well in fare as in lodging. I heard a Russian say, that it was a great deale merrier living in Prison then foorth, but for the great beating. For they have meate and drinke without any labour, and get the charitie of well disposed people: But being at libertie they get nothing. The poore is very innumerable, and live most miserably: for I have seene them eate the pickle of Herring and other stinking Fish: nor the Fish cannnot bee so stinking nor rotten, but they will eate it and praise it to bee more wholesome then other fish or fresh meate. In mine opinion there bee no such people under the Sunne for their hardnesse of living. Well, I will leave them in this point, and will in part declare their Religion.

Punishments for Crimes.

Beating.

Miserable poore.

Superstition. They doe observe the Law of the Greekes with such excesse of superstition, as the like hath not beene heard

of. They have no graven Images in their Churches, but all painted, to the intent they will not breake the Commandement: but to their painted Images they use such Idolatrie, that the like was never heard of in England. They will neither worship nor honour any Image that is made foorth of their owne Countrey. For their owne Images (say they) have Pictures to declare what they bee, and how they be of God, and so be not ours: They say, looke how the Painter or Carver hath made them, so wee doe worship them, and they worship none before they bee Christened. They say wee be but halfe Christians: because we observe not part of the old Law with the Turkes. Therefore they call themselves more holy then us. They have none other learning but their mother tongue, nor will suffer no other in their Countrey among them. All their service in Churches is in their mother tongue. They have the old and new Testament, which are daily read among them: and yet their superstition is no lesse. For when the Priests doe reade, they have such trickes in their reading, that no man can understand them, nor no man giveth eare to them. For all the while the Priest readeth, the people sit downe and one talke with another. But when the Priest is at service no man sitteth, but gaggle and ducke like so many Geese. And as for their prayers they have but little skill, but use to say, As bodi pomele: As much to say, Lord have mercie upon me. For the tenth man within the Land cannot say the Pater noster. And as for the Creed no man may bee so bold as to meddle therewith but in the Church: for they say it should not be spoken of, but in the Churches. Speake to them of the Commandements, and they will say they were given to Moses in the Law, which Christ hath now abrogated by his precious Death and Passion: therefore, (say they) wee observe little or none thereof. And I doe beleeve them. For if they were examined of their Law and Commandements together, they should agree but in few points. They have the Sacrament of the Lords Supper in both kindes, and more ceremonies then we

Images and Pictures.

Mother tongue.

Service.

Prayers.

Creed.

Commandements.

Sacraments.

have. They present them in a dish in both kinds together, and carrie them round about the Church upon the Priests head, and so doe minister at all such times as any shall require. They bee great offerers of Candles, and sometimes of money, which wee call in England, Soule pence, with more ceremonies then I am able to declare.

Candles.

Foure Lents. They have foure Lents in the yeere, whereof our Lent is the greatest. Looke as wee doe begin on the Wednesday, so they doe on the Munday before: And the weeke before that they call the Butter-weeke: And in that weeke theye eate nothing but Butter and Milke. Howbeit I beleeve there bee in no other Countrey the like people for Drunkennesse. The next Lent is called [III. ii. 218.] Saint Peters Lent, and beginneth alwayes the Munday next after Trinitie Sunday, and endeth on Saint Peters Eeven. If they should breake that Fast, their beliefe is, that they should not come in at Heaven gates. And when any of them dye, they have a testimoniall with them in the Coffin, that when the soule commeth to Heaven gates it may deliver the same to Saint Peter, which declareth that the partie is a true and holy Russian. The third Lent beginneth fifteene dayes before the later Lady day, and endeth on our Lady Eeven. The fourth Lent beginneth on Saint Martins day, and endeth on Christmas Eeven: which Lent is fasted for Saint Philip, Saint Peter, Saint Nicholas, and Saint Clement. For they foure bee the principall and greatest Saints in that Countrey. In these Lents they eate neither Butter, Egges, Milke, nor Cheese; but they are very straightly kept with Fish, Cabbages, and Rootes. And out of their Lents, they observe truely the Wednesdayes and Fridayes throughout the yeere: and on the Saturday they doe eate flesh. Furthermore, they have a great number of Religious men: which are blacke Monkes, and they eate no Flesh throughout the yeere, but Fish, Milke, and Butter. By their order they should eate no fresh-Fish, and in their Lents they eate nothing but Coleworts, Cabbages, salt

Chiefe Saints.

Cucumbers, with other rootes, as Radish and such like. Their drinke is like our penie Ale, and is called Quass. They have Service daily in their Churches; and use to goe to service two houres before day, and that is ended by day light. At nine of the clocke they goe to Masse: that ended, to Dinner: and after that to service againe: and then to Supper. You shall understand that at everie dinner and supper they have declared the exposition of the Gospell that day: but how they wrest and twine the Scripture and that together, by report it is wonderfull. As for Whoredome and Drunkennesse there bee none such living: and for Extortion, they bee the most abominable under the Sunne. Now judge of their holiness. They have twise as much Land as the Duke himselfe hath: but yet hee is reasonable even with them, as thus: When they take bribes of any of the poore and simple, hee hath it by an order. When the Abbot of any of their Houses dyeth, then the Duke hath all his goods mooveable and unmooveable: so that the Successour buyeth all at the Dukes hands: and by this meane they bee the best Fermers the Duke hath. Thus with their Religion I make an end, trusting hereafter to know it better.

Vices.

Abbies.

Some additions for better knowledge of this Voyage, taken by Clement Adams, Schoolemaster to the Queenes Henshmen, from the mouth of Captaine Chancelor.

I have this booke of Clement Adams, in Latine, written in a very elegant hand and eloquent stile to King Philip; (as I thinke) the very originall.

RIchard Chancelor with his Ship and companie being thus left alone, and become very pensive, heavie, and sorrowfull, by this dispersion of the Fleet, hee (according to the order before taken,) shapeth his course for Ward-house in Norway, there to expect and abide the arrivall of the rest of the Ships. And being come thither, and having stayed there the space of seaven dayes, and looked in vaine for their comming, hee determined at length to proceed alone in the purposed voyage.

And as hee was preparing himselfe to depart, it happened that hee fell in companie and speech with certaine Scottishmen: who having understanding of his intention, and wishing well to his actions, began earnestly to disswade him from the further prosecution of the discoverie, by amplifying the dangers which hee was to fall into, and omitted no reason that might serve to that purpose. But he holding nothing so ignominious and reproachfull, as inconstancie and levitie of minde, and perswading himselfe that a man of valour could not commit a more dishonourable part, then for feare of danger to avoyd and shun great attempts, was nothing at all changed or discouraged with the speeches and words of the Scots, remayning stedfast and immutable in his first resolution: determining either to bring that to passe which was intended, or else to dye the death.

And as for them which were with Master Chancelor in his Ship, although they had great cause of discomfort by the losse of their companie (whom the foresaid tempest had separated from them,) and were not a little troubled with cogitations and perturbations of minde, in respect of their doubtfull course: yet notwithstanding, they were of such content and agreement of minde with Master Chancelor, that they were resolute, and prepared under his direction and government, to make proofe and tryall of all adventures, without all feare or mistrust of future dangers. Which constancie of minde in all the companie did exceedingly increase their Captaines carefulnesse: for hee being swallowed up with like good will and love towards them, feared lest through any errour of his, the safetie of the companie should bee endangered. To conclude, when they saw their desire and hope of the arrivall of the rest of the Ships to bee every day more and more frustrated, they provided to Sea againe, and Master Chancelor held on his course towards that unknowne part of the world, and sayled so farre, that hee came at last to the place where hee found no night at all, but a continuall light and brightnesse of the Sunne shining cleerely upon the huge

and mightie Sea. And having the benefite of this perpetuall light for certaine dayes, at the length it pleased God to bring them into a certaine great Bay, which was of one hundreth miles or there about over. Whereinto they entred, and somewhat farre within it cast anchor, and looking every way about them, it hapned that they espyed a farre off a certaine Fisher-boate, which Master Chancelor, accompanied with a few of his men, went towards to common with the Fishermen that were in it, and to know of them what Countrey it was, and what people, and of what manner of living they were: but they being amazed with the strange greatnesse of his ship, (for in those parts before that time, they had never seene the like) began presently to avoyd and to flee: but hee still following them, at last overtooke them, and being come to them, they (being in great feare, as men halfe dead) prostrated themselves before him, offering to kisse his feete: but hee (according to his great and singular courtesie,) looked pleasantly upon them, comforting them by signes and gestures, refusing those duties and reverences of theirs, and taking them up in all loving sort from the ground. And it is strange to consider how much favour afterwards in that place, this humanitie of his did purchase to himselfe. For they being dismissed, spread by and by a report abroad of the arrivall of a strange Nation, of a singular gentlenesse and courtesie: whereupon the common people came together, offering to these new-come ghests victuals freely, and not refusing to traffique with them, except they had beene bound by a certaine religious use and custome, nor to buy any forraine commodities, without the knowledge and consent of the King.

They arrive in the Bay of Saint Nicholas. [III. ii. 219.]

By this time our men had learned, that this Countrey was called Russia, or Muscovie, and that Ivan Vasiliwich (which was at that time their Kings name) ruled and governed farre and wide in those places. And the barbarous Russes asked likewise of our men whence they were, and what they came for: whereunto answer

The Discoverie of Russia.

was made, that they were English-men sent into those coasts, from the most excellent King Edward the sixt, having from him in commandement certaine things to deliver to their King, and seeking nothing else but his amitie and friendship, and traffique with his people, whereby they doubted not, but that great commoditie and profit would grow to the subjects of both Kingdomes.

The Barbarians heard these things very gladly, and promised their ayde and furtherance to acquaint their King out of hand, with so honest and a reasonable a request. In the meane time Master Chancelor intreated victuals for his money, of the Governour of that place (who together with others came aboord him) and required hostages of them likewise, for the more assurance of safetie to himselfe and his companie. To whom the Governours answered, that they knew not in that case the will of their King, but yet were willing in such things as they might lawfully doe, to pleasure him: which was as then to affoord him the benefit of victuals.

Messenger sent to the Emperour.

Now, while these things were a doing, they secretly sent a messenger unto the Emperour, to certifie him of the arrivall of a strange Nation, and withall to know his pleasure concerning them. Which message was very welcome unto him, insomuch that voluntarily he invited them to come to his Court. But if by reason of the tediousnesse of so long a journey, they thought it not best so to doe, then hee granted libertie to his Subjects to bargaine, and to traffique with them: and further promised, that if it would please them to come to him, hee himselfe would beare the whole charges of poste Horses. In the meane time the Governours of the place, differred the matter from day to day, pretending divers excuses, and saying one while, that the consent of all the Governours, and another while, that the great and weightie affaires of the Kingdome compelled them to differ their answer: and this they did of purpose, so long to protract the time, untill the

messenger (sent before to the King) did returne with relation of his will and pleasure.

But Master Chancelor, (seeing himselfe held in this suspense with long and vaine expectation, and thinking that of intention to delude him, they posted the matter off so often,) was very instant with them to performe their promise: Which if they would not doe, hee told them that he would depart and proceed in his voyage. So that the Muscovites (although as yet they knew not the minde of their King) yet fearing the departure indeed of our men, who had such wares and commodities as they greatly desired, they at last resolved to furnish our people with all things necessarie, and to conduct them by land to the presence of their King. And so Master Chancelor began his journey which was very long and most troublesome, wherein he had the use of certaine sleds, which in that Countrey are very common, for they are carried themselves upon sleds, and all their carriages are in the same sort, the people almost not knowing any other manner of carriage, the cause whereof is, the exceeding hardnesse of the ground congealed in the Winter time by the force of the cold, which in those places is very extreame and horrible, whereof hereafter wee will say something.

But now they having passed the greater part of their journey, met at last with the Sled-man (of whom I spake before) sent to the King secretly from the Justices or Governours, who by some ill hap had lost his way, and had gone to the Sea-side, which is neere to the Countrey of the Tartars, thinking there to have found our ship. But having long erred and wandered out of his way, at the last in his direct returne, hee met (as he was comming) our Captaine on the way. To whom hee by and by delivered the Emperours letters, which were written to him with all courtesie and in the most loving manner that could bee: wherein expresse commandement was given, that post Horses should be gotten for him and the rest of his company without

The Emperors courteous letters to Master Chancelor.

any money. Which thing was of all the Russes, in [III. ii. 220.] the rest of their journey so willingly done, that they began to quarrell, yea, and to fight also in striving and contending which of them should put their poste horses to the Sled: so that after much adoe, and great paines taken in this long and wearie journey, (for they had travelled very neere fifteene hundred miles) Master Chancelor came at last to Mosco, the chiefe Citie of the Kingdome, and the seate of the King.

Riphean hils, a tale of Antiquitie.

Touching the Riphean Mountaines, whereupon the Snow lyeth continually, and where hence in times past it was thought that Tanais the river did spring, and that the rest of the wonders of nature, which the Grecians fained and invented of old, were there to bee seene: our men which lately came from thence, neither saw them, nor yet have brought home any perfect relation of them, although they remayned there for the space of three moneths, and had gotten in that time some intelligence of the language of Moscovie. The whole Countrey is plaine and champion, and few hils in it: and towards the North, it hath very large and spacious Woods, wherein is great store of Firre trees, a wood very necessarie, and fit for the building of houses: there are also wilde beasts bred in those woods, as Buffes, Beares, and blacke Wolves, and another kinde of beast

Rossomakka, a strange beast.

unknowen to us, but called by them Rossomakka: and the nature of the same is very rare and wonderfull: for when it is great with young, and ready to bring foorth, it seeketh out some narrow place betweene two stakes, and so going through them, presseth it selfe, and by that meanes is eased of her burthen, which otherwise could not bee done. They hunt their Buffes for the most part a horse-backe, but their Beares a foot, with woodden forkes. The North parts of the Countrey are reported to bee so cold, that the very Ice or water which distilleth out of the moyst wood which they lay upon the fire, is presently congealed and frozen: the diversitie growing sodainly to bee so

great, that in one and the selfe-same fire-brand, a man shall see both fire and Ice. When the winter doth once begin there, it doth still more and more increase by a perpetuitie of cold: neither doth that cold slake, untill the force of the Sunne beames doth dissolve the cold, and make glad the earth, returning to it againe. Our Mariners which wee left in the ship in the meane time to keepe it, in their going up onely from their cabbins to the hatches, had their breath oftentimes so suddenly taken away, that they eft-soones fell downe as men very neere dead, so great is the sharpnesse of that cold Climate: but for the South parts of the Countrey, they are somewhat more * temperate.

The sharpnes of the winter in Moscovie.

[III. ii. 221.]

**The rest of M. Adams contayning a description of the Country, &c. is here omitted.*

The Copie of the Duke of Moscovie and Emperour of Russia his Letters, sent to King Edward the Sixth, by the hands of Richard Chancelour.

THe Almightie power of God, and the incomprehensible holy Trinitie, rightfull Christian Beliefe, &c. We great Duke Ivan Vasilivich, by the Grace of God great Lord and Emperour of all Russia, great Duke of Volodemer, Mosco, and Novograd, King of Kazan, King of Astracan, Lord of Plesko, and great Duke of Smolensko, of Twerria, Joughoria, Permia, Vadska, Bulghoria, and others, Lord and great Duke of Novograd in the Low Countrey, of Chernigo, Rezan, Polotskoy, Rostove, Yaruslaveley, Bealozera, Liefland, Oudoria, Obdoria, and Condensa, Commander of all Siberia, and of the North parts, and Lord of many other Countries, greeting. Before all, right, great and worthy of honour Edward King of England, &c. according to our most heartie and good zeale, with good intent and friendly desire, and according to our holy Christian Faith, and great Governance, and being in the light of great understanding, our Answere by this our Honourable Writing unto your Kingly Governance, at the request of your faithfull

Ivan Vasilivich, that is to say, John the Sonne of Basilius.

Servant Richard Chancelour, with his company, as they shall let you wisely know is this. In the strength of the twentieth yeare of our Governance, be it knowne, that at our Sea-coasts arrived a ship, with one Richard, and his company, and said, that he was desirous to come into our Dominions, and according to his request, hath seene our Majestie, and [d] our eyes: and hath declared unto us your Majesties desire, as that wee should grant unto your Subjects, to goe and come, and in our Dominions, and among our Subjects, to frequent free Marts, with all sorts of Merchandizes, and upon the same to have warres for their returne. And they have also delivered us your Letters which declare the same request. And hereupon wee have given order, that wheresoever your faithfull Servant Hugh Willoughbie, land or touch in our Dominions, to be well entertayned, who as yet is not arrived as your Servant Richard can declare.

[d] *That is, come into our presence.*

And we with Christian beliefe and faithfulnesse, and according to your Honourable request, and my Honourable commandement will not leave it undone: and are furthermore willing that you send unto us your ships and Vessels, when and as often as they may have passage, with good assurance on our part to see them harmlesse. And if you send one of your Majesties counsell to treate with us whereby your Countrey Merchants may with all kindes of Wares, and where they will make their Market in our Dominions, they shall have their free Mart with all free Liberties through my whole Dominions, with all kinde of Wares, to come and goe at their pleasure, without any let, damage, or impediment, according to this our Letter, our Word and our Seale which wee have commanded to be under sealed. Written in our Dominion, in our Citie and our Palace in the Castle of Mosco, in the yeare 7060. the second Moneth of Februarie.

This Letter was written in the Moscovian Tongue, in Letters much like to the Greeke Letters, very faire written in Paper, with a broad Seale hanging at the

same, sealed in Paper upon Waxe. This Seale was much like the Broad Seale of England, having on the one side the Image of a man on Horse-backe in complete Harnesse fighting with a Dragon. Under this Letter was another Paper written in the Dutch Tongue, which was the Interpretation of the other written in the Moscovian Letters. These Letters were sent the next yeare after the date of King Edwards Letters, 1554.

After this, entercourse of Letters and Embassages passed betwixt King Philip and Queene Marie, and the Moscovite: and the Moscovie Company was instituted and received Priviledges both from their owne and that Forraine Prince, a second Voyage beeing set forth in May, 1555. and Master George Killingworth was made their first Agent: the particulars whereof are found at large in Master Hakluyts first Tome of Voyages, as also other things touching thát Trade then setled: which heere I omit, and come to Master Jenkinsons Voyage to Mosco, and thence to Tartaria.

§. II.

The first * Voyage made by Master Anthonie Jenkinson, from the Citie of London, toward the Land of Russia, begunne the twelfth of May, in the yeare 1557.

[III. ii. 222.]

**Hee made three others after, one as Embassadour from Queene Elizabeth to Muscovie.*

FIrst, by the grace of God, the day and yeare above mentioned, I departed from the said Citie, and the same day at Gravesend, embarked my selfe in a good ship, named the Primrose, being appointed, although unworthy, chiefe Captaine of the same, and also of the other three good ships, to say, the John Evangelist, the Anne, and the Trinitie, having also the conduct of the Emperour of Russia, his Ambassadour named Osep Nepea Gregoriwich, who passed with his company in the said Primrose. And thus our foure tall ships being well appointed, aswell for men, as victuals, as other neces-

sary furniture, the said twelfth day of the moneth of May, we weighed our Anchors, and departed from the said Gravesend, in the after-noone, and plying downe the Thames, the wind being Easterly, and faire weather, the thirteenth day we came a ground with the Primrose, upon a sand called the blacke tayle, where wee sate fast untill the fourteenth day in the morning, and then God bee praysed, shee came off: and that day we plyed downe as farre as our Ladie of Holland, and there came to an Anchor, the winde being Easterly, and there remayned untill the twentieth day: then wee weyed and went out at Goldmore gate, and from thence in at Balsey slade, and so into Orwell wands, where we came to an Anchor: but as we came out of the said Goldmore gate, the Trinitie came on ground on certayne Rockes, that lye to the North-ward of the said gate, and was like to be bilged and lost. But by the ayde of God, at the last she came off againe, being very leake: and the one and twentieth day the Primrose remaining at an Anchor in the wands, the other three ships bare into Orwell Haven, where I caused the said Trinitie to be grounded, searched, and repayred. So we remayned in the said Haven, untill the eight and twentieth day: and then the wind being Westerly, the three ships that were in the Haven, weighed and came forth, and in comming forth the John Evangelist came on ground upon a Sand, called the Andros, where she remayned one tyde, and the next full Sea she came off againe without any great hurt, God be praysed.

The nine and twentieth day in the morning all foure ships weighed in the Wands, and that tyde went as farre as Orfordnesse, where we came to an Anchor, because the wind was Northerly: And about sixe of the clocke at night, the wind vered to the South-west, and we weighed Anchor, and bare cleere of the Nesse, and then set our course North-east and by North untill mid-night, being then cleare of Yarmouth sands. Then wee winded North and by West, and North North-west, untill the *June.* first of June at noone, then it waxed calme, and continued

so untill the second day at noone: then the wind came at North-west with a tempest, and much raine, and we lay close by, and caped North North-east, and North-east and by North, as the wind shifted, and so continued untill the third day at noone: then the winde vered Westerly againe, and we went North our right course, and so continued our way untill the fourth day at three of the clocke in the after-noone, at which time the winde vered to the North-west againe and blew a fresh gale, and so continued untill the seventh day in the morning, wee lying with all our ships close by, and caping to the Northwards: and then the winde vering more Northerly, we were forced to put roomer with the Coast of England againe, and fell overthwart New-castle, but went not into the Haven, and so plyed upon the Coast the eight day and the ninth.

The tenth day the wind came to the North North-west, and wee were forced to beare roomer with Flamborow head, where we came to an Anchor, and there remayned untill the seventeenth day. Then the wind came faire, and we weighed, & set our course North and by East, time and so continued the same with a merry wind untill the one and twentieth at noone, at which we took the Sunne, and had the latitude in sixtie degrees. Then we shifted our course, and went North North-east, & North-east and by North, untill the five and twentieth day. Then we discovered certain Ilands, called Heilick Ilands, lying from us Northeast, being in the latitude of sixty sixe degrees, fortie minutes. Then we went North and by West, because we would not come too nigh the Land, and running that course foure houres, we discovered, and had sight of Rost Ilands, joyning to the mayne Land of Finmarke. Thus continuing our course along the Coast of Norway and Finmarke, the seven and twentieth day we tooke the Sunne, being as farre shot as Lofoot, and had the latitude in sixtie nine degrees. And the same day in the afternoone appeared over our heads a Rain-bow, like a Semicircle, with both ends upward.

Heilick Ilands in 66. degrees 40. minutes.

Rost Ilands.

Malestrand a strange whirle poole.

Note, that there is betweene the said Rost Ilands and Lofoot, a Whirle-poole called Malestrand, which from halfe ebbe untill halfe floud, maketh such a terrible noyse, that it shaketh the Rings in the doores of the Inhabitants Houses of the said Ilands ten miles off. Also if there commeth any Whale within the current of the same, they make a pittifull cry. Moreover, if great Trees be carryed into it by force of streames, and after with the ebbe be cast out againe, the ends and boughes of them have beene so beaten, that they are like the stalkes of Hempe that is bruized. Note, that all the Coast of Finmarke is high Mountaynes and Hils, being covered all the yeare with Snow. And hard aboard the shoare of this Coast, there is one hundred, or one hundred and fiftie fathomes of water in depth. Thus proceeding and sayling forward, we fell with an Iland called Zenam, being in the latitude of seventie degrees. About this Iland wee saw many Whales, very monstrous, about our ships, some by estimation of sixtie foote long: and being the ingendring time they roared and cryed terribly. From thence we fell with an Iland, called Kettlewicke.

[III. ii. 223.]

Zenam Iland.

Kettlewike Iland.

This Coast from Rost unto Lofoot lyeth North and South, and from Lofoot to Zenam North-east and South-west, and from Zenam to Kettelwicke, East North-east and West South-west. From the said Kettelwicke we sayled East and by North ten leagues, and fell with a Land called Inger sound, where we fished, being becalmed, and tooke great plentie of Cods. Thus plying along the Coast, we fell with a Cape, called the North Cape, which is the Northermost Land that we passe in our Voyage to Saint Nicholas, and is in the latitude of seventie one degrees and ten minutes, and is from Inger sound East and to the North-wards fifteene leagues. And being at this North Cape the second day of July, wee had the Sunne at North foure degrees above the Horizon. The third day we came to Wardhouse, having such mists that wee could not see the Land. This Wardhouse is a Castle standing in an Iland two miles from the mayne

Inger sound.

The North Cape.

Ward-house.

of Finland, subject to the King of Denmarke, and the Eastermost Land that he hath. There are two other Ilands neere adjoyning unto that, whereon the Castle of Wardhouse standeth. The Inhabitants of those three Ilands live onely by fishing, and make much Stock-fish, which they dry with Frost: their most feeding is fish; bread and drinke they have none, but such as is brought them from other places. They have small store of Cattle, which are also fed with fish. From Wardhouse we sayled South South-east ten leagues, and fell with a Cape of Land called Kegor, the Northermost part of the Land of Lappia. And betweene Wardhouse, and the said Cape is a great Bay, called Dommes haff, in the South part whereof is a Monastery of Monkes of the Russes Religion, called Pechinchow. Thus proceeding forward and sayling along the Coast of the said Land of Lappia, winding South-east, the fourth day through great mists and darknesse we lost the company of the other three ships, and met not with them againe, untill the seventh day, when we fell with a Cape or head-land called Swetinoz, which is the entring into the Bay of Saint Nicholas. At this Cape lyeth a great stone, to the which the Barkes that passed thereby, were wont to make Offerings of Butter, Meale, and other Victuals, thinking that unlesse they did so, their Barkes or Vessels should there perish, as it hath beene oftentimes seene: and there it is very darke and mystie. Note, that the sixt day wee passed by the place where Sir Hugh Willoughby with all his company perished, which is called Arzina reca, that is to say, the River Arzina.

Cattell fed with fish.

The Monasterie of Pechinchow.

Arzina reca the River where Sir Hugh Willoughby was frozen.

The Land of Lappia is an high Land, having snow lying on it commonly all the yeere. The people of the Countrey are halfe Gentiles: they live in the Summer time neere the Sea side, and use to take fish, of the which they make bread, and in the Winter they remove up into the Countrey into the Woods, where they use hunting, and kill Deere, Beares, Wolves, Foxes, and other beasts, with whose flesh they be nourished, and

The Lappians covered all saving their eies.

with their skins apparelled in such strange fashion, that there is nothing seene of them bare but their eyes. They have none other habitation, but only in Tents, removing from place to place, according to the season of the yeere. They know no arte nor facultie, but onely shooting, which they exercise daily, as well men as women, and kill such beasts as serve them for their food. Thus proceeding along the coast from Swetinoz aforesaid, the ninth day of July wee came to Cape Grace, being in the latitude of 66. degrees and 45. minutes, and is at the entring in of the Bay of Saint Nicolas. Aboard this Land there is twentie or thirtie fathoms water, and sundry grounds good to anchor in. The current at this Cape runneth South-west and North-east. From this Cape wee proceeded along untill we came to Crosse Iland, which is seven leagues from the said Cape South-west: and from this Iland, wee set over to the other side of the Bay, and went South-west, and fell with an Head-land, called Foxenose, which is from the said Iland five and twentie leagues. The entring of this Bay from Crosse Iland to the neerest Land on the other side is seven leagues over. From Foxenose proceeding forward the twelfth day of the said moneth of July, all our foure ships arrived in safety at the Road of Saint Nicolas, in the Land of Russia, where we anchored, and had sayled from London unto the said Road seven hundred and fiftie leagues. The Russian Ambassadour and his companie with great joy got to shoare, and our ships heere forthwith discharged themselves: and being laden againe, and having a faire winde, departed toward England the first of August. The third of the said moneth I with other of my companie came unto the Citie of Colmogro, being an hundred verstes from the Bay of Saint Nicolas, and in the latitude of 64. degrees 25. minutes. I tarried at the said Colmogro untill the fifteenth day: and then I departed in a little Boat up the River of Duina, which runneth very swiftly, and the selfe same day passed by the mouth of a River called Pinego, leaving it on our left

The current at Cape Grace.

The entring of the Bay of Saint Nicolas is seven leagues broad at the least.

August.

Pinego River.

hand fifteene verstes from Colmogro. On both sides of the mouth of this River Pinego is high Land, great Rockes of Alabaster, great Woods, and Pine-apple trees lying along within the ground, which by report have lyen there since Noes flood. And thus proceeding forward the nineteenth day in the morning, I came into a [III. ii. 224.] Towne called Yemps, an hundred verstes from Colmogro. *The Towne of Yemps.* All this way along they make much Tarre, Pitch, and ashes of Aspen trees. From thence I came to a place called Ustiug, an ancient Citie, the last day of August. *Ustiug.* At this Citie meet two Rivers: the one called Iug, and the other Sucana, both which fall into the aforesaid River of Duina. The River Iug hath his spring in the Land of the Tartars, called Cheremizzi, joyning to the Countrey of Permia: and Sucana hath his head from a Lake not farre from the Citie of Vologda. Thus departing from Ustiug, and passing by the River Sucana, we came to a Towne called Totma. About this place the water is very shallow, and stonie, and troublesome for Barkes and Boats of that Countrey, which they call Nassades, and *The description of their Nassades.* Dosneckes, to passe that way: wherein merchandise are transported from the aforesaid Colmogro to the Citie of Vologda. These vessels called Nassades, are very long builded, broad made, and close above, flat bottomed, and draw not above foure foot water, and will carrie two hundred tunnes: they have no Iron appertayning to them, but all of Timber, and when the winde serveth they are made to sayle. Otherwise they have many men, some to hale and draw by the neckes with long small ropes made fast to the said Boats, and some set with long poles. There are many of these Barkes upon the River of Duina: And the most part of them belongeth unto the Citie of Vologda: for there dwell many Merchants, and they occupie the said Boats with carrying of Salt from the Sea side, unto the said Vologda. The twentieth of September I came unto Vologda, which is a great Citie, and the River passeth through the midst of the same. The houses are builded with wood of Firre trees, joyned

one with another, and round without: the houses are foure square without any Iron or stone worke, covered with Birch barkes, and wood over the same: Their Churches are all of wood, two for every Parish, one to be heated for Winter, and the other for Summer. On the tops of their houses they lay much earth, for feare of burning: for they are sore plagued with fire. This Vologda is in 59. degrees 11. minutes, and is from Colmogro, one thousand verstes.

Good counsell for Travellers. All the way I never came in house, but lodged in the Wildernesse, by the Rivers side, and carried provision for the way. And he that will travell those wayes, must carrie with him an Hatchet, a Tinder boxe, and a Kettle, to make fire and seethe meat, when he hath it: for there is small succour in those parts, unlesse it be in Townes.

December. The first day of December, I departed from Vologda in poste in a Sled, as the manner is in Winter. And the way to Moscua is as followeth. From Vologda to Commelski, seven and twentie verstes; so to Olmor five and twentie verstes, so to Teloytske twentie verstes, so to Ure thirtie verstes, so to Voshanske thirtie verstes, then to Yeraslave thirtie verstes, which standeth upon the great River Volga, so to Rostove fiftie verstes, then to Rogarin thirtie verstes, so to Peraslave ten verstes, which is a great Towne, standing hard by a faire Lake. From thence to Dowbnay, thirtie verstes, so to Godoroke thirtie verstes, so to Owchay thirtie verstes, and last to the Mosco five and twentie verstes, where I arrived the sixt day of December.

Emperour of Casan.

There are fourteene Posts called Yannes, betweene Vologda and Mosco, which are accounted five hundred verstes asunder.

The tenth day of December, I was sent for to the Emperours Castle by the said Emperour, and delivered my Letters unto the Secretarie, who talked with mee of divers matters, by the commandement of the Emperour. And after that my Letters were translated, I was answered

that I was welcome, and that the Emperour would give mee that I desired.

The five and twentieth day, being the day of the Nativitie, I came into the Emperours presence, and kissed his hand, who sate aloft in a goodly Chaire of estate, having on his head a Crowne most richly decked, and a staffe of Gold in his hand, all apparelled with Gold, and garnished with Precious stones. There sate distant from him about two yards his Brother, and next unto him a Boy of twelve yeeres of age, who was Inheritor to the Emperour of Casan, conquered by this Emperour eight yeeres past. Then sate his Nobilitie round about him, richly apparelled with Gold and stone. And after I had done obeysance to the Emperour, he with his owne mouth calling me by my name, bade me to dinner, and so I departed to my lodging till dinner time, which at sixe of the clocke, by Candle light.

Multitude of Guests.

The Emperour dined in a faire great Hall, in the midst whereof was a Pillar foure square, very artificially made, about which were divers Tables set, and at the uppermost part of the Hall sate the Emperour himselfe, and at his Table sate his Brother, his Uncles sonne, the Metropolitan, the young Emperour of Casan, and divers of his Noblemen, all of one side. There were divers Embassadours, and other strangers, as well Christians as Heathens, diversly apparelled, to the number of sixe hundred men, which dined in the said Hall, besides two thousand Tartars, men of warre, which were newly come to render themselves to the Emperour, and were appointed to serve him in his warres against the Lief-landers, but they dined in other Halls. I was set at a little Table, having no stranger with mee, directly before the Emperours face. Being thus set and placed, the Emperour sent mee divers bowles of Wine, and Meade, and many dishes of Meate from his owne hand, which were brought mee by a Duke, and my Table served all in Gold and Silver, and so likewise on other Tables, there were set bowles of Gold, set with Stone, worth by estimation

400. pounds sterling one cup, besides the Plate which served the tables.

[III. ii. 225.] *Rich service.* There was also a Cupboord of Plate, most sumptuous and rich, which was not used: among the which, was a piece of Gold of two yards long, wrought in the top with Towers, and Dragons heads, also divers barrels of Gold and Silver, with Castles on the bungs, richly and artificially made. The Emperour, and all the Hall throughout was served with Dukes: and when dinner was ended, the Emperour called mee by name, and gave me drinke with his owne hand, and so I departed to my lodging. Note, that when the Emperour drinketh, all the companie stand up, and at every time he drinketh, or tasteth of a dish of meate he blesseth himselfe. Many other things I saw that day, not here noted.

Twelf-tide. The fourth of Januarie, which was Twelf-tide with them, the Emperour, with his brother and all his Nobles, all most richly apparelled with Gold, Pearles, Precious stones, and costly Furres, with a Crowne upon his head, of the Tartarian fashion, went to the Church in Procession, with the Metropolitan, and divers Bishops and Priests. That day I was before the Emperour againe in Russe apparell, and the Emperour asked if that were not I, and his Chancellour answered, yea. Then he bad me to dinner: then came hee out of the Church, and went with the Procession upon the River, being all frozen, and there standing bare-headed, with all his Nobles, there was a hole made in the Ice, and *Mosco River hallowed.* the Metropolitan hallowed the water with great solemnitie and service, and did cast of the said water upon the Emperours sonne, and the Nobilitie. That done, the people with great thronging filled pots of the said water to carrie home to their houses, and divers children were throwne in, and sicke people, and plucked out quickly againe, and divers Tartars christned: all which *River of holy water for horse and man.* the Emperour beheld. Also there were brought the Emperours best Horses, to drinke at the said hallowed

water. All this being ended, hee returned to his Palace againe, and went to dinner by Candle light, and sate in a woodden house, very fairely gilt. There dined in the place, above three hundred strangers, and I sate alone as I did before, directly before the Emperour, and had my Meat, Bread, and Drinke sent mee from the Emperour.

Citie of Mosco. The Citie of Mosco is great, the houses for the most part of wood, and some of stone, with windowes of Iron, which serve for Summer time. There are many faire Churches of stone, but more of wood, which are made hot in the Winter time. The Emperours lodging is in a faire and large Castle, walled foure square of Bricke, high, and thicke, situated upon an Hill, two miles about, and the River on the South-west side of it, and it hath sixteene gates in the walls, and as many Bulwarkes. His Palace is separated from the rest of the Castle, by a long wall going North and South, to the River side. In his Palace are Churches, some of stone, and some of wood, with round Towres fairely gilded. In the Church doores, and within the Churches are Images of Gold: the chiefe Markets for all things are within the said Castle, and for sundry things sundry Markets, and every science by it selfe. And in the Winter there is a great Market without the Castle, upon the River being frozen, and there is sold Corne, earthen Pots, Tubs, Sleds, &c. The Castle is in circuit two thousand and nine hundred paces.

The Countrie. The Countrey is full of marish ground, and Playne, in Woods and Rivers abundant, but it bringeth forth good plentie of Corne. This Emperour is of great power: for he hath conquered much, as well of the Lieflanders, Poles, Lettoes, and Swethens, as also of the Tartars, and Gentiles, called Samoeds, having thereby much inlarged his Dominions. Hee keepeth his people in great subjection: all matters passe his judgement, bee they never so small. The Law is sharpe for all offenders.

The Metropolitan. The Metropolitan dealeth in matters of Religion, as himselfe listeth, whom the Emperour greatly honoureth. They use the Ceremonies and Orders of the Greeke Church. They worship many Images painted on Tables, and specially the Image of Saint Nicholas. Their Priests bee married, but their wives being dead, they may not marry the second time, and so become Monks, whereof there are a great number in the Land. They have foure Lents in the yeere, and the weeke before Shrovetide, they call the Butter weeke, &c.

Meats and drinkes. They have many sorts of meats and drinks, when they banket and delight in eating of grosse meates, and stinking fish. Before they drinke they use to blow in the Cup: their greatest friendship is in drinking: they are great Talkers and Lyars, without any faith or trust in their words, Flatterers and Dissemblers. The Women be there very obedient to their Husbands, and are kept straightly from going abroad, but at some seasons.

Drunkennesse. At my being there, I heard men and women that drunke away their children, and all their goods at the Emperours Taverne, and not being able to pay, having impawned himselfe, the Taverner bringeth him out to the high way, and beats him upon the legs: then they that passe by, knowing the cause, and having peradventure compassion upon him, give the money, and so hee is ransomed. In every good Towne there is a drunken Taverne, called a Cursemay, which the Emperour sometime letteth out to farme, and sometimes bestoweth for a yeere or two on some Duke or Gentleman, in recompence of his service: and for that time hee is Lord of all the Towne, robbing and spoyling, and doing what pleaseth him: and then hee being growne rich, is taken by the Emperour, and sent to the warres againe: where hee shall spend all that which he hath gotten by ill meanes: so that the Emperour in his [III. ii. 226.] warres is little charged, but all the burden lyeth upon *Saddlers.* the poore people. They use saddles made of wood and sinewes, with the tree gilded with damaske worke, and

the seat covered with cloth, sometimes of gold, and the rest Saphian leather, well stitched. They use little drummes at their saddle bowes, by the sound whereof their horses use to runne more swiftly.

Russe apparell.

The Russe is apparelled in this manner: his upper garment is of cloth of gold, silke, or cloth, long, downe to the foot, and buttoned with great buttons of silver, or else laces of silke, set on with Brooches, the sleeves thereof very long, which he weareth on his arme, ruffed up. Under that he hath another long garment, buttoned with silke buttons, with a high coller standing up of some colour, and that garment is made straight. Then his shirt is very fine, and wrought with red silke, or some gold, with a coller of pearle. Under his shirt he hath linnen breeches, upon his legs, a paire of hose without feet, and his bootes of red or yellow leather. On his head hee weareth a white Colepeck, with buttons or silver, gold, pearle, or stone, and under it a black Foxe cap, turned up very broad. When he rideth on horse-back to the warres, or any journey, he hath a sword of the Turkish fashion, and his Bowe and Arrowes of the same manner. In the Towne he weareth no weapon, but onely two or three paire of knives, having the hafts of the tooth of a Fish, called the Morse.

In the Winter time, the people travell with Sleds, in Towne and Countrey, the way being hard, and smooth with snow: the waters and Rivers are all frozen, and one horse with a Sled, will draw a man upon it foure hundred miles in three dayes: but in the Summer time, the way is deep with myre, and travelling is very ill.

The Russe, if he be a man of any abilitie, never goeth out of his house in the winter, but upon his Sled, and in summer upon his Horse: and in his Sled he sits upon a Carpet, or a white Beares skin: the Sled is drawne with a Horse well decked, with many Foxes and Woolves tailes at his necke, and is conducted by a little boy upon his backe: his servants stand upon the taile of the Sled, &c.

§. III.

Notes taken out of another mans Relation of the same Voyage, touching the Russian Rites.

ON Christmasse day we were all willed to dine with the Emperors Majestie, where for bread, meate, and drinke, we were served as at other times before; but for goodly and rich Plate, we never saw the like or so much before. There dined that day in the Emperors presence above five hundred strangers, and two hundred Russes, and all they were served in vessels of Gold, and that as much as could stand one by another upon the Tables. Besides this, there were foure Cup-boards garnished with goodly Plate both of gold and silver. Among the which there were twelve barrels of silver, contayning above twelve gallons a piece, and at each end of every Barrell were six hoopes of fine gold: this dinner continued about six houres.

The hallowing of the River of Mosco.

Every yeere upon the twelfth day, they use to blesse or santifie the River Moscua, which runneth through the Citie of Mosco, after this manner. First, they make a square hole in the Ice about three fathoms large every way, which is trimmed about the sides and edges with white boords. Then about nine of the clocke they come out of the Church with procession towards the River in this wise.

First and foremost there goe certaine young men with waxe Tapers burning, and one carrying a great Lanthorne: then follow certaine Banners, then the Crosse, then the Images of our Lady, of Saint Nicholas, and of other Saints, which Images men carry upon their shoulders: after the Images follow certaine Priests to the number of one hundred or more: after them the Metropolitan who is led betweene two Priests, and after the Metropolitan came the Emperour with his Crowne upon his head, and after his Majesty all his Noble men orderly. Thus they followed the Procession unto the

water, and when they came unto the hole that was made, the Priests set themselves in order round about it. And at one side of the same Poole there was a Scaffold of boords made, upon which stood a faire Chaire in which the Metropolitan was set, but the Emperours Majestie stood upon the Ice.

After this the Priests began to sing, to blesse and to sense, and did their service, and so by that time that they had done, the water was holy, which being sanctified, the Metropolitan tooke a little thereof in his hands, and cast it on the Emperour, likewise upon certaine of the Dukes, and then they returned againe to the Church with the Priests that sate about the water: but that prease that there was about the water when the Emperour was gone, was wonderfull to behold, for there came above five thousand Pots to be filled of that water: for that Moscovite which hath no part of that water, thinks himselfe unhappy. And very many went naked into the water, both Men and Women and Children: after the prease was a little gone, the Emperours Jennets and Horses were brought [III. ii. 227.] to drinke of the same water, and likewise many other men brought their Horses thither to drinke, and by that meanes they make their Horses as holy as themselves. All these ceremonies being ended, we went to the Emperour to dinner, where we were served in vessels of silver, and in all other points as we had beene beforetime.

The Russes begin their Lent alwayes eight weeks before Easter: the first weeke they eate Egs, Milke, Cheese and Butter, and make great cheare with Pancakes, and such other things, one friend visiting another, and from the same Sunday untill our Shrove-sunday, there are but few Russes sober, but they are drunke day by day, and it is accounted for no reproach or shame among them. *The Russes Lent.*

The next weeke being our first weeke in Lent, or our cleansing weeke, beginning our Shrove-sunday, they

make and keepe a great Fast. It is reported, and the people doe verily beleeve that the Metropolitan neither eateth nor drinketh any manner of thing for the space of seven dayes, and they say that there are many Religious men which doe the like. The Emperours Majestie eateth but one morsell of bread, and drinketh but one draught of drinke once in the day during that weeke, and all men that are of any reputation come not out of their houses during that time, so that the streets are almost voide of companie, saving a few poore folkes which wander to and fro. The other sixe weekes they keepe as we doe ours, but not one of them will eate either Butter, Cheese, Egs, or Milke.

Palme-sunday Procession.

On Palme-sunday they have a very solemne Procession, in this manner following. First, they have a Tree of a good bignesse which is made fast upon two Sleds, as though it were growing there, and it is hanged with Apples, Raisins, Figs, and Dates, and with many other fruits abundantly. In the midst of the same Tree stand five Boyes in white vestures, which sing in the Tree, before the Procession: after this there followed certaine young men with Wax Tapers in their hands burning, and a great Lanthorne that all the light should not goe out: after them followed two with long Banners, and sixe with round plates set upon long staves: the plates were of Copper very full of holes, and thinne: then followed sixe, carrying painted Images upon their shoulders, after the Images followed certaine Priests, to the number of one hundred or more, with goodly vestures, whereof ten or twelve are of white Damaske, set and embroidered round about with faire and orient Pearles, as great as Pease, and among them certaine Saphires and other stones. After them followed the one halfe of the Emperours Noblemen: then commeth the Emperours Majestie and the Metropolitan, after this manner.

The Emperor leadeth the Metropolitans Horse in Procession.

First, there is a Horse covered with white linnen cloth downe to the ground, his eares being made long with

the same cloth, like to an Asses eares. Upon this Horse the Metropolitan sitteth side-long like a woman: in his lappe lieth a faire Booke, with a Crucifixe of Gold-smiths worke upon the cover, which he holdeth fast with his left hand, and in his right hand he hath a Crosse of Gold, with which Crosse he ceaseth not to blesse the people as hee rideth. There are to the number of thirtie men which spread abroad their garments before the Horse, and as soone as the Horse is past over any of them, they take them up againe and runne before, and spread them againe, so that the Horse doth alway goe on some of them. They which spread the garments are all Priests sonnes, and for their labours the Emperour giveth unto them new garments.

One of the Emperours Noblemen leadeth the Horse by the head, but the Emperour himselfe going on foot, leadeth the Horse by the end of the reyne of his Bridle with one of his hands, and in the other of his hands hee had a branch of a Palme tree: after this followed the rest of the Emperours Noblemen and Gentlemen, with a great number of other people. In this order they went from one Church to another within the Castle, about the distance of two flight shot: and so returned againe to the Emperours Church, where they made an end of their service. Which being done, the Emperours Majestie, and certaine of his Noblemen went to the Metropolitan his house to dinner, where of delicate fishes and good drinkes there was no lacke. The rest of this weeke untill Easter day they kept very solemnely, continuing in their houses for the most part, and upon Munday or Thursday the Emperour doth alwaies use to receive the Sacrament, and so doe most of his Nobles.

Upon Good-friday they continue all the day in contemplation and prayers, and they use every yeere on Good-friday to let loose a Prisoner in the stead of Barrabas. The night following they goe to the Church, where they sleepe untill the next morning, and at Easter they have the Resurrection, and after every of the Lents

they eate flesh the next weeke following, Friday, Saturday and all.

They have an order at Easter, which they alwaies observe, and that is this: every yeere against Easter to dye or colour red with Brazell a great number of Egges, of which every man and woman giveth one unto the Priest of their Parish upon Easter day in the morning. And moreover, the common people use to carrie in their hands one of their red Egges, not onely upon Easter day, but also three or foure dayes after, and Gentlemen and Gentlewomen have Egges gilded which they carrie in like manner. They use it, as they say, for a great love, and in token of the Resurrection, whereof they rejoyce. For when two friends meet during the [III. ii. 228.] Easter holy dayes, they come and take one another by the hand: the one of them saith, the Lord or Christ is risen, the other answereth, it is so of a truth, and then they kisse and exchange their Egges both men and women, continuing in kissing foure dayes together.

Kissing used in the Greeke Church.

His Majestie heareth all Complaints himselfe, and with his owne mouth giveth sentence, and judgement of all matters, and that with expedition: but Religious matters hee medleth not withall, but referreth them wholly unto the Metropolitane. His Majestie retayneth and well rewardeth all strangers that come to serve him, and especially men of Warre. He delighteth not greatly in Hawking, Hunting, or any other pastime, nor in hearing Instruments or Musicke, but setteth all his whole delight upon two things: First, to serve God, as undoubtedly hee is very devout in his Religion, and the second, how to subdue and conquer his enemies.

He hath abundance of Gold and Silver in his owne hands or Treasurie: but the most part of his know not a Crowne from a Counter, nor Gold from Copper, they are so much cumbred therewithall, and he that is worth two, three, or four Grotes, is a rich man.

Monasteries and Monkes.

They have both Monkes, Friers, and Nunnes, with a great number of great and rich Monasteries: they keepe

great Hospitalitie, and doe releeve much poore people day by day. I have bin in one of the Monasteries called Troietes, which is walled about with Bricke very strongly like a Castle, and much Ordnance of Brasse upon the walls of the same. They told mee themselves that there are seven hundred Brethren of them which belong unto that House. The most part of the Lands, Townes, and Villages which are within fortie miles of it, belong unto the same. They shewed me the Church, wherein were as many Images as could hang about, or upon the wals of the Church round about, and even the Roofe of the Church was painted full of Images. The chiefe Image was of our Ladie, which was garnished with Gold, Rubies, Saphirs, and other rich Stones abundantly. In the midst of the Church stood twelve Waxe Tapers of two yards long, and a fathome about in bignesse, and there stands a Kettle full of Waxe with about one hundred weight, wherein there is alwayes the wicke of a Candle burning, as it were a Lampe which goeth not out day nor night. *Images.*

They shewed me a Coffin covered with Cloth of Gold, which stood upon one side within their Church, in which they told me lay a holy man, who never eate or dranke, and yet that he liveth. And they told me (supposing that I had beleeved them) that he healeth many Diseases, and giveth the blind their sight, with many other Miracles, but I was hard of beliefe, because I saw him worke no miracle whilst I was there. *Miracles.*

After this they brought me into their Sellers, and made me taste of divers kinds of Drinkes, both Wine and Beere, Meade and Quassie, of sundry colours and kinds. Such abundance of Drinke as they have in their Sellers, I doe suppose few Princes have more, or so much at once. Their Barrels or Vessels are of an unmeasurable bignesse and size: some of them are three yards long and more, and two yards and more broad in their heads: they contayne sixe or seven tuns apiece: they have none in their Sellers of their owne making that are lesse then a tunne. They have nine or ten great vaultes which *Drinkes and Vessels.*

are full of those Barrels which are seldome remooved: for they have trunkes which come downe through the Roofe of the vaults in sundry places, through which they powre drinke downe, having the Caske right under it to receive the same, for it should be a great trouble to bring it all downe the staires.

The Hospitalitie of their Monasteries.

They give Bread, Meate, and Drinke unto all men that come to them, not onely while they are at their Abbey, but also when they depart, to serve them by the way. There are a great number of such Monasteries in the Realme, and the Emperours Majestie rideth oftentimes from one to another of them, and lyeth at them three or foure dayes together.

Monke Merchants.

The same Monkes are as great Merchants as any in the Land of Russia, and doe occupie buying and selling as much as any other men, and have Boates which passe to and fro in the Rivers with Merchandize from place to place where any of their Countrey doe traffique.

Dyet and Apparell.

They eate no flesh during their lives as it is reported: but upon Sunday, Munday, Tuesday, Thursday, and Saturday, is it lawfull for them to eate Egges, Butter, Cheese, and Milke, and at all times to eate fish, and after this sort they lead their lives. They weare all blacke Garments, and so doe none other in all the Land, but at that Abbey onely.

Want of Preachers cause of great ignorance and Idolatrie.

They have no Preachers, no not one in all the Land to instruct the people, so that there are many, and the most part of the poore in the Countrey, who if one aske them how many Gods there be, they will say a great many, meaning that every Image which they have is a God: for all the Countrey and the Emperours Majestie himselfe will blesse and bow, and knocke their heads before their Images, insomuch that they will cry earnestly unto their Images to helpe them to the things which they need. Al men are bound by their Law to have those Images in their Houses, and over every gate in all their Townes and Cities are Images set up, unto which the people bow and bend, and knocke their heads against

the ground before them: as often as they come by any Church or Crosse they doe in like manner. And when they come to any House, they blesse themselves three or foure times before they will salute any man in the House.

They reckon and hold it for great sinne to touch or handle any of their Images within the Circle of the board where the painting is, but they keepe them very daintily, and rich men deck them over and about with Gold, Silver, and Stones, and hang them over and about with Cloth of Gold. [III. ii. 229.] *Sinnes of Superstition.*

The Priests are marryed as other men are, and weare all their Garments as other men doe, except their Night-caps, which is cloth of some sad colour, being round and reacheth unto the ears: their crownes are shaven, but the rest of their haire they let grow, as long as Nature will permit, so that it hangeth beneath their eares upon their shoulders: their Beards they never shave: if his Wife happen to dye, it is not lawfull for him to marry againe during his life. *Priests.*

They minister the Communion with Bread and Wine after our order, but hee breaketh the Bread and putteth it into the Cup unto the Wine, and commonly some are partakers with them: and they take the Bread out againe with a Spoone together with part of the Wine, and so take it themselves, and give it to others that receive with them after the same manner. They will not permit any Nation but the Greekes to be buried in their sacred Burials, or Church-yards. All their Churches are full of Images, unto the which the people when they assemble, doe bow and knocke their heads, as I have before said, that some will have knobs upon their fore-heads with knocking, as great as Egges. All their service is in the Russie Tongue, and they and the common people have no other Prayers but this, Ghospodi Jesus Christos esine voze ponuloi nashe. That is to say, O Lord Jesus Christ, Son of God have mercie upon us: and this is their Prayer, so that the most part of the unlearned know neither Pater *Sacraments.* *All their service is in their Mother tongue.*

Noster, nor the Beliefe, nor Ten Commandements, nor scarcely understand the one halfe of their Service which is read in their Churches.

When any child is borne, it is not baptized untill the next Sunday, and if it chance that it be not baptized then, it must tarry untill the second Sunday after the birth, and it is lawfull for them to take as many God-fathers and God-mothers as they will, the more the better.

Baptisme. When they goe to the Church, the Mid-wife goeth foremost, carrying the Childe, and the God-fathers and God-mothers follow into the midst of the Church, where there is a small Table readie set, and on it an Earthen pot full of warme water, about the which the God-fathers and God-mothers, with the Childe, settle themselves: then the Clerke giveth unto every of them a small Waxe Candle burning, then commeth the Priest, and beginneth to say certayne words, which the God-fathers and God-mothers must answere word for word, among which one is, that the Child shall forsake the Devill, and as that name is pronounced, they must all spit at the word as often as it is repeated. Then he blesseth the water which is in the Pot, and doth breathe over it: then he taketh all the Candles which the Gossips have, and holding them all in one hand letteth part of them drop into the water, and then giveth every one his Candle againe, and when the water is sanctified, he taketh the Child and holdeth it in a small Tub, and one of the God-fathers taketh the Pot with warme water, and powreth it all upon the Childes head.

After this he hath many more Ceremonies, as anoynting Eares and Eyes with Spittle, and making certayne Crosses with Oyle upon the backe, head, and brest of the Childe: then taking the Childe in his armes, carryeth it to the Images of Saint Nicholas, and our Ladie, &c. and speaketh unto the Images, desiring them to take charge of the Childe, that he may live, and beleeve as a Christian man or woman ought to doe, with many other words. Then comming backe from the Images, he taketh a paire

of sheares and clippeth the young and tender haires of the Childes head, in three or foure places, and then delivereth the Childe, whereunto every of the God-fathers and God-mothers lay a hand: then the Priest chargeth them, that the Child bee brought up in the faith and feare of God or Christ, and that it be instructed to clinege and bow to the Images, and so they make an end: then one of the God-fathers must hang a Crosse about the necke of the Childe, which hee must alwayes weare, for that Russe which hath not a Crosse about his necke they esteeme as no Christian man, and thereupon they say that wee are no Christians, because we doe not weare Crosses as they doe.

Of their Matrimonie.

Their Matrimonie is nothing solemnized, but rather in most parts abominable, and as neere as I can learne, in this wise following.

First, when there is love betweene the parties, the man sendeth unto the woman a small Chest or Boxe, wherein is a Whip, Needles, Threed, Silke, Linnen Cloth, Sheares, and such necessaries as she shall occupie when she is a Wife, and perhaps sendeth therewithall Raisins, Figs, or some such things, giving her to understand, that if she doe offend, she must be beaten with the Whip, and by the Needles, Threed, Cloth, &c. that she should apply her selfe diligently to sew, and doe such things as she could best doe, and by the Raisins or Fruits he meaneth if she doe well, no good thing shall bee with-drawne from her, nor bee too deare for her: and shee sendeth unto him a Shirt, Hand-kerchers, and some such things of her owne making. And now to the effect.

When they are agreed, and the day of Marriage appointed, when they shall goe towards the Church, the Bride will in no wise consent to goe out of the House, but resisteth and striveth with them that would have her out, and fayneth her selfe to weepe, yet in the end, two women get her out, and lead her towards the Church, her face being covered close, because of her dissimulation, that it should not be openly perceived: for shee maketh a great

noyse, as though she were sobbing and weeping, untill she come at the Church, and then her face is uncovered. The
[III. ii. 230.] man commeth after among other of his friends, and they carrie with them to Church a great Pot of Wine or Meade: then the Priest coupleth them together much after our order, one promising to love and serve the other during their lives together, &c. which being done, they beginne to drinke, and first the woman drinketh to the man, and when he hath drunke he letteth the cup fall to the ground, hasting immediately to tread upon it, and so doth she, and whether of them tread first upon it, must have the victorie and be Master at all times after, which commonly happeneth to the man, for he is readiest to set his foot on it, because he letteth it fall himselfe, then they goe home againe, the womans face being uncovered. The Boyes in the streets cry out, and make a noyse in the meane time, with very dishonest words.

When they come home, the Wife is set at the upper end of the Table, and the Husband next unto her: they fall then to drinking till they be all drunke, they perchance have a Minstrell or two, and two naked men, which led her from the Church, dance naked a long time before all the company. When they are wearie of drinking, the Bride and the Bridegroome get them to Bed, for it is in the Evening alwayes when any of them are marryed: and when they are going to Bed, the Bridegroome putteth certayne Money, both Gold and Silver, if he have it, into one of his Boots, and then sitteth downe in the Chamber, crossing his legges, then the Bride must pluck off one of his Boots, which she will, and if she happen on the Boot wherein the Money is, shee hath not onely the Money for her labour, but is also at such choice, as she need not ever from that day forth to pull off his Boots, but if shee misse the Boot wherein the Money is, she doth not onely lose the Money, but is also bound from that day forwards to pull off his Boots continually.

Then they continue in drinking and making good

cheere three dayes following, being accompanied with certayne of their friends, and during the same three dayes, he is called a Duke, and she a Dutches, although they be very poore persons, and this is as much as I have learned of their Matrimony: but one common rule is amongst them, if the woman be not beaten with the Whip once a Weeke, she will not be good, and therefore they looke for it orderly, and the women say, that if their Husbands did not beate them, they should not love them.

They use to marry there very young, their Sonnes at sixteene and eighteene yeares old, and the Daughters at twelve or thirteene yeares or younger: they use to keepe their Wives very closely, I meane those that be of any reputation, so that a man shall not see one of them but at a chance, when shee goeth to Church at Christmasse or at Easter, or else going to visit some of her friends.

The most part of the women use to ride a-stride in Saddles with stirrops, as men doe, and some of them on Sleds, which in Summer is not commendable. The Husband is bound to find the Wife colours to paint her with all, for they use ordinarily to paint themselves: it is such a common practice among them, that it is counted for no shame; they grease their faces with such colours, that a man may discerne them hanging on their faces almost a flight shoot off: I cannot so well liken them as to a Millers Wife, for they looke as though they were beaten about the face with a bagge of Meale, but their Eye-browes they colour as blacke as Jeat. The best propertie that the women have, is that they can sewe well, and imbroider with Silke and Gold excellently.

The women of Russia paint their faces.

When any man or woman dyeth, they stretch him out, and put a new paire of shooes on his feet, because he hath a great Journey to goe: then doe they wind him in a sheet, as wee doe, but they forget not to put a testimonie in his right hand, which the Priest giveth him, to testifie unto Saint Nicholas that he dyed a Christian

Of their Buriall.

man or woman. And they put the Corse alwayes in a Coffin of Wood, although the partie be very poore: and when they goe towards the Church, the Friends and Kinsmen of the partie departed carrie in their hands small Waxe Candles, and they weepe, and howle, and make much lamentation. They that bee hanged or beheaded, or such like, have no testimonie with them: how they are received into Heaven, it is a wonder, without their Pasport.

There are a great number of poore people among them which dye daily for lacke of sustenance, which is a pitifull case to behold: for there hath bin buried in a small time, within these two yeares, above eightie persons yong and old, which have dyed onely for lacke of sustenance, for if they had had straw and water enough, they would make shift to live: for a great many are forced in the Winter to dry straw and stampe it, and to make bread thereof, or at the least they eate it in stead of bread. In the Summer they make good shift with grasse, herbes, and roots: barkes of Trees are good meat with them at all times. There is no people in the World, as I suppose, that live so miserably as doe the povertie in those parts: and the most part of them that have sufficient for themselves, and also to relieve others that need, are so unmercifull that they care not how many they see dye of famine or hunger in the streets.

Bread made of straw.

The unmercifulnesse of the Russes toward the poore.

Stoves or Baths usuall with the Moscovites.

It is a Countrey full of Diseases, divers, and evill, and the best remedie is for any of them, as they hold opinion, to goe often unto the Hot-houses, as in a manner every man hath one of his owne, which he heateth commonly twice every weeke, and all the houshold sweat, and wash themselves therein.

[III. ii. 231.]

Divers sorts of Russian Drinkes, reported by Thomas Bulley.

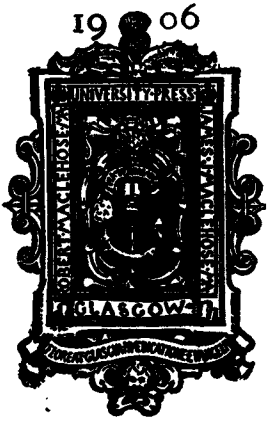
The first and principall Meade is made of the juyce or liquor taken from a Berrie, called in Russia, Malieno, which is of a marvellous sweet taste, and of a Carmosant colour, which Berrie I have seene in Paris. The second Meade is called Visnova, because it is made of a Berrie so called, and is like a blacke Gooseberrie; but it is

like in colour and taste to the red Wine of France. The third Meade is called Amarodina or Smorodina, short, of a small Berrie much like to the small Raisin, and groweth in great plentie in Russia. The fourth Meade is called Chereunikyna, which is made of the wild blacke Cherrie. The fift Meade is made of Honey and Water, with other mixtures. There is also a delicate Drinke drawne from the Root of the Birch Tree, called in the Russe Tongue Berozevites, which drinke the Noblemen and others use in Aprill, May, and June, which are the three moneths of the Spring-time: for after those moneths, the sap of the Tree dryeth, and then they cannot have it.

I have by me a Letter of Master Christopher Hoddesdon, written the seventeenth of November 1555. wherein he writes, that it seemes, there is no great punishment for breaking their Region, some of them adventuring to eat Milke with him on a Fasting day, which yet others refused. Yaroslasly (so he cals the Towne where he writ) is fairer than Volga, the River almost a mile broad: he was asked seven Altines for a Sturgeon, he had given at Danske nine Mark-sprace for a worser: neither had he seene such abundance of Ling in England, as there of Sturgeons, there being in that dayes Market, above three thousand.

END OF VOLUME XI.

1906



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